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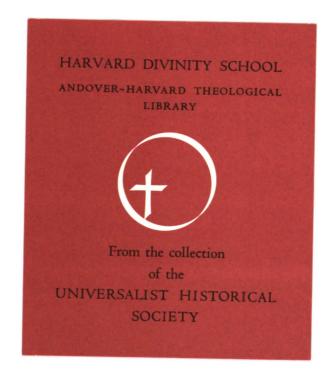
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# MDBALD OF TRUTE.

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# INCULCATION AND DEFENCE OF UNIVERSAL AND IMPARTIAL GRACE.

"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."-ST. JOHN.

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# MDBARD OF FREE

" KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."-St. JOHN.

VOL. I.

GENEVA, N. Y. APRIL 27, 1884.

NO. 1.

# THE PRISACTION.

Let truth prevail—base slander is no more; Let reason shine—and error's reign is o'er.

# ORIGINAL SERMON.—NO. 1.

BY E. D. KENNICOTT.

"He that believeth and is baptised, shall be saved; but he that believeth not, shall be danned.—BARK XVI. 16.

It has long been considered an essential requisite to maskind, in order to secure a hope of endless blessedness, and the joys of a future and happy existence, to become believers in, and warm supporters of certain sentiments, and zealous advocates for particular creeds.

And it has been asserted, that morality and virtue could avail nothing towards advancing our present happiness; that all our exertions to do right—sil our ardour in moralizing and meliorating society, would prove ineffectual towards augmenting our happiness, or in the least adding to our enjoyment, either in this state of existence, or in that, which, to us at present, lies hid in the bosom of eternity.

Yes it has been openly and publicly avered, that all our attempts to virtue and morality were futile and in vain, unless we embraced and laugged close to our bosoms, "the one thing needful;" namely, the dogma of endless misery. Even if we should live virtuous and moral lives; eschew evil and endeavor to deal justly with all men-extend the hand of friendship, and arm of assistance to the dejected and wretched-proffering our aid to all whose situation and circumstances call for our commisseration-assisting the helpless orphan, and by deeds of amity and charity, pouring the joys of consolation into the widows lacerated bosom—yet this would amount to nothing towards the advancement of our happiness; and we are but the objects of God's unquenchable wrath, unless we believe that he has prepared an awfull hell in another world; in which to terment the wicked; on whose wretched existence he will pour out his scorching billows of burning vengeance and incessant thunders of Almighty wrath forever. This I believe to a sentiment which has hitherto destroyed that affection, which many individuals possessed for each other, and robbed them of all their amity and friendly feelings, (which should always rear a temple in every bosom.) by filling them with vanity, leading them to believe that they are superior to their neighbors-that their conduct is calculated to secure to them the glory of a happy, and immortal existence; which they believe they shall one day enjoy;

when they will be permitted to look down upon their fellow beings with exulting rapture, and feel the fire of glory rekindle in their bosoms on beholding them weeping and waitling in torment, and struggling under the dreadful rage of infinite dissatisfaction forever.

Nor is this all: it leads people to disbelieve the fact that "God is love." A sentiment, which, is written on the front of heaven -glows on each rolling sphere-stamped on the bosom of nature—and penned on the brow of eternity. It teaches them to worship a being, who glories in misery-who de lights in terment-and triumphs in wretchedness; and who will suffer himself to become a spectator of despair and misery forever. It likewise leads to vice and immorality; and opens wide the doors of wickedness. It carries contention and confusion into society. and stirs up the spirit of aphilanthropy in eveery community, by instructing its votaries to believe that they are superior or better than their fellow beings, whom they are taught to despise, and honor with the name of infidel, simply because they do not believe as they Yes, and it teaches them to ridicule their neighbors, and pour contempt upon every individual who should dare differ from them in opinion. It leads to iniquity : because it teaches men to believe that the way of the transgressor is easy, and that the Christian's voke is hard, and that his burden is heavy. That he has a great cross to bear, so that he becomes weary under the load of duty he has to perform—while the wretch who revels on in wickedness, he is led to believe. feasts on the halcyon enjoyments of peace and pleasure, and basks in the sunshine of prosperity and bliss.

Hence he who believes thir sentiment, shudders to approach the path of virtue, lest it should be strown with thorns, and clouded with misery. He would like to become religious, but he trembles under the thought of bearing the cross, and finally he sinks back into crime, and all manner of wickedness, believing that to be the happiest retreat.

Oh! how devoid of happiness is that soul! How miserable and wretched is that being! who shudders to be virtuous, lest he should be miserable! And what joy would he find—what rapture would seize his soul—how his mind would leap from the couch of prejudice and bondage; to know that the Lord required no more of him, than "to do justly, to love mercy, and to walk humbly with his God," (Micah vi. 8.) and that our "Savior's yoke is easy, and his burden light."

Could be be sensible of this thrilling and consoling sentiment which fills the bosom with joy unspeakable and full of glory, his mind would no longer be confined to the bondage of superstition; but would sunder her galling shackles and break loose from the chains of mental bondage, and rise to that sacred and holy belief, that "God is Good TO ALL, AND THAT HIS TENDER MENCIES ARE OVER ALL, HIS WORK'S."

Having made these proliminary remarks, I shall now proceed to notice more particularly my text, "he that believeth and is baptized, shall be saved, but he that believeth not, shall be damned."

This language was addressed to the Apostles by our Savior, after his crucifixion and resurrection from the dead. Christ had made his appearance to several individuals after this event, who communicated the intelligence to others, but, who refused to believe that Christ had risen, deeming it not feasible, but utterly impossible and irrational.

Neither could some be convinced of the fact, till with their own eyes they had beheld him, and saw where the weapons of cruelty, and murderous impliments of death had pierced his flesh. Even the Apostles were upbraided by our Savior for their unbelief, when he appeared unto them and gave them this sacred command, "Go ye into all the world, and preach the gospel to every creature," after which he immediately adds, "he that believeth and is baptized shall be saved; but he that believeth not, shall be damed."

Be careful here to notice that the language is positive. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." That this language does not teach the doctrine of endless misery, is obvious from several facts, which are and must be admitted, by all professed Christians, to be true.

1. All unbelievers were to be damned, for the language is positive, "he that helieveth not shall be damned." And there is no way specified whereby the unbeliever can escape damnation. 2. The Apostles were once unbelievers, for they were upbraided for their unbelief, at the time my text was spoken,-3. None will pretend to say that the Apostles were made endlessly miserable, which proves that the doctrine of endless misery is not taught in the language of our text. But what does the language mean, "he that believethand is baptized shall be saved, but he that believeth not shall be damned? He that believeth what? The dogma of endless wo? The never ending wretchedness of the unbeliever!

Are these the doctrines which they were re quired to believe in order to escape damna tion, and secure salvation? Oh! no. they were never required to believe in such doctrines. They were never required to believe, that God was a being of so much revenge, as such a belief would represent him to be!

To illustrate my subject, allow me to raise and answer the following questions. 1. Who were to believe? 2. What were they to believe? 3. What was their reward in believ-4. What was the nature of this reward? 5. What was the reward of those who should refuse to believe? 6. What was the nature of this reward? 1. Who were required to believe? That every individual of the human family were required to believe, I think will not be denied. The gospel was to be preached to all. "Go ye into all the world and preach the gospel to every creature," is the language of Christ to the apostles. Hence you receive that all were required to believe, and every individual should consider himself called upon to believe. But 2. Let us enquire what is the thing to be believed in order to be saved? Upon this there is much controversy. Some have tenaciously avered, that in order to be saved, it was requisite to embrace the doctrine of ceaseless suffering while others have supposed that we were required to believe the gospel, and on the Lord Jesus Christ. My aversions to the former opinion are strong, but I acknowledge my coalescence with the latter. Having formed this union with the latter opinion, allow me to adduce some proof in support of its truth.-The verse which immediately precedes my text, renders the truth of this opinion obvious "Go've into all the world, and preach the gospel to every creature." Observe they were to preach the gospel. They were not commanded to proclaim the fearful story of unending torture. The doctrine of a hell in a future world, the story of satan, &c. but the all glorious news of a world's salvations, and that gospel which the angel announced to the shepards, to be "good tidings of great joy unto all people?" As the gospel was to be preached to all; all were required to believe. But they were not required to believe in the doctrine of endless torment, for this is not gospel. This cannot be good tidings of great joy to all people, but tidings of deep despondency. It is evident, then, that they were called upon to believe the gospel, because that was the thing which the apostles were to preach, and must have been the thing which was to be believed. Tidings of joy unto all was to be preached, and all were required to believe in this gospel. Why then is a different gospel preached by some, and why are we called upon to believe it? Will any pretend to say that the doctrine of endless misery is good tidings to all? How, I ask, can the reprobate, while rolling and writing in lievers? No, says the objector, for he can-

the red surges of hell, exclaim that the gospel had been glad tidings of joy to him? Let those who believe in such a hell, answer! But what do modern heralds require their hearers to believe? Do they not require them to believe in that pretended gospel, which bears on its pinions the tidings of misery-the tidings of deep despondence, and deeper damnation to a portion of Adam's progeny? Ah, ves! and we can witness its ruinous effect! See the fond and affectionate mother, weeping over the grave of her little offspring, while her briny tears bedew the blooming flowers that waste their fragrance over the slumbering relicks of her infant—her bosom is filled with gloomy apprehensions, and corrosive fears, that the soul of her innocent child may now be floating upon the costick billows of burning lava, or scorching under the meridian heat of Omnipotent vengeance. Do you see the bereaved husband, mourning over the bosom of his deceased companion, whose virtue and beauty lie stretched beneath the palsying power of death! Do you see the scalding tears roll in torrents down his troubled cheek? Do you hear his sighs which are big with horror?

Ah, yes! you see his bosom convulsing with agony! you hear his heart groan with anguish! He is troubled lest the immortal soul of his companion is now in misery, weltering under the dreadful elements of unquenchable wrath! Oh! how far from his bosom is the gospel of heaven! How little is he acquainted with that truth which would make him free! And oh! could he know instead of a spurious, the true gospel of Christ, which breathes tidings of great joy unto all people; how his soul would exult with rapture! What visions of glory would burst into his bosom! His soul would seem couched in the paradise of joy, ready to sing with the immortal quire, "glory to God in the highest, peace on earth and good towards man!"

But says the objector, "it might be glad tidings to all, if all would believe. Believe what? A truth, or a lie? If the gospel is glad tidings to all, then they are called upon to believe a truth, when they are required to believe that Christ will bless them. But if the gospel be glad tidings to none, until they have believed, then it seems that they are called upon to believe a lie in order to produce a truth. That is, they are called to believe that the gospel is glad tidings to them, when in fact it is not, and never would be unless they first believed.

But I ask, what are these glad tidings of joy? Answer. "For unto you is born this day in the city of David, a Savior, who is Christ the Lord." A Savior for how many? And the objector answers, "he is a Savior for all those who will believe." But is not Christ the Savior of any till they have become be-

not answer otherwise, keeping his doctrine in view. And are not all called to believe that Christ is their Savior. And the answer must be yes, for I have shown, that all are called to believe. Then it appears that we are called to believe that Christ is our Savior, when in fact he is not, in order that he may be. Yes, required to believe a falsehood, to produce a truth! Oh, partialism how consistent thou art! What, called to believe that Christ is our Savior when he is not? This cannot be! God has required no one to believe a lie-no one to believe that Christ is their Savior when he is not! He has called all to believe-not in order to make a truth, but that they may enjoy the satisfaction of believing a truth which before existed, that "Christ is the Savior of all men." We are also required to believe the "record that God gave of his son." And what is the record that God gave of his son? Let the scriptures answer. And this is the record that God hath given to us eternal life, and this life is in his son. I. John 5. 11. Hence every man is called upon to believe that he hath eternal life, and that this life is in the Son of God. But what will be the consequence if we do not believe this? I answer you in the language of inspiration. "He that believeth on the Son of God, hath the witness within himself, he that believeth not God hath made (called) him a liar. I. John 5. 10. Has the partialist tho't of this? Does he know that Christ is declared to be the Savior of the world, and we are called to believe this truth? If so, why does he say that part will he eternally damned?-The scriptures declare that we have eternal life in the Son of God. Oh, glorious declaration! Yes, and we are called to believe it. But suppose we do not believe it, will that make it a falsehood? St. Paul says, (Rom. 3. 34, for what if some did not believe, shall their unbelief make the faith (faithfulness) of God without effect? God forbid! Yea let God be true but every man a liar.

Having shown that the gospel was what people were required to believe, I will proceed Sdly. To show what was the believer's reward. The true believer was to be blessed with a present salvation, as is evident from Paul's language. "For we both labor and suffer reproach because we trust in the living God who is, (not will be) the Savior of all men, especially of those who believe." Here you perceive is an especial salvation spoken of, a salvation which every true believer enjoys. He is freed from the horrors of a guilty conscience, and has entered into peace. " He that heareth my word (says Christ) and believeth on him that bath sent me, bath (now possesses) everlasting life and shall not come anto condemnation, but is passed from death unto life." John 2. 24, Yes, the believer. enjoy comfort, and has "everlasting consolation and hope through grace." II. These

2. 16. His mind is exalted above the degrading mazes of error and wickedness, and being made free from sin, and become servant to God, he has his fruit unto holiness, and the

end everlasting life. Rom. 6.12.

4. What was the nature of the salvation of the believer? Upon this question there has been much contention. Many people suppose that whenever the term salvation occurs in the scriptures, it always is applied to the same thing, (i, e.) to a salvation which is always of the same nature, and one, that consists in a deliverance from endless misery. This it is evident, is a manifest absurdity. For if we bave any desire to preserve harmony, in the sacred oracles of truth, we must admit that there are two salvations mentioned in the scriptures. We are commanded to work out our own salvations, i. e. to eschew evil and iniquity, and live soberly and godly in this present world. This will save us from sin and wretchedness, and every mischievous folly, that interrupts the advancement of human felicity, or clouds the purity of earthly glory.

And this is the only salvation that mankind can work out for themselves. And the scriptures promise the believer a present salvation, but the great salvation is not of works.

No, none can ever merit that salvation. which is of grace, and not of works—which is the free gift of God unto all men. "For by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life." Rom. 5. 18. Yes, the free gift is to come upon all men, which is eternal life through Jesus Christ our Lord. Rom. 6. 23. Oh! where is the soul that will not rejoice with joy unspeakable at such glorious intelligence! Where is the heart that will not leap with rapturous emotion on hearing such tidings! And where is that bosom that does not thrill with pure devotion, and glow with deep felt gratitude to the Almighty friend and father of man. The truth is, the God of nations and benefactor of man, will never suspend the eternal destiny of mankind upon the fragile thread of uncer-

Man who is liable to err-who is changeable and imbecile—who is tossed to and fro upon the tempestuous ocean of life, exposed to the disastrous storms of adversity, would be too frail a pillow upon which to rest the

destiny of the universe.

I must acknowledge that I should feel somewhat abashed to find myself chanting that degrading though popular ballad of Doctor WATTS.

> "Great God on what a slender thread Hang our eternal things."

"Gracious heaven! can it be possible that our eternal things are supended on a slender thread? Ah! no, we do not believe it, we cannot believe it. But they are supported by the strong cords of love—And our salva-tion is reared upon the rock of ages; whose sumit, sleeps in the Paradise of God, and warms in the sunshine of immortal felicity.

5. What was the reward of those who should refuse to believe. The language of our text will settle this point. "He that believeth not shall be damned." Here it is plainly assented, that the unbeliever should be damned, hence, this was his reward.-But let us inquire in the,

6th, and last place, what was the nature of this damnation? This point will demand our careful attention, not because the language is ambiguous or intricate, for it is so plain that

none need to err in understanding it. But notwithstanding its simplicity, there is not probably another passage in the scriptures upon which there is more dispute, than there is upon this plain and comprehensible

passage of divine truth.

Many people at the present day, on leaving the words, DAMNED OF DAMNATION, read from the Bible, are in the habit of suffering their minds to be carried into a future state of existence. Yes, they allow themselves to imagine that they can almost hear the cries of the damned—their horrid execrations-their deep groans of misery and despair, rise consulting with agony upon their imaginary ear. Oh yes! they can almost see the wretched victims of despondence, rolling and writhing in the flaming surges of the fiery lake, as they look down the pictured abyss of torment. To such frightful stories, are the clergy continually pointing their followers. But who would suppose this? at an era so enlighted? At this day big with such warm desires and struggles for the salvation of souls? When both clergy and people manifest so much anxiety in the salvation of the world !- When they are lifting their voices in such energetick thunders of imagined wrath to arouse the world from their lethargy, (whom they declare to be suspended over the awful precipice of unending wretchedness,) that they may be prepared to meet their God at the great day of judgement, about which they are continually talking. At midnight it is said, when the world lies dormant in the soft embrace of peaceful slumber-when the universe is wraped in the mantle of solemnity, and deepening silence, starts at its own vibration-'Tis then that the deep and deafening thunders of heaven's dread artillery, followed by the universal wreck of unnumbered worlds, shall usher in the morn of the resurrection!! Then shall death and hell deliver up their dead, and worlds shall be seen rushing to, and crowding around the bar of the Angry Judge, who sit in his stupenduous throne erected over the bosom of emensity, crowned with the perfect blaze of glory-enrobed in the shining garb of perfection; -and while the radiant splendours of eternity, pour their effulgence from his bosom the universal wreck of nature shall kindle at his feet! Now the impatient millions stand trembling before his awful majesty, waiting to hear the pleasing sentence fall from his lips, come ye blessed, inherit the kingdom of immortal pleasure, or hear rolled from his tongue in peals of deafening thunder, the terriffick sentence, "depart from me ye cursed into everlasting fire prepared for the devil and his angels." Then

Parents and chrildren there will part, Brothers and sisters there will part, Friends and their neighbors there will part. Will part to meet no more no more Oh! There will be wailing-wailing-WAILING, WAILING,

AT THE JUDGEMENT SEAT OF CHRIST."

To such frightful scenes are modern ecclesiasticks continually pointing us. And it is said that our text teaches or supports this sentiment. But no where does it intimate such a doctrine or teach such a sentiment. "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Dr. Campbell renders this passage thus :-" He who will believe and be baptized shall be saved, and he who will not believe shall be condemned."

This is doubtless the true and correct trans

lation of the passage, which never was intended to teach the doctrine of endless misery. But I will proceed to answer the inquiry what was the nature of this damnation or condemnation. The true believer enjoyed happiness and comfort in believing. He was free from all those gloomy fears and corrosive compunctions, which I believe form the damnation or condemnation of the unbeliever. It is said in the scriptures "he that believeth not is condemned already." Hence you perceive, that people can endure damnation or condemnation in this life, and there is no necessity of going into a future world to re-

But perhaps it will be urged, that damnation and condemnation are two different things. I answer, the original word translated damned, in our text, is frequently translated condemned, so the objection looses all its force.

But supposing we admit for a moment that the damnation here spoken of means endless misery. And does not the mind stand appalled? Does not humanity shudder? Does not Christianity revolt? Are not all the heavens clad in mourning? And does not the earth weep at the dreadful conclusion ?-The apostles were once unbelievers! All Christians have been unbelievers. The heathens could not believe! Infants cannot believe! And will you hurry them all, into the burning pool of endless perdition? Must they all suffer endless death? Oh my soul shudders at the thought! My feelings are palsied at the dreadful idea! My soul tells me it cannot be! The scriptures say it cannot be. And still it is preached! The mercy of God says it should not be-and still it is preached! The best feelings of every Christian say it ought not to be-and still it is preached!

Humanity, Christianity and Philanthropy, are breathing forth their ceaseless invocations for its falsity. Yet still it is preached !! The kind father hopes it is not true. The affectionate mother would like to have it false.-The dutiful child prays it is a fiction. The pious Christian would glory in its absurdity. And still it is preached. Still it is dragged up to the heated imagination, blazing with all the fury of the infernal regions, and forced upon the world as though it was a heavenly doctrine. Oh, when will the world learn the truth, that they may be free from these terriffick fears. When will they learn to believe, that Christ has come to conquer death and hell—to set the weary prisoner free, and point the world across the dark valley of death to joys immortal. Oh, that the time may shortly come when this shall be their belief. Tis sacred in its nature—bright in its prospect, and glorious in its result. It lights up the silent vault of the grave with the bright radiance of hope, and throws the joys of im-mortality athwart the dreary tomb. It gives us assurance of a happy existence beyond the grave, where we can bask in the smiles of Almighty love, and feast on the enjoyments of immortal fruition, for ever and ever .-AMEN and AMEN.

The Egyptians, according to their own accounts, are the most ancient of men; and they reckon in their series of annals 330 kings, who reigned above 13,000 years; and they preserve in written records the memory of the event, that since the commencement of the Egyptian race, the stars have completed four revolutions, and the sun has twice set where he now rises.

Digitized by

# Importance of Christianity.

There never was a subject presented to the consideration of mortals here below, which had claims so high upon the attention of men as the Christian religion. We refer particularly to the doctrines it teaches.

Leaving the excellent moral instructions & precepts of Christ entirely out of the question, and considering the Gospel its theory merely as a system of doctrines, it presents an interest far transcending any thing and every thing that claims our attention on earth.

"If a man die shall he live again" is question which finds an answer only in the Gospel of Christ. It was agitated for ages previous to the coming of Christ, but baffled the inquiries of the philosopher, and sealed the lips of bearded sages in silence. Man is a frail creature, surrounded with a multitude of causes which conspire to send him to the silent tomb. He totters upon the brink of the grave and trembles as he looks down the dark gulph that yawns at his feet. Under such circumstances as these, one would suppose that men, knowing they must die, would hail with rapture any tidings from beyond the grave, and nerve every intellectual power diligently to the work of learning what was before them. Yet it is a lamentable fact that the subject does not appear to be duly appreciated, and little of that engagedness upon the question which the circumstances of the case, and the momentous interests concerned authorize us to expect from rationsal creatues. How few there are who consider the subject worthy of a careful investigation, or sufficiently important to engage any considerable share of their attention.

Why it is, we know not, but certain we are that men do not feel and act upon this subject as they do upon others. Let a political question come up in which the affairs of state are concerned, and the whole community will be alive upon the subject. But when the question comes which involves not only the things of time, but the very existence of the human race, it gets but a poor and partial examination.

When Columbus crossed the ocean and discovered this western continent, his expectant countrymen hailed the tidings with transports of joy and one burst of acclamation rung from one end of the nation to the other. All Europe was in commotion and alive upon the subject. But when a Saviour has crossed the waters of the dark river of death. landed upon the shores of immortality and brought back tidings from a better land. where the wicked cease from troubling and the weary find eternal rest, we let it pass like the idle wind, and consider it hardly worth our while to inquire whether it is true or false Scarcely a day or an hour are we willing to spend in the inquiry, whether we are to live forever, at Gods right hand, or float silently down

to the gulf of eternal oblivion and everlasting night.

There is another question equally important which is answered in the gospel. refer to the inquiry whether men are to be happy or miserable in another world, but even this receives not that attention which its importance most richly deserves. Some believe that a large portion of the human race will rise from the dead only to suffer ln misery and pain without mitigation, without mercy or end. Others believe that the whole human race will rise from the dead and dwell at God's right hand forever, where there is fullness of joy and pleasures forevermore. The question which of these opinions is true, comes to the feeling heart with an absorbing interest, and is calculated to commend itself to all the holiest and best of the feelings of men.

Take the parent, surrounded with a family of children in whom all his tenderest affections are garnered up, and what on earth is there that involves considerations so momentous to that parent as the question, whether his children will be happy in heaven or miserable in hell? The importance of the question far outweighs every thing that earth presents. And yet how coldly and indifferently do parents look upon the subject. It is enough to freeze one's heart to go into the temple of worship and witness the cold and deadly apathy that exists upon this momentous question.

We have seen a parent lead his tender offspring and prattling babes to the house of worship. We have seen the man of God, as he called himself, send those children to the nethermost hell. We watched the [parent. He believed every word. And yet with an eye resting upon his own flesh and blood, with a heart cold as Lapland, and frigid as marble, he coolly looked on, and not a nerve was shaken, or a muscle strained, though the burning cynders of hell were falling upon his children.

Why these things should be so we cannot tell. Parents do not feel thus upon other subjects. Let a parent be told that his child is arrested by an officer, and in danger of being lodged in a dungeon, and he can feel.—Yea, he would travel from Maine to Georgia to learn whether it was true or false. And yet that same parent will profess to believe that his child is even now in the clutches of the devil, and will be cast into Pluto's dread prison to be tormented forever, and never even inquire whether it is not possible that he is mistaken in his opinion.

We are glad however to say that the people, are beginning to awake upon these subjects. We rejoice that thousands are thinking more seriously of the matter, and that the momentous questions we have named are beginning to be received in their proper light—important beyond comparison.

Vacuum.—An Editors Pocket.—Lowell Jour.

#### KNOWLEDGE.

Upon the cultivation of the intellect depends the glory of nations and the stability of empires .-When Homer sung and Hesiod wrote, Greece was ascending that pinnacle from whence the flood of her glory gushed and still gleams upon the minds of men. When Seneca laid down the grand principles of morality, and Cicero shook the Forum with the thunders of his eloquice then Rome, the city of her Cæsars flourished, and Virgil sung the glory of the globe. But when the red son of raping, rushed from the hills when the Goths and the vile Vandals beat like a cataract at the gates of Italy, she fell like the colossus at Rhodes and became the 'Niobe of nations,' recognized alone in the renown of her relicks and the grandeur of her ruins. The destiny as well as the durability of a nation depends upon the culture of the mind. Rome held, even in the dark ages, and still holds a respectable standing among the nations for her science; but Greece. unhappy Greece, the very last gleam of her glory was extinguished in the blaze of Byzantum.-The last star of her learning that had enlightened the world, went down in the long night of barbarism, and the last remnant of her renown was annihilated in ravages of the unrelenting and merciless Moslem. The tyrant Turk left here nothing by which she might recognise her former greatness and triumphs, the tombs of her saints and sages, and the page of her imperishable fame But the luminary of liberty hath again risen on her shores, and the light of learning and religion again gladdens her bosom—she may shine again among the noblest of nations.

That knowledge is power may be read in every page of history, and every achievement of man. The rise and ruin of empires, the flourishing and fall of rulers, are pregnant with the truth of this aphorism. We are informed that the single arm of Archimedes was enabled by his knowledge to defend Syracuse against the legions of Rome, and to defy the wrath of the world. To him alone the launch of a ship was but pastime, and for his amusement he set fire to whole navies. The Press, that mighty engine of intelligence, and the compass, the polar star of commerce and curiosity, are the offsprings of human knowledge and invention. By the aid of steam we are enabled to resist the elements, and matter even on land is transported over space with the velocity of mind. Printing the great pioneer of knowledge has disseminated intelligence in a tenfold ratio. All the glory of ancient times-all the oracles of Athens, of Ephesus, and the world, may not be compared to this, in the greatness and the brilliance of its benefits.

Nor less is the power of knowledge in other respects. Why does gigantic Russia, the terror of the Turks, tremble at the armies of England?

—Why, when the cloud of battle shrouds the heavens, and darkens the orb of day does the savage fly from the sous of civilization? Aye, why did the Tartar hordes, and Arab armies of Africa, sink beneath the fair cheeked children of France? And why do the sun burnt Gothics of the Ganges yield when the British battle cry was heard on the banks of the golden river? On the contrary why was the Russian successful in triumphing over the Turk, and planting his standard on the walls of Stamboul, when a thousand sabres start-

ed and streamed with the blood of the bravest he-

It was the result of the superiority of mind over matter; of intelligence over ignorance and barbarity. This same superiority of mind enabled one man to rule Sparta, and lay down a code of laws for her future government. That ilustrous man was Lycurgus, the best benefactor of his country.

In the dark ages, the era of feudal despotism, when learning was locked up in the convent, and castle; when man was the absolute master of his fellow man, and the chains of tyranny rattled on the arms of the slave,—the light and power of knowledge were made more evident by the great circle of darkness which surrounded them. In those days of romance, the infant was cradled amidst the clash of arms and the tumult of battle: to him valour was virtue, and a knowledge of war was wisdom. Then came the crusades, and religion consisted in grappling with the Mahomedan for the sepulchre of the Saviour. Then the aspiring youth knew no piety but patriotism, no science but superstition; and his education taught him that to conquer on the field of fight was the very essence of philosophy. About this era arose the order of knighthood, among which the knight templars were' distinguished. Learning became hereditary among them-and never was the might of mind more triumphant. The Great Charles of Germany, was their patron, and headed by the venerable Valette, they shook the throne of the incensed Solomon, and bade defiance to the tyrants of Turkey. And for six or seven hundred years struck terror, to the infidels, and hung out their banner in the cause of christianity. During the long period of despotism and decay, they were the egis of Europe, and a shield to the Christian world against which the spear of oppression rattled in vain. In the eleventh century, when the cloud of war darkened the East, and a volcano broke from the mountains of imaus-when the Saracen crescent was waved by Saladin on a tempest even more terrible, rolling up from the West, when the dark Iberian, the gay Gaul, and the gentle German were bathing amid the burning sands of Syria; and when the Albanian and the Arab unsheathed their glittering swords for the glorious combat; then too, did the victorious sword of the templar gleam and glitter in the sunbeam, and mighty was its blow. Jerusalem may bear witness. Aye, go and meditate amid her melancholy ruins-go survey the tall temples of Askelon laid low in the dust, and muse amid the scenes of Samaria, celebrated in the annals of that proud and imperious age. The sublimity of those solitudes only exists now in the ruins of their former renown, and the recollection of departed grandeur. The flowery fields and pavillion of Palestine, where mirth and music once resounded. war hath desolated; and Calvary, the covert of the Lamb, hath become the lair of lions.

Nor is learning more powerful and beneficial to the state, than pure religion and her handmaid morality. But in the language of the eloquent Phillips, "I would have her pure, unpensioned. unstipendiary; I would have her, in a word, like the bow of the firmament: her summit should be the sky; her boundaries the horizon, but the color that adorned her should be the tear of earth, as it exhaled, and glowed and glittered in the

sunbeams of the heavens." Yes, and I would have her bright as the crystal current from the rock, and sincere as the smile of infant innocence when it slumbers on the bosom that bore it. I would have it great, but not gloomy; magnificent, but not mercenary; and powerful but not ambitious.

# THE DEFORMED GIRL.

BY J. G. WHITTIER.

Memory-invsterious memory !-holy and blessed as a dream of Heaven to the pure in spirit!-Unescapable presence! Lingering through every vicissitude, and calling us back to the dim and sepulchred images of departed time—opening anew the deep fountains of early passion—the love and sympathies of boyhood—the thrilling aspirations of after years !- While the present is dark with anguish, and the future gladdened by no sun-beam of anticipation, I invoke thy spell of power. - Unroll before me the chart of vanished hours, let me gaze once more on their sun-light and shadow.

I am an old man. The friends of my youth are gone from me. Some have perished on the great deep, others on the battle-field, afar off in a land of strangers; and many-very many, have been gathered quietly to the old church-yard of our native village. They have left me alone—even as the last survivor of a fallen forest—the heary representative of departed generations. The chains, which once bound me to existence, have been broken-Ambition, Avarice, Pride; even all that wakes into power the intolerable thirst of mind. But there are some milder thoughts some brighter passages in the dream of my being, yet living at the fountain of memorythoughts, pure as an angelic communion : and linked by a thousand tender associations to the paradise of Love.

There was one—a creature of exalted intellect-a being, whose thoughts went upward like the incense of flowers upon God's natural altars-they were so high and so un-Yet was she not proud of her like to earth. high gift. With the bright capacities of an unbodied spirit, there was something more than woman's meekness in her demeanor. It was the condescension of seraph intellectthe forgiveness and the tears of conscious purity extended to the erring and passionate of earth.

She was not a being to love with an earthly affection. Her person had no resemblance to those beautiful forms which glide before the eye of romance in the shadowy world of dreams. It was deformity-strange, peculiar Deformity, relieved only by the intellectual glory of a dark and soul-like eye.

Yet, strange as it may seem, I loved her, deeply, passionately as the young heart can love when it pours itself out like an oblation to its idol. There were gentle and lovely ones around me-creatures of smiles and blushes; soft tones and melting glances.-But their beauty made no lasting impression on my heart. Mine was an intellectual love; a yearning aftor something invisible and holy -something above the ordinary standard of human desire, set apart and sanctified, as it were, by the mysteries of mind.

Mine was not a love to be revealed in the thronged circle of gaity and fashion-it was avowed underneath the bending heaven; when the perfect stars were alone gazing upon us. It was rejected; but not in scorn, in pride, nor in anger, by that high-thoughted and honest conduct at once secures to him girl. She would ask my friendship-my HAPPINESS.

sympathy; but she besought me-nay, with tears she besought me, to speak no more of Love . I obeyed her. I fled from her presence. I mingled once more in the busy tide of being, and ambition entered into my soul .-Wealth came upon me unexpectedly; and the voice of praise became a familiar sound. I returned, at last, with the impress of manhood on my brow, and sought again the being of my dreams.

She was dying. Consumption; pale, ghastly consumption had been taking away her-hold on existence. The deformed and unfitting tenement was yielding to the impulses of the soul. Clasping her wasted hand, I bent over her in speechless agony. She raised her eyes to mine, and in those beautiful emblems of her soul, I read the hoarded affection of years—the long smothered emotion of a suffering heart. 'Henry,' she said, and I bent low to catch her sweet voice—'I have loved you long and fervently, I feel that I am dying. rejoice at it. Earth will cover this wasted and unseemingly form, but the soul will return to that promised and better land, where no change of circumstances can mar the. communion of spirit. Oh, Henry, had it been permitted—but I will not murmur.— You were created in more than manhood's beauty; and I-deformed-wretched as I am, have dared to love you!'

I knelt down and kissed the pale brow of the sufferer. A smile of more than earthly tenderness stole over her features, and fixed there, like an omen of the spirit's happiness. She was dead! And they buried her on the spot which she had herself selected-a delightful place of slumber, curtained by green young willows.

I have stood there a thousand times in the quiet moonlight, and I fancied that I heard in every breeze that whispered among the branches, the voice of the beloved slumberer.

Devoted girl! thy beautiful spirit hath never abandoned me in my weary pilgrimage.-Gently and soothingly thou comest to watch over my sleeping pillow—to cheer me amidst the thriais of humanity, to mingle thy heavenly sympathies with my joys and sorrows, and to make thy mild reprovings known and felt in the darker moments of existence; in the tempest of passion, and the bitterness of crime. Even now, in the awful calm which precedes the last change in my being; in the cold shadow which now stretches from the grave to the presence of the living, I feel that thou art to me-

" Thyself a pure and sainted one, Watching the loved and frail of Earth."

DEPRESSION OF SPIRITS .- There are moments in life when, without any visible or immediate cause, the spirits sink and fail, as it were, under the mere pressure of existence; moments of unaccountable depression when one is weary of one's very thoughts—haunted by images that will not depart-images many and various-but all painful friends lost or changed, or dead; hopes disappointed even in their accomplishment; fruitless regrets; powerless wishes, doubt and fear, and selfdistrust;, and self-disapprobation. They who have known this will understand why Alfieri became powerless and Froissart dull.

SOLITUDE .- I love the hour of solitude. It is then that I can form my plans for a more upright life, as no time is so well calculated

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AN ALLEGORY.—It was night. Jerusalem slept as quietly amid her hills as a child upon the breast of its mothers. The noiseless centinel stood like a statue at his post, and the philosopher's light burned dimly to the recesses of his his chamber.

But a darker night was abroad upon the earth. A moral darkness involved the nations in its enlightened shadows. Reason shed a faint glimmering over the minds of men, like the cold and inefficient shining of a distant star. The immortality of men's spiritual nature was unknown, his relations to Heaven undiscovered, and his future destiny obscured in a cloud of mystery.

It was at this period that two forms of etherial mould hovered above the land of Gods chosen people. They seemed sister angels sent to earth upon some embassy of love. The one was of a majestic stature, and in the well formed limbs which her snowy drapery hardly concealed, in her erect bearing, and steady eye, were exhibited the highest degree of strength and confidence.-Her right arm was extended in an expressive gesture upwards, where night appeared to have placed her darkest pavillion, while on her left reclined her delicate companion, in form and countenance the contrast of the other, for she was drooping like the flower when unmoistened by refreshing dews, and her bright but troubled eye scanned the air with ardent but varying glances. Suddenly a light like the sun flashed out from the heavens, and Faith and Hope hailed with exulting songs, the ascending Star of Bethle-

Years rolled away and a stranger was seen in Jerusalem. He was a meek and unassuming man, whose happiness seemed to consist in acts of benevolence to the human race. There were deep traces of sorrow on his countenance, though none knew why he he grieved, for he lived in the practice of every virtue, and was loved by all the wise and good. By and by it was rumored that the stranger worked miracles—that the blind saw, the dumb spake and the dead leaped to life at his touch-that, when he commanded, the ocean moderated its chafing tide, and the very thunders articulated "He is the Son of God."-Envy assailed him with the charge of sorcery, and the voice of impious judges condemned him to death. Slowly and thickly guarded he ascended the hill of Cavalry. A heavy cross bent him to the earth; but faith leaned upon his arm, and hope, dipping their pinions in his blood, mounted to the skies.

PRIESTCRAFT AND A LAWRELIGION. -Of all the tyrants which beaven has permited to chastise mankind for a season, the most horrid, has been the bloody and inhuman dominion of bigoted priests. In the different ages and goverments in which they have had rule, the natural and inherant rights of mankind have been trampled upon, and the inviolable sanctuary of conscience profaned and subjugated. They have always, so far as they had power, commanded by vindictive law and torture, the entire surrender of all moral volition on the part of the people, and forbid, under the penalty of treason, their right to question its propriety, or think for themselves .-They are to have the credit for the establishment of the AUTO DE FE, and the tortures of the Inquisition. To them is due the martyrdoms, by the rack and wheel, and by the scaffold and the stake. When the reason and consciences of mankind are bound by the icy chains of a Theological despotism, they are slaves indeed. What remains of them afterwards, is not sufficiently to elevate them to an equality with the wild men of the woods. All that gave them superiority, was the independent exercise of the rights of conscience and the power to think and reason freely for themselves, and that has, in every age, been forbidden by a dominant priestcraft.

Liberty in this country shall ever be taken

from us, depend upon it that priestcraft, aided by the lovers of a law religion, will rob us of that rich boon which we inherit from the valor of our republican fathers. The tempest of party spirit may shake the tree of liberty, but bigoted priests are the canker-worms that will consume its foliage, and wither its branches. In the United States at this moment, the aspiring clergy, supported by the wealth and influence of the old tory party, are stretching forth their hands to grasp at civil rule, and to bind with legal fetters, the liberty of conscience. Under the pretension of stopping the mail one day in seven, they are trying their strength and influence in our national councils; and if they succeed in this first step, they are ready to take others, until every free religious denomination of Christians must worship their Baal, or suffer such penalties as they choose to prescribe. When the toleration law in this state, was passed, they proclaimed that religion was about to be destroyed, thereby saying that no other denomination beside themselves, had any religion. Give them power, and all other denominations in this country would be annihilated.

## MERALD:

GENEVA, SATURDAY APRIL 26, 1824.

TO THE FRIENDS OF OUR CAUSE. In presenting the first number of the "Herald OF TRUTH," to the public, we sincerely desire the assistance of our numerous friends, who are believers in the glorious Gospel of impartial goodness.

We are sensible that a work of this kind can be liberally supported, and well sustained, provided the zeal of our friends is equal to their knowledge, which we do not doubt. The object of the work is, to instruct mankind in the ways of virtue, and to lead them from the bewildering mazes of erroneous dogmas, by pointing them to the harmony of the Scriptures—its benevolent doctrines—its sacred precepts—and the heavenly prospect which it developes to the world of man.

When we look around us and see thousands of the human family, groveling in ignorance of the TRUE GOD, and groaning under the terrors of a false belief-when we see the Widow uttering lamentations indescribable, and the Orphan bedewed with the tears of anguish-and all because they have embraced a false belief, which teaches them their heavenly father is angry with them-are not the tender cords of sympathy touched,-and the emotions of commiseration aroused in every philanthropick bosom? Oh! we can but believe they are. We can but believe that the energies of man, will arise at the inviting voice of truth, and put forth their efforts in the emancipation of the minds of their brethren, from the stupid thrall of ignorance!!

Much has already been effected by publications of this nature, the TRUMPET of the east has broken the heavy gloom of superstition that hung over our continent, and its numerous assistants have faithfully labored to rouse into life the terrified genius of LIBERAL CHRISTIANITY.

The glorious work is begun. The mind of man is on the march—our cause is flourishing -and shall we now cease our energy ? Shall we sit down-fold our arms, and dismiss our duty? Awake, oh! philanthropists, awake! nerve once more thine arm in the holy cause of Christian Freedom, and let the light of Truth continue to blaze upon the gloom of moral darkness, until its consuming splendors shall have devoured the drossy fragments of human error! We shall be glad, yea happy to receive assitance from all our friends in sustaining this paper. We think they will not have reason to complain at its price-or murmur at its mechanical execution. And as to the contents we would say, that we do not intend to present our readers with a stupid train of uninteresting articles, nor do we promise that our pen shall be always bathed in the dews of heavenly inspiration: But this we say, that our best endeavors shall be exerted, to edify and instruct our readers. Friendsmay we not expect your aid in the great work -may we not look for a liberal support and patronage. PUBLISHERS.

#### Universalism in Geneva.

We have long witnessed the progress of Uni-VERSALISM, in different parts of our country with pleasure. Our ears are continually saluted with the joyful intelligence, that the cause of impartial grace is rapidly spreading throughout our country. Little more than fifty years have swept beneath the silent wing of time, since the trump of universal salvation, was first sounded by the immortal MURRAY, upon the eastern shores of the western world. And then its joyful sound, though shrill and loud, could scarcely penetrate the deafened ears of aged BIGOTRY, or shake the mighty bul\_ warks which gray-headed PREDUDICE haderected to defend her ugly visage. But now how changed-churches are emerging from obscurity in every section of our country, in which the impartiality of God is breathed forth in pleasing accents of love, to the attentive ears of listening thousands. The christian banner, radiant with the Pilgrim's hope, is now unrolling its graceful folds to the facinating gaze of admiring millions. The electric shock of truth is waking into life, the dormant energies of intellectual glory; -and the whole waking universe of man are shaking off the slumbers of TRADITION, and earnestly inquiring " WHAT IS TRUTH."?

This is the case in the pleasant village of Geneva, which has long been a splendid seat for self-styled Orthodoxy. But we apprehend that the time is approaching, when her walls will shake like those of Jericho, before the sound of the Gospel Trumpet; and give way at the voice of reason. We could name many individuals, once believers in the dogma

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of endless misery, who now reject that doctrine, as being anti-scriptural and unreasonable. They can now hear no charm in that voice which brings the tidings of damnation They can see no beauty in that Gospel which teaches that God will not have all men to be saved, nor feel enraptured with the music of that tongue whose theme is the damnation of the reprobate. They are earnestly looking after TTUTH, and although they are frequent ly admonished, not to listen to the language that "God will have all men to be saved and come unto the knowledge of the truth," and advised not to attend meetings where the doctrine of the restoration of all things, which God declares he has spoken by the mouth of all his holy prophets, is proclaimed; Yet there are many who even dare disabley their spiritual guides, and almost presume to think that they are FREE.

Brethren! is not this an omen of better days? Is it not a sign that religious tyrranny will not please the world? That they are becoming dissatisfied with living obsequious to the rigid mandates of aspiring ecclesiasticks? And will ere long sunder the fetters, that chain them to inhuman opinions and come forth to that sacred belief, "that God will have all men to be saved and come unto the knowledge of the truth."

Our friends in this place are awake in the cause of truth, and liberal christianity. They are now engaged in erecting a Meeting house, in which they can worship God, according to the dictates of their own conscience. May the gospel which they profess to enjoy—May the desire, which they possess for the spread of TRUTH and, the advancement of the religion of christ inspired them with zeal to persevere in the cause of liberal christianity, and the great Governor of the universe, we belive will bless and protect them. E. D. K.

#### PROTRACTED MEETINGS.

This new fashioned way of scaring people into religion, has seen we think the acma of its glory. Once could the supporters of those meetings frighten the unthinking part of community and children into the belief of endless misery, by painting forth the imagined day of JUDGMENT, the wretchedness and misery of the damned, in all the fervor of a horrid eloquence. But the time has now arrived when even this class of society, are not so easily frightened into their measures as formerly. Often have we sat in these meetings; and heard the speaker portray the deep anguish and unparalleled misery, which he imagined would be heaped upon the damned, and roll the terriffick thunders of Almighty wrath over the heads of his auditory, without creating any apparent emotion in their bosoms .-He seemed to be devoid of that blassed gospel, "which brings glad tidings of great joy unto all people." And his preaching appear-

ed to sound like some oft repeated story, rehearsed to beguile the tiresome hours of a winter's evening, or lull to rest the childish anxiety, that so often crowds around the family hearth at night. His hearers leave the house without being much agitated by the imagined horrors of the damned, or much frightened with the mysterious story of a personal DEVIL. The Methodists have lately held a protracted meeting, in this place, but before they had continued it many days, they were warmly admonished by poor success, that it would be advisable to discontinue the meeting. This meeting, we attended several evenings, hoping we might hear something, that would be beneficial. But alas! nothing but the story of a devil-the dreadful state of the damned-the awful retribution of eternity, were thundered forth from the desk. The speaker did not tell of a Christ who is the Savior of all men! He did not tell of a Redeemer who would save that which was lost. Nor did he point to the bleeding summit of Calvary, and assure his audience that here was crucified the Savior of the world, "who gave himself a ransom for all to be testified in due time."

But he told his hearers, that the sinner, enjoyed more happiness, than the righteous, which was a sufficient reason for his not getting more converts than he did. For how can any one expect that the sinner will leave his pleasure, to stand up under the load that the Christian has to bear. Oh, when will the world learn righteousness? Never, we fear, while you tell them that sin is pleasant !-When will the teachers of the gospel learn to say that God hath not appointed unto us wrath. but to obtain salvation." Oh! never until the dogma of endiles wrath is silent and unknown. May the ime quickly come when the universe shall exclaim and believe, "the goodness of God leadeth to repentance." E. D. K.

"LOVE YOUR ENEMIES."—There are few people in the world who will not acknowledge this command to be correct. Yet notwistanding, they are still violating the sacred admonition. What shall we think of such people? They acknowledge what is right; and then go to work against it—"Oh, how consistent, Yes how religious."

THE WORL, the second state of the the glades had been seen that the glades had present day, contains a population of the 1929,000.000,more than half of whom are pagans: 134,000,000 Catholics; 62,000,000 Greek Church; 55,000,000 Protestants; 3,000,000 Jews; 120,000,000 mahometans.

This number will be sent to many who are not subscribers. Should they wish to become readers of, and subscribers for this publication; they will please forward through an agent or by writing themselves, their names to the publishers, free of postage.

# Beligious Morice.

Br. J. GAGE 2nd will preach at York Centre, the first sabbath in May, the second in June, and the third sabbath in each month during the season thereafter.

Br. GAGE will also preach at Tuscarora village in the town of Mount Morris, the second sabbath in May, and at Dansville the third sabbath of the same month.

# PROPOSALS,

For publishing at Geneva, Ontario county, N. Y. a semi-monthly religious paper, to be called the

#### HERALD OF TRUTH.

It is the intention of the Publishers to furnish at a cheap rate an interesting universalist Periodical; one that shall be beneficial in the promotion of useful knowledge, and liberal christianity. Each number will contain a sermon, making twenty six in a year. It will also contain doctrinal, and practical Essays, Illustrations of difficult portions of Scripture Intelligence of a Religious kind, all necessary notices of the proceedings of Associations, Conventions &c. &c. of our order in America, Publick Education Freedom of the Press, and of Speech. Religious Liberty; Moral Essays and Tales, Poetry and Miscellany.

We shall not close our columns against candid Articles, of our opposers, provided they are written in the spirit of the Gospel. We shall steadily oppose the crafty machinations of aspiring ecclesiasticks, and endeavor to expose the shrewd designs of religious tyrany that pressages the interruption of Liberality, and threatens Ruin to our Liberty. To all then who are willing to aid in the advancement of that gospel which brings tidings of a WORLDS redemption—who are disposed to put forth their efforts in the promotion of LIBERALITY and Christian Freedom,—The work is respectfully dedicated, with a confidence that they will not have occasion to be dissatisfied as our object is to

Delight the aged——Edify the youth, And point their minds to LIBERTY& TRUTH.

#### CONDITIONS.

The Herald will be printed semi-monthly, on good paper, and each number will contain 8 pages quarto, and afforded at the low price of ONE DOLLAR per year if paid in advance: one dollar and fifty cents if not paid within six months, and two dollars at the close of the year. No paper to be discontinued until arrearages are paid, and no subscriptions received for a less term than six months.

Subscribers who have their papers delivered at their houses or places of business, in this village, will be charged 25 cents per year extra.

Any person procuring six subscribers and becoming responsible for the same, shall receive the seventh gratis.

Persons intending to become subscribers are requested to forward their names by the first of June, and numbers from the commencement will be forwarded.

13-All letters must be post paid.
Those on business must be directed to the Publishers. Communications to the Editor:

E. D. KENNICOTT, Editor.

I. PRESCOTT, Publish-E. D. KENNICOTT, ers. Geneva, N. Y. April 26, 1884.

Editors of Universalists papers will please copy the above, and the favor will be reciprocated whenever an opportunity occurs.

## POPPEY.

Here let the Muse his sacred treasure bring, And strive the potent power of Truth to sing.

For the Herald of Truth.

Mr. Editor.—The following beautiful lines are copied for your inspection. They were written by Moore, and seem to breathe the sweetness and fervor of genuine poetry. If they should meet with your approbation, please give them an insertion in your colums.

M.

# BEAM OF TRANQUILLITY.

A beam of tranquillity smiled in the west,
The storms of the morning pursued us no more,
And the wave, while he welcom'd the moment of
rest.

Still heav'd as remembering ills that were o'er!

Serenely my heart took the hue of the hour, Its passions were sleeping, were mute as the dead.

And the spirit becalm'd but remember'd their power, As the billow the form of the gale that was fied!

I thought of the days, when to pleasure alone
My heart ever granted a wish or a sigh;
When the saddest emotion my bosom had known.
Was pity for those who were wiser than I !

I felt, how the pure, intellectual fire
In lirning loses its heavenly ray;
How soon in the lavishing cup of desire;
The pearl of the soul may be melted away!

And I pray'd of that spirit who lighted the flame,
That pleasure no more might its purity dim;
And that sullied but little, or brightly the same,
I might give back the gem I had borrow'd from
him!

The thought was ecstatic! I felt as if Heaven Had already the wreath of eternity shown; As if, passion all chasten'd and error forgiven, My heart had begun to be purely its own!

I kook'd to the west, and the beautiful sky
Which morning had clouded, was clouded no

"Oh! thus, I exclaim'd "can a heavenly Eye
"Shed light on the soul that was darken'd before!"

# GLAD TIDINGS. By Miss J. H. Kenney.

What sounds of great mercy salute the glad ear! What wonderful tidings from heaven we hear! The voice of the cherubim wakens the morn, Proclaiming to mortals #'a Saviour is born."

See, angels uniting with angels, to show God's glory on high and men's peace here below; The seraphs encompass our Father above To welcome us home to the arms of his love.

Shall angels sing praises, and scraphs rejoice, And man(how ungreatful!)not join his glad voice? Ye daughter of Zion, come hail the bright morn, Good will to all nations—a Saviour is dorn!"

O, let us ALL join with the heavenly throng, Let saints and archangels unite in the song— Let Jew and let Gentile salute the bright morn, Proclaiming with angols, "a Saviour is born!"

May love e'er inspire us, loud praises to sing, To Christ, our Redeemer, our Friend and our King-

While life is our portion, we'll welcome each

morn,
And sing to all nations. " a Saviour is born!

DEDICATION HYMN.

All-wise, supreme, indulgent Power!
Whose Temple is the lofty skies;
To Thee from mountain, dell, and bower,
May soft unceasing anthems rise.

And whilst with ecstacy we raise, In love profound to Heaven, our voice, Let ev'ry bosom thrill with praise, And ev'ry heart and tongue rejoice.

And may this Temple ever be
A consecrated shrine of leve,
Which now we dedicate to Thee,
All-wise on earth, Supreme above.

Here, from the east and from the west, May youth and age assembled be, To praise the lord, the front of rest, That fills each heast with ecstacy.

Here may they learn that "God is love:"

Devoid of wrath ere time began,
And hear the anthem from above—

"Peace! peace on earth, good will to man!"

Ye lofty hills! with rev'rence bow!
Ye blooming vales, in worhship rise!
Good will is Heaven's eternal vow!
Rejoice, be glad! for God is wise!

And, when thy children here shall meet,
To pay their true devoirs—oh, then,
O'erwhelm each soul in rapture sweet!
Grant it, kind LORD! AMEN, AMEN.
E. D K.

## HYMN.

Arise ungrateful man, arise
And sing the praise of God your King;
He formed the earth—he built the skies,
And feedeth every living thing.

Twas his Almighty voice, that woke Screation from chaotic night, Let darkness flee—Jetyah spoke, And all around was under light.

The feathered songsters of the bower, In pleasing notes his praise proclaim, And breathe his goodness every hour, And speak the greatness of his name.

All nature whispers forth his praise,
And tells creation "God is Love."
And shall not men their voices raise,
And laud their King, who reigns above.

Awake Oh Man! his praises sing,
"Tis he who gives us life and breath,
"Tis he who saves us from the sting
Of Cruel pain and

DFA

E. D. K.

The sands of life are bing fast,
And faint my feeble breath;
A few more moments, and 'the past,'
Is swallowed up in death.
I go to seek the spirit shore,
Unknown to all on earth;
Untasted and untried before,
A land of heavenly birth!

I've won the victory over death, And fear not now to die; I go, I yield my latest breath,
And soar to realms on high!
Then farewell earth with all thy fame—
Frail bubbles of a day—
I go, the meed of faith to claim,
Beyond this cumbrous clay!

Hail hope of heaven! divine and fair!
Hail messenger, 'grim death!'
My beating heart shall breathe a
While yielding up its breath.
Death—end of fears, oh quickly come,
I am prepered to go,
And bear me to my heavenly home,
Beyond this world of woe!

Geneva Bard.

MARRIED,

In Phelps, on the 22d inst., by the Rev. Mr. Allen, Mr. Wright Prescott to Miss Pantha Merry, both of the former place.

On Sabbath evening, 6th inst. by Rev. Charles P. Wach, Mr. Darius Brown to Miss Leah, daughter of widow Johnson, both of Benton.

At Seneca-Falls, on the 23d inst. Mr. Thomas Payne to Miss Susan, daughter of Isaac Smith, both of the former place.

In Bath, on the 15th inst. Mr. James B. Cole to Miss Mary Ross.

At Waterloo, 15th inst. Mr. Joseph Seelye of Wolcot, to Miss Lorinda Clark. On 16th; Mr. George Smith to Miss Juliet Cobleigh. On 17th, Mr. Delatus W. Frary of Elbridge, to Miss Elizabeth Standish.

In Canandaigua, 17th inst. Mr. Morgan Snyder to Miss Ida Ann Wheeling, both of Gorham.

At Lansing, Tompkins co. Mr. J. G. Turrell of Seneca-Falls, to Miss Ruth B. Beebe.

#### DIED,

Of consumption, at Knowlesville, Orleans co. on the 11th inst. Miss Thankful S. Grovner, aged 20 years.

In Pine Valley, Mrs. Sally Ann Bradley, aged

In Montreal, 11th inst. Horatio Gates, an eminent merchant of that city, and formerly from Barre, Mass. aged 54.

At Andover, Ebenezer Porter, D. D. President of the theological seminary, at that place, aged 62 At Arkport, Steuben co. Amelia, daughter of

widow Elizabeth Shepard, aged 5 years.

In Canandaigua, on 21st inst. infant child of
Mr. Wm. Williams.

In Milo, 16th inst. Isacc M. Randall, son of Mr. Lewis Randal.

Off the coast of East Florida, 1st inst. Elisha Dean, bookseller of Rochester.

PUBLISHED EVERY OTHER SATURDAY BY
I. PRESCOTT and E. D. KENNICOTT,

No. 9, Water-street....Geneva.

# E. D. KENNICOTT-EDITOR.

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# INDRARD THE STREET STREET

"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE,"-St. John.

VOL. I.

GENEVA, N. Y. JULY 5, 1834.

NO. 2.

# THE PREACHER.



Let truth prevail-base slander is no more; Let reason shine—and error's reign is o'er.

# ORIGINAL SERMON.---No. II.

BY E. D. KENNICOTT.

" For I say unto you, that except your Righteousness shall exceed the Righteousness of the Scribes and Pharisees, ye shall in no wise enter into the Kingdom of Heaven."—Matt. v. 20.

Our text, is one of those numerous passages which is supposed to teach the doctrine of endless misery with all obviousness. It is therefore pressed into the service of those who have embraced this sentiment, and supposed by many to completely answer the purpose for which it is used.

True there are many who have embraced opinions; those, whom I can but think have good intentions in their hearts, and who have a desire to embrace those principles which are compatible with truth and reason, yet they appear to possess much inveteracy against all who have had the misfortune, or fortune, to differ from them in opinion, and raise the arm of more than pharisaical persecution, against every one who manifest the least dissatisfaction to their creed, though it should contradict both scripture and common sense.

This to some may seem strange, at least to those who cannot discover the propriety or the christianity, in manifesting reproach to every individual, who may not hug the same creed, nor cherish the same principles, that we profess to enjoy. This is not only unaccountable, but it is strange; it is not only strange? but it is absolutely astonishing, to think that professed christians should, lift their voice of indignity, and the arm of persecution, against every sentiment, that does not throb an acquiesence to their own. But so it is beloved friends, even in this enlightened age: when the voice of instruction, is heard to resound through every cottage, and echo through every temple, that every sentiment that does not bear the mark of mystery, nor wear the smile of popularity, is stamped with the name hertick, and infidel. All this is done in the name of religion, and by those very individuals, who profess, more purity than earth can to blow away the dark vapours that have so not only themselves far from the spirit of

contain, and more happiness than heaven ever proffered! These are christians who would denounce us infidels before they understand our doctrine---and pronounce our opinion false, before they have ever heard it. Oh let me ask is this christianity? Is this that meek and heavenly spirit, that dropped from the lips of our Redeemer, that walked abroad in the sunshine of its purity, and the strength of its own immortality, teaching mankind that the omen of religion, was the practice of friendship, and the star of Christianity, the exercise of toleration, Oh? there is no religion in cruelty-there is no benevolence in intoleration-there is no purity in vice, and no virtue in malignity! If we would be religious we must be followers of Christ-if we would be followers of Christ we must abandon the practice of persecution, for this he neither practiced nor recommended. And how useless, oh how foolish does it appear in the scrutiny of candor, to see mankind warring about religion, What would look more detestable in your sight, than to see a numerous fleet, containing a large number of ships, who were all sailing under the same colours-bound for the same port---and guided by the same commander, commence firing upon each other! Oh! you would denounce it the most irrational flight of indiscretion that you ever witnessed. Why not then let your reason operate in another case of the same nature, in the same manner. We all acknowledge Christ the Captain of our salvation---we are all bound for the same port of felicity, and under the sacred banner of christianity, we all profess to sail. Oh then how inconsistant does it look, to commence firing upon each other. But so it is, and notwithstanding we would be friendly to all -notwithstanding we plead for the salvation, not only of friends, but also our enemies---yet the only answer we receive from our fellow sailors to eternity, is a broadside of calumny and reproach-together with the thunder of their wrath, and the lightning of their ire, all of which is committed under the spotless panoply of christianity, and the spoliated banner of religion! But I fondly hope that the time is not far distant, when man will listen to that, and that alone which is reasonable, when the deceitful drapery of hypocracy, is stripped away and guilt appears in all her haggard deformity.

Then will man shun the foe of his happiess, and learn that the ways of toleration and virtue, are truly pleasent. With these preliminary observations, which were intended to show the propriety of expressing reason upon all subjects-and toleration towards all men, I proceed to the consideration of my subject, hoping I shall be able | up the Kingdom by their unbelief; and were

long clouded its beauty; and unfold the intrinsick grandeur of the truths which it always contained, though scarcely ever develloped.

"For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven." We shall first enquire what is the Kingdom of Heaven, into which those whom our Saviour addressed, could not be allowed to enter unless their righteousness exceeded that of the Scribes and Pharisees. By those who make use of this passage to prove the notions of endless misery in a future world, it is believed and asserted, that the Kingdom of Heaven mentioned here is a state of Happiness, which can only be enjoyed in a future world. But to show that this opinion is compatible with error, and derogatory to truth, it is only necessary to consult the scriptures. From them we learn that the gospel dispensation, which was to succeed the Jewish dispensation, and over which the Messiah was to reign till every enemy should be subjugated to God, is very frequently and almost uniformly designated by the phrase "Kingdom of Heaven" or "Kingdom of God." It is also evident that this Kingdom was to be established in the earth, and that too, within a short time after our text was spoken. The truth of this is rendered evident by many passages of scripture. In Matt. v. 3 it is said-"Blessed are the poor in spirit; for theirs is (not shall be) the Kingdom of Heaven," Here the "Kingdom of Heaven, means nothing more nor less than that state of happiness in which the poor in spirit were found. Again "Repent ye for the Kingdom of Heaven is at hand!" Matt. iii. 2. This text shows that the Gospel Kingdom was soon to be established on the earth. Again it is said-" And from the days of John the Baptist, until now, the Kingdom of Heaven suffereth violence, and the violent taketh it by force." I think none will be so inconsistent as to assert that the Kingdom here mentioned, is a "Kingdom" in another mode of being. This would be venturing too far into the fields of fancy. and rambling too much in the wilderness of imagination. There are many other passages, that go directly to sustain the sentiment that the "Kingdom of Heaven" means nothing more than the Gospel Kingdom. Christ says, "wo, unto you Scribes, Pharisees, hypocrites; for ye shut up the Kingdom of Heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." From this it seems that they were then shutting

the gospel, but were absolutely detaining others, by their consummate hypocracy, from embracing the religion of Christ, or submitting themselves to his reign.

The "kingdom of God," is a phrase synonymous with "kingdom of heaven."

In Luke xvii. 20. 21. it is said-" The kingdom of God cometh not with observation, neither shall they say lo! here, or lo! there, for the kingdom of God is within you." Again. "But if I cast out devils by the spirit of God, then the kingdom of God is come unto you." Matt. xii. 28.-Again we read-" And into whatsoever city ye enter, and they receive you, eat such things as are set before you. And heal the sick that are therein, and say unto them, the kingdom of God is come nigh unto you. But in whatsoever city you enter, and they receive you not, go your ways out into the streets of the same, and say-even the very dust of your city that cleaveth on us, we do wipe off against you! notwithstanding be ye sure of this, that the "kingdom of God is come nigh unto you." Luke x. S, 9, 10, 11. Again. "But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you."-Luke xii, 29. Christ in speaking of the blindness, perversity, and spiritual ostentation of the Jews, said to them, "the publicans and harlots go into the kingdom of God before you." And again in the same chapter, 43 verse. "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

What language can teach the sentiment which I have advanced more forcibly than the quotations just made? It is impossible that it should be conveyed to the sentient mind with greater simplicity. And I can but believe that ignorance, dark and stupid as it may be, must be more than half deranged, to contradict the observations which I have just made! It is obvious from the texts just named, that the "kingdon of God," or "kingdom of heaven" mentioned in the scriptures, is not as many have supposed, a state of enjoyment in a future world, but in this. The kingdom of heaven was likened unto ten virgins, five of which were wise, and five foolish; but can any one be so extravegant in his own mind, as to imagine, that there is any resemblance between ten virgins, five wise and five foolish, and the fadeless perfection and bliss of God in a future world. I think none but such as wish to excell in credulity, and triumph in extravagance, could ever forge the imagination. It is said that five of the virgins were destitute of oil to trim their lamps, and of course darkness must ensue. Whoever thought that the lamp which illuminates eternity, would ever be extinghished in darkness. Oh! the idea is preposterous! No darkness can ever enter there! But the flaming blaze that flashes incessantly from the presence of Jehovah, will cast its brightness eternally from his burning throne.

Having now fully ascertained what and where the kingdom of heaven" is, let us make an effort to arrive at the intrinsick meaning of our Saviour, when he speaks of the righteousness of the scribes and pharisees. It seems from our text, that righteousness, superior to that of the scribes and pharisees was requisite, to obtain an admission into the "kingdom of heaven" or gospel kingdom. This to some might appear strange, as there was never a nation on the earth, more rigidly strict in their discipline, or more particular in their observance of all external forms of religion than were the scribes and pharisees. They considered themselves the only favorites of heaven, and with this notion in their minds, they attended to all the externals of religion, but paid but little regard to the most important, or internal principles of christianity. They observed with great exactness and rigidity, their Sabbaths their feasts, nor did they spare their acrimony, reproach and persecution against those who trampled upon their prejudices and notion. Even the purity of Christ could not shield him from the persecution of these self-righteous religionists. They went so far as to rebuke him for plucking ears of corn upon the Sabbath day; and condemned him for doing good on a similar occasion. They not only paid strict attention to all their ceremonies, but they also fasted twice a week; made very long prayers in conspicuous places, and likewise paid tythes of all they possessed, and in short they were to all appearance the most pious and religious people in the world.— They were so very anxious that people should be converted, that they compassed see and land to make one proselyte, altho they made him two fold more the child of hell than he was before. This was the very nature of the scribes and pharisees, who, notwithstanding all their parade about their religion, did not possess righteousness enough to gain admission into the kingdom of heaven. True they made much noise about their religion-they considered themselves the real favorites of heaven, and their enemies as heirs of hell; yet with all this self-exhaulted pride, they were considered void of true righteousness, and destitute of those characteresticks, which distinguish the devout christian.

True righteousness does not consist in show and pomp. It does not consist in harping forth our deeds of piety and acts of charity, nor does it consist in saying "Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils," all this will not give us a possession of that righteousness, which is requisite to prepare us for the kingdom of heaven, or gospel kingdom. But true righteousness consists in possessing and exercising humility, and in fostering a forgiving spirit, and a will to keep the commandments of God. These are requisites which will constitute the true christian, and cast the radiance of joy around the most dismal moments of his existence.

Living facts constrain me to say, that there is too much of this pharisaical religion perceivable at the present day. We can but discover that there are some denominations of professed christians, who consider themselves particularly righteous, and who imagine that they are the favorites of heaven, while their neighbour is an heir of hell! But can we believe that such individuals possess more righteousness than the scribes and pharisees ? Ah! no. Their conduct only proves the truth of their incincerity, and their profession ill comports with their practice. Wherever you obserce the devout christian, you will see no spiritual ostentation displayed, you will see no little tyrant enthroned in the magnificence of earthly pride, saying to his neighbour," Stand by, I am hoher than thou," nor hear the language uttered, "if every body is going to heaven we do not wish to go," but you will see a man, devoted to the cause of benevolence, one whose bosom burns with compassion over the miseries of his fellow men, and whose arm is ever ready to assist in the alleviation of human wretchedness, He will possess resignation to the will and ways of God. If he is called to pass through troubles and trebulations. he will not murmur against his Maker, but exclaim, "thy will, not mine be done Oh God!" If he is called to part with his cearest friends, he will not inourn, like those without hope, but say in sincerity, "the Lord giveth, and the Lord taketh away, and blessed is the name of the Lord." Should God reveal unto mankind, that he would "have all men to be saved, and come unto the knowledge of the truth," he will not reject this evidence but rejoice in the glorious prospect which it unfolds to man. These are the characteristicks that designate the true christian, and these and these alone, will make him a virtuous being. But how different is the conduct and character of the self-righteous pharisce! Oh! I dislike to draw the contrast! I hate to turn from the bosom that is warm with the fire of benevolence, to the heart that is hardened into hatred! from the fair fields of virtue all glowing in the sunshine of their own purity, to the barren desert of hypocrisy, where hiss the speckled vipers of calumny and sin! from the bright glow of that countenance, lighted up by the influence of that belief which is impartial in its nature-benevolent in its practice-devine in its influence, and glorious in its promise-to the haggard visage of that being, whose belief is partial and circumscribed; and who sits enthroned upon the pedestal of his own pride, chanting the doleful dirge of deep damnation over the imagine agony of half the human family!

Oh! who can turn from the fond anticipation of future joy, to the wintry prospects of endless wretchedness? Who can turn from the all thrilling happiness and deepfelt felicity of him, who believes in an impartial God; to the withering sentiment of that individual who worships a being of re-

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venge? But as it is our duty to present things as they are, let us examine the condition of the self-righteous pharisee, and see how it will vie with the humble christian. Unlike the true follower of Christ, you will ever find him fond of trumpeting his own piety, and declaiming loudly upon his own righteousness. He thinks himself too much exalted to come down upon a level with his fellow men, and with supercilious contempt, disgorges the haughty arrogance of his soul, in proclaiming his superiority to other men. He professes to be strictly religious, but his practice is a stranger to his profession. He talks much of his own purity, but the probity of the uncultivated savage would blush it into shame. He imagines that he is much more benevolent than his neighbour, who would shudder at his kindness. He descants very much upon the extent of his charities, when his very breath surpasses their boundary. He is ever telling about the joy he anticipates in a future world, and musing upon the wretchedness of his unconverted friends, when he himself is but an acir of Satan.

Do you detest his conduct? Oh then indulge not in his practice; never exalt thyself above thy fellow man, for though we may not bow at the same shrine, or worship at the same alter, yet we have one common God, and one Father. Go then, and learn numanity from the ways of Christ-learn meekness from the lives of his apostles, and learn benevolence, charity and kindness from the nature of our God. Learn to love thy neighbour as thyself-to do unto others, as you would have others do unto you, and above all, never to consider that you are more deserving the fruition of endless joy, than he who is thy brother and fellow man. Learn these things and alwayse strive diligently to reduce them to practice, and there will be no necessity of your bowing to an alter reared by human hands, or stamping thy name upon any creed. But if you will not submit to the practice of virtue and morality, if you will not cease to do evil and learn to do well. Oh then will thy path be strown with thorns, and joy and happiness will flee from thee.

Our subject affords a striking illustration of the doctrine of divine benevolence, and the frame of mind essential to its reception. It is, if I mistake not, a fact too evident to need proof, that it requires no humility to prepare us to believe the doctrine of a partial salvation. To believe that we shall be saved, and our neighbour lost, is perfectly congenial with the spirit of the pharisees. If our Saviour had taught the doctrine of endless misery, as it is now generally believed, the scribes and pharisees were well qualified to enter his kingdom, and enlist in his service. Yea, they would have shut out all others beside those of their own faith, and barred the gates of the holy city against all unwelcome intruders. The heart of man while correded with pride and arro-

gance, can receive the doctrine of partial salvation without reluctance. The language of pride is, and has always been, "I am the favourite of heaven-my neighbour is the child of hell!" On the other hand, no man can persuade himself, or be persuaded of the fact, that his neighbours and enemies will be saved as well as himself, until he become humble and of a contrite heart. The most perfect humility and self-abasement are necessary to prepare the heart for the reception of truth. Impartial love is a stranger to that heart which is unwilling that all should be saved; and humility is not to be found among those who rejoice in the anticipation of another's woe. Hence we learn that before we can enjoy the hope that maketh not ashamed, we must become like little children; not anxious to be greatest in the kingdom of God, but willing to receive the "gift of grace" in common with other men. If angels should announce to the whole world, that " all men shall be saved and come unto a knowledge of the truth," not one would believe the heavenly message, until he had found by self-examination, that he was the 'chief of sinners.' Heaven has so ordered the affairs of his grace, that his kingdom is not to be entered by the haughty scribe or boasting pharisee. Blessed are the meek, the humble, the truly penitent, for their's is the kingdom of Heaven,-yea, their's are the joys in believing that " all the nations of the earth shall remember and turn unto the Lord, and all the kindreds of the nations shall worship him." Oh! let us then awake to our duty and reduce our belief to practice. Let us show to the world that when our hearts are filled with love to God, and man, we shall not possess a disposition to commit crime as some have vainly imagined, but that our great aim will be to preserve peace, unity, and harmony in the world, and to lead the wayward steps of man, to the temples of Oh how divine is religion and virtue. such a disposition! Oh how delightful is such a cause! What heart is there, that ever felt the glow of philanthrophy, that will not thrill with joy, on beholding man engaged in liberating his fellow man, from the thrall of ignorance, superstition, and folly—on beholding these fetters burst, which have for ages chained mankind to idolatry, and caused him to worship a God, more cruel than the ferocious tiger, and more savage than the foul hyæna, one that will exult and triumph in the endless wretchedness of mankind, and be glorified only in the length of their torment.

Dark with sin must be that mind—black with crime must be that heart,—that will not exult with rapture to behold this sacred period arrive. Even those who believe in the doctrine of endless misery, hope and pray, that it is not true. Gracious Heaven wilt thou answer their prayers? Oh! let them have one hope that thou hast heard their petitions! Rend from their eyes the veil of my stery that has shrouded all their

hopes in darkness, and let them feel the holy rapture of that inspiring light, shed one ray of glory upon their benighted bosoms—then will they see thy lovely character—then will they feel the influence of thy gospel, kindling up the fires of benevolence within their souls, and pointing them across the darkness of the grave, to a world of fadeless bloom! Amen.

What is Truth?—Often indeed has this question been propounded, since its first proposition by Pilate to the immaculate Son of God. And in reference to matters of religious faith, the answers have been as various as have been the conjectures and imaginings of men.

In relation to this question, however we think an answer can be given in the spirit of truth, which, if heeded, will fill the mind of the believer with that peace which passeth knowledge! It is truth, that God the Creator of Heaven and Earth, and all things therein, is a being who constantly exercises a tender guardianship over the creatures of his power, and regards man as the object of his never failing love. It is truth that "He is good unto all and his tender mercies are over all his works." And hence this truth lays the foundation for another, no less obvious, and no less desirable; that, as God is unchangeable, whenever man exists, he dwells under the protecting ægis of a Father's changeless love-which will shield him from being an endless loser by the existence to which it has given birth. This is truth! and he who denies it robs God of his highest glory-and himself of the purest source of peace and consolation.

Reader, ponder this, and do unfeigned homage to the truth!—Trumpet.

# DEATH.

They who have experienced a very severe and alarming illness, can, in some measure realize what their feelings will be on the approach of the king of terrors. They found the things of this world, one after another, deserting them :-first, their common amusements, their interest in the bustle of life; a thousand long cherished but foolish hopes; even then, What to a creature detained on the borders of eternity becomes tasteless, wearisome;) then the consolations of friendship. What remain? A frightful void! or the love of God! and in that, all which cheers an angel's heart! Here is a sublime sight—a creature hovering between earth and heaven, unfit for the one, unacquainted with the other; incapable of holding any intercourse with the inhabitants of either world: hanging on the Supreme Gevornor of the universe alone for comfort, as a child holds with implicit confidence the hand of its tender parent,

The greatness of man consists in the degree of usefulness, which he renders to his fellow beings, in constituting them happy upon the earth.

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# THE BURIAL.

A FRAGMENT.

It was summer. The sun shone proudly down upon the grey mist that rose above the billows---the blushing charms of spring were passed, and the summer glow of loveliness had succeeded. The woodlands were gay and beautiful---for nature had clothed them in all her surpassing splendours. The mountain stream now run, now rippled, now curling with silver eddies glad sparkling in the sunbeam-now smoothly flowed along its ever varying bed, towards its quiet home "in the world of waters." The birds warble as sweetly in their green bowers of bliss, as if sighs and tears were a thing unknown.

There was joy on earth—the twittering swallow as it darted along in sunshine and shade, heeded not the bitter wailings of affliction and distress—the wild bird in its noiseless light, softly, silent as falls the snow tlake-seemed unmindful of woe, as it flashed its wing across the vision like a thought of a dream during the hushed hours of midnight—and vanished as suddenly.— To me the sight of their joyous felicity bro't no gladness—the sounds of their mirth fell cold upon the heart-it seemed but bitter mockery-and spoke of days departed.-The bright and laughing skies seemed insensible that they were smiling over ruin and decay-that one of hope's fairest, sweetest flowers had drooped and died-and that now---even now---was to be laid in the ourth's cold bosom.

I had seen the child in its guileless beauty---when it was a thing all glowing with health, innocence and joy---I had seen it tolded in the arms of her that bore it, in all the overwhelming fondness of a Mother's love. But now her first born blessing--her first, last and only one-slept--not on the soft bosom of a mother's tenderness-but with the quiet dead! Death, death! How lovely cans't thou be! Though pale and lifeless, it wore a smile passionless and pure, as the cherub of immortality-it had nothing of the corpse about it, but its whiteness-nothing of the grave but its silence. So beautiful it seemed-like the sportive lamb decked with a flowery garland for the sacrifice---I could fain have lain down by its side in the dark and silent valley.

Thou weepest childless mother---Ah, well thou mayest-the son of God wept at the tomb of his friend--and thou mournest thy list born---Hard it is for thee to lay thy loved one low in the damp earth-beneath the cold clods of the valley-hard it is to reflect that this thy child of peerless beauty will never more raise its rosy lips to thine in all the fondness of childhood's warm affection---Ah! these are recollections that weigh upon the soul, even to overpowering. Memory tells thee thou art desolate-it tells too, of playful smiles-of a thousand soft

mother's bosom---it tells of the sweet wild throbbings of unspeakable bliss, that were thine when softly soothing it to slumber and repose. Now-the foliage of the cypress will be its shelter---and the narrow house its abiding place---the nursery will no more resound with its gladsome mirth-the cradle in which it had so often reposed in quiet is now desolate---Thou weepest childless mother.

The last look. The time is come when she may gaze once more upon her sleeping boy, ere the pall is settled upon his lifeless brow---Oh the bitter agony of that moment one long burning kiss upon its marble forhead---and he is shut from her view---in the fullness of her grief she says,

"No more sweet cherub shalt thou lie, With drowsy smile and half shut eye---Pillow'd upon thy mother's breast, Screnely sinking into rest.

Thou wert lovelier than the morn of May, Possess'd the brightest charms that youth adorn, But all those beauties now have passed away, And all who knew them, now are left to mourn.

The opening rose bloom'd here a little while-Smiling serene beneath a summer's sky-But can no more a mother's sigh beguile, Or wipe the tear from pale afflictions eye.

> For God hath laid thee down to sleep, Like a pure pearl beneath the deep!"

Look abroad fond mother upon the ways of sinful men, and repine no more, that God has made thy child an angel in the regions of bliss--now his song mingles with the thanksgiving of the blest! sanctified, safe, and secure, from the stormy blast of iniquity, with him who is from everlasting! \* \*

The long train of weeping friends gathered round a fresh dug grave. The coffin was lowered in its final resting place---in the vale of solitude and silence—the spirit of him who was so lovely here, had long ere this crossed the dark waters--and is safely landed upon the flowery coast of a world of fadeless bloom! T. F.

From the Young Men's Guide. HINTS TO THE YOUNGER MEM-BERS, OF FAMILIES.

WASTING TIME IN BED .- In all countries, and in all climates, we should try to sleep half our hours before midnight. The person who, instead of going to bed at nine sits up till eleven, and then sleeps during two hours of daylight the following morning, is guilty of neglect of economy. For, suppose he makes this his constant practice, during his whole business life, say fifty years. The oil or tallow which he would consume would not be estimated at less than one cent an evening; which, in fifty years would be \$182,50. Not a very large sum to be sure, but to every young man worth saving.

then an hour in the morning is of course worth less than an hour before midnight; and a person must sleep a greater number of hours in the morning, to obtain an equal amount of rest. A person retiring at eleven and rising at eight, would probably get no more rest, possibly less, than a person who should sleep from nine to five ;-a period one hour shorter. But if so, he actually loses an hour of time a day. And you well know, if Franklin had not told you so, that time is money.

Now if we estimate the value of this time at ten cents an hour for one person in four, of the population of the United States -and this is probably a fair estimate—the loss to an individual, in a year, or 313 working days would be \$31,30; and in 50 years, \$1565. A sum sufficient to buy a good farm in many parts of the country.-The loss to a population equal to that of the United States, would in 50 years, be no less than five thousand and eighty six millions of dollars.

But this is not the whole loss. The time of the young and old is beyond all price, for the purposes of mental and moral improvement. Especially is this true of the precious golden hours of the morning.-Think, then of the immense waste in a year! At twelve hours a day, more than a million of years of valuable time are wasted annually in the United States.

I have hitherto made my estimates on the supposition that we do not sleep too much, in the aggregate, and that the only loss sustained arises from the manner of procuring it. But suppose, once more, we sleep an hour too much, daily. This involves a waste twice as great as that which we have already estimated.

Do you startle at these estimates? It is proper that many of you should. You have misspent time enough. Think of Napolean breaking up the boundaries of Kingdoms, and dethroning Kings; and to accomplish these results, going through with an amount of mental and bodily labor that few constitutions would be equal to, with only four hours of sleep in the twenty-four. Think of Brougham too, who works as many hours, perhaps, as any man in England, and has as much influence, and yet sleeps as few; i. e. only four. A hundred persons might be named, and the list would include some of the greatest benefactors of their race, who never think of sleeping more than six hours a day; and many of you are scarcely contented with eight!

Would you conquer as Bonaparte didnot states, provinces, and empires-but would you aspire to the high honor of conquering yourselves, and of extending your conquests, intellectually and morally, you must take the necessary steps. The path is a plain one; requiring nothing but a little moral courage. "What man has done, man may do." I know you do not and and winning ways that twine around the is worth more than an hour in the morning to aspire to get the victory over yourselves ought not to aspire to conquer kingdoms,

—a victory as much more noble than those of Napolean, and Cæsar, and Alexander, as intellectual and moral influence are superior to mere brute, or, to use a bold comparison, as heaven is higher than hell.

Sing, O ye heavens; for the Lord hath done it; Shout ye lower parts of the earth: break forth into singing ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel. Isa. xliv. 23.

Thus shouted the admiring and astonished Isaiah, as he beheld, in prophetic vision, the unparallelled goodness of God towards a rebellious and gainsaying people. Instead of seeing the heavens black with vengeance, and the earth wrapped in a general conflagration, bursting upon a wicked nation; instead of seeing a God of fury, indignation, and awful wrath, he beheld the beams of divine peace, gilding the face of creation with gentle rays, and heard a voice from heaven, announcing the soul-reviving and animating proclamation, that the transgressions of polluted Israel were blotted out, his multitude of sins forgiven and his soul redeemed .-- While he viewed this wonderful exhibition of Jehovah's love, immortal rapture fired his soul, while he broke forth into ecstacy, and in strains of tuneful melody, called upon the heavens, the lower parts of the earth, the mountains, the forest, and every tree therein to break forth into rapturous shouting, and singing for the Lord had redeemed Jacob and glorified himself in Israel.

It is no wonder that the prophets of old, who knew and felt the forgiving Spirit of God, whose souls had often been warmed with the love of heaven, should tune their harps and touch the highest notes on the timbrel of praise, and sing a song of thanksgiving to God, when heaven and earth indulged the inspiring lay. It is a truth, which ought to be recollected, that earth has lent her aid, heaven echoed to the sounds, while seraphim and cherubim joined the grand concert, while angels clapped their golden wings, to celebrate the wisdom and goodness of the immutable Jehovah. When the pious Psalmist kneeled at the altar of prayer, to tender the tribute of gratitude due to God, for the blessings with which he was distinguishing him, he softly touched his mellifluous harp, and in accents of harmony, sang, "The Lord is good to all; and his tender mercies are over all his works." No wonder that melting strains should drop from the lips of the Psalmist of God .-- No wonder that the heavens should bow, the earth rejoice, trees clap their hands, forests break forth into singing, and all nature become alive to music, when the subject of unbounded and immortal love becomes the theme of myriads of celestial inhabitants, who now are shouting, 'Glory to God in the highest-peace and love to men.'

To sing the praises of the great I AIM, this pleasing fact, forbid the poor but honest to recount his manifestations of love, and industrious mechanick admission to the the many tokens of his paternal affection,

was the peculiar privilege of his holy prophets, If we see the prophets of old borne down with grief-tossed by the gales of adversity, upon life's tempestuous ocean, and sinking beneath oppression and misery, or exalted by prosperity to places of honor, confidence and trust, and enjoying every temporal and spiritual blessing of a beneficent Father, we hear them extolling the benevolence of the Deity. How different is the language of those men, who profess to be spiritual teachers at this age of the world? Instead of proclaiming the goodness of God to all men, they confine it to a few, to suit their selfish and contracted views. Instead of representing him an all merciful Father, they clothe him in the dreadful garb of Almighty malignity and relentless cruelty. Instead of preaching a God of forgiveness, they tell you that heaven, earth and hell, will conspire to render man more miserable, and will make him a subject of never ending sorrow. Father, forgive them. They preach a doctrine false in theory, dreadful in practice, dishonouring to thee, and destroying to thy Thou art love, ceaseless and offspring. boundless love. The firmament declares, all nature attests, and thy continued goodness to man confirms it. Sing, then, O ye heavens; break forth into strains of immortal melody, ye mountains, ye forests, ye trees of the wilderness, and beasts of a thousand hills; fish of the sea, fowls of the air, and all things, for the Lord God omnipotent reigneth, and hath declared his love Inquirer & Anchor.

# A HAPPY MARRIAGE.

"O say not woman's love is bought By vain and empty treasure— O say not woman's heart is caught By every idle pleasure.

"When once her gentle bosom knows
Love's flame, it wanders never;
Deep in her heart the passion glows—
She loves and loves for ever."

How often have we seen the sentiment of the poet verified in the common occurrences of life. And although matrimony is too often a mere monied speculation, yet it is cheering to meet with instances of disinterested attachment—and such are by no means rare. We will briefly relate an instance of the kind which occurred not long since, and not many miles from this city.

A young man in humble circumstances became attached to the daughter of a wealthy farmer; the passion was reciprocal.—But the parents of the girl, whose only wish was to "increase their store," and bestow their daughter on the richest instead of the best man, had another connexion in view for her. The son of one of our Boston merchants had become enamoured of this fair one, and condescended to offer her his hand and fortune, The parents, on hearing this pleasing fact, forbid the poor but honest and industrious mechanick admission to the

the hand of the rich man. But in vain-" she had loved and loved for ever" she was pledged to her first love-her heart, pure, and unsullied, would not cast away merit, because it was not adorned with the world's glittering dust-and without relating all the perplexities of her situation, and the persecutions she endured from relations and friends, we will briefly come to the sequel. She triumphed at last, and was married to "her first and only love"—the mechanick became her husband, and they lived happily together. Providence smiled on the union of kindred hearts—the enterprize and industry of the husband was crowned with success. In process of time, he became rich, and what is more important, esteened for intelligence and public spirit, and a few years since was a Representative in our national councils. But what became of the rich rival? We would gladly pass him over, but our tale would be incomplete. His father in a few years was bankrupt, and the young man in consequence of his dissipated life had contracted a disease which rendered him obnoxious to all, and in a few short years ended his career in the alms-house.

To parents we trust our simple tale will speak a lesson not to be forgotten. It should teach them not to attempt to thwurt the wishes of their children, when guided by reason and virtue.—Repository.

# TIME ENOUGH TO READ.

Some of you will say you have no room for any thing of your own; that your whole time is at the will of your master or employer. But this is not so. There are few persons who are so entirely devoted to others as not to have minutes, if not hours, every day which they can call their own .---Now here it is that character is tried and proved. He alone who is wise in small matters, will be wise in large ones. Whether your unoccupied moments amount, in a day, to half an hour, or two hours, have something to do in each of them. If it be social conversation, the moment your hour arrives, engage in at once; if study, engage at once in that. The very fact that you have but a very few minutes at your command, will create an interest in your employment during that time.

Perhaps no persons read to better purpose than those who have but very little leasure. Some of the very best minds have been formed in this manner. To repent their names would be to mention a host of self-educated men, in this and other countries. To show what can be done, I will mention one fact which fell under my own observation. A young man, about fifteen years of age, read Rollin's Ancient History through in about three months, or a fourth of a year; and few persons were ever more closely confined to a laborious employment than he. Now to read four such works as Rollin in a year, is by no means a matter to be despised .- Young Men's Guide.

Happiness is the true offspring of virtue.

# SIN NOT INFINITE.

Two arguments are used, to sustain the idea that sin is infinite in its nature, which are the following, viz. 1. that the Being offended against, is infinite; and 2. that the punishment of sin is endless, and therefore the cause must be infinite, in order to justify the infliction of such punishment. I shall attempt a refutation of each of the foregoing propositions, in the order in which

they stand.

That sin is not infinite, because it is committed against the law of an infinite Being, is evident from the following considerations. First: sin exists only in the intention of the creature, and its magnitude is according to the capacity or capability of of him who commits it. For example; the child of a year old, may, in gratifying the whim of the moment, destroy the life of its brother or sister. This would be sin; but no righteous judge would damn the author of the deed to the gallows; for this good reason,---the mind of the child is incapable of taking cognizance of the law prohibiting such conduct, and also unable to judge of the nature of the deed from the consequences attending it. It is maintained, that it is criminal to do an injury to the meanest of God's creatures---more criminal to offend against a magistrate or prince--and infinitely criminal to offend against God. Well, suppose all this should be, admitted; does it not follow that one sin is greater than another? Most certainly. The greater sin is, that which is committed against the prince, and the greatest is that which is committed against God. If this be the fact, does it not follow that sin in the two first degrees of comparison is not infinite? Certainly; and if one sin is finite, why may not all sins be of a like character? Indeed, the very process of reasoning adopted to sustain the opinion I am examining, is of a nature to disprove, what it is designed to sustain.

Again, 2. That sin is of different degrees, is a fact admitted by every man of understanding, and plainly taught in the scriptures. No one will pretend that the child who steals an apple is as guilty as the assassin who takes the life of his neighbour; or that the crime of murder, is no worse in its nature, than that of playing at whist. If, then, there are degrees of criminality in sin, all sins cannot be infinite; for nothing can be added to infinity, or taken from it; nor can it be possible that more than one could ever be committed, if it were infinite, for one sin, in that case would fill the universe of God, and drive the Eternal from

his throne.

1. Those who bring this objection, seem to overlook an important fact; viz. that the creature being limited in all his powers and faculties, effectually prevents him from committing an infinite offence even in imagination. We are told that, had man the power, he would dethrone Omnipotence, and take

heart of a man to conceive how such an event could be brought about? It is absurd to maintain such an idea.

2. But, admitting, for the sake of argument, that man has the power, not to dethrone God, but to conceive a plan in all its ramifications, which should be likely to bring about such an event; does it follow that he could desire to carry such a plan into effect? If the answer should be yes, then it would be quite apparent that such desire, would proceed from one of two principles. Either, first, from a desire in the creature to injure his own happiness, and that of all mankind; or secondly, from entire ignorance of the character of the being to be dethroned. I lay it down as an axiom that no man, angel, or devil, ever did, or ever can, desire to destroy his own happiness; and therefore, had man the power to subvert the throne of Jehovah, and let "planets and suns run lawless through the skies" he would never do it, if he knew what the character of God was, and how much his own happiness and that of others depended upon his existence. And secondly, if ignorance should constitute the foundation of such desire, it would be the sin of ignorance, and for that reason if no other, not infinite.

2ndly. The argument in support of the opinion I am examining which is inferred from the nature of the penalty to be inflicted upon sin involves the very question in debate. It may answer to prove that sin is infinite, and from such a fact when established (if possible to establish so gross an absurdity,) infer that punishment is endless or infinite, in its duration; but it will never do to take for granted that punishment is endless, and from thence infer that its procuring cause is infinite. Let it first be proved that punishment for sin is endless, and then it will be time to conclude that sin is infinite, but not before. It would be foolish to say, that punishment is endless, because sin is infinite; and that sin is infinite because punishment is endless. Yet the arguments of our opponents in fact amounts to about the same thing.

#### REMARKS.

The notion that sin is infinite, has ever had a bad tendency upon the morals of Christians, exactly proportionate to their faith in such an absurdity. It has led many honest souls to despair of mercy. Thinking they had committed an infinite sin, and not being able to see how so great an offence could be forgiven, they have adopted the dreadful alternative of putting an end to their existence. Parents have destroyed their own children, lest they should commit; such an offence as might endanger their everlasting peace; and thousands have concluded that as sin was infinite, and that nothing could be added to it, they might go on the way of transgression, without adding any thing to their guilt, by a multiplication of their offences. And christians too, good

for an infinite offence, are a little disposed. sometimes, to be guilty of "the backslidings of a saint" out of pure love, no doubt, for the souls of mankind. From all. and singular of such opinions and offences, to use the language of "the church," we say, "good Lord deliver us."

# WOMAN.

To a young man, whose feelings are fresh, and yet unbiassed by worldly experience, there is a charm even in the most unimpassioned interest with the other sex. Woman! To him how vast a charm is comprised in the narrow compass of a word. In this single abstraction, unconnected it may be with any individual reality. are united all his purest dreams of happiness, all his brightest conceptions of imaginary beauty-with it no thought of grossness or sensuality comes to contaminate his fancy or his heart. This is at once the portion and the penalty of grey haired debauchery, the wormwood which mingled in the cup of pleasure, changing the sparkling contents of the goblet to bitterness and poi-

## SIR ISAAC NEWTON.

Sir Isaac Newtonlost the use of his intellects before his animal frame was arrested by the hand of death. So it is said of a Mr. Swisset, that he often wept because he was not able to understand the book which he had written in his younger days. Cornivus, an excellent orator in the Augustan age became so forgetful as not even to know his his own name. Simon Tournay in 1201, after he had outdone all at Oxford for learning, at last grew such an idiot as not to know one letter from another, or one thing that he had ever done.

Papists withhold the Bible from the laity, because there is no need of their troubling their minds to ascertain its meaning, since the priests are authorised to understand it for them. Protestants give the scriptures to the laity, but the latter are not permitted to understand it differently from their dictators, under penalty of excommunication for life, and everlasting misery after death. Which prohibition is the most consistent and hu-

## MAHOMETAN PARABLE.

A grand signer caused his vizier's arm to be cut off, and proclaimed that the arm should be thrown up, and whoever caught it falling should succeed in the vizier's place; but upon terms to be served the same sauce at the year's end. When the crowd had come together to catch this arm. one man, more diligent and dexterous than the rest, caught it; and after his second year, his left arm was cut off and thrown up, and he caught it with his mouth in This is to show what men will his place! But did it ever enter into the souls, thinking they have obtained pardon suffer to gain a pre-eminence over others.

# HERALD.

GENEVA, SATURDAY, JULY 5, 1834.

#### TOLERATION.

It has been remarked by an eminent individual, that "the spirit of toleration was an omen of a virtuous community." And indeed the observation appears to be a correct one; for when the light of reason and spirit of virtue are permitted to enter, and exert an influence upon the minds of men, the cruel principles of intoleration, and the corruptive diffusions of persecution, flee aftrighted before the enlivening blaze of their purity, and hide themselves in the pile of misery, which they themselves have created. For demonstration, turn your eyes to the weeping kingdoms of despotism! The spirit of toleration is not known, and reason and virtue cannot be found. There you will see instead of the benevolent angel of peace and virtue, the cruel fiend of superstitious progance, reclined in a golden temple of intolerance, from whence the lurid flame of persecution breaks in all its madness. But if you will took to the place where toleration is exercised, there you will see the principles of purity, triumphing over persecution, and revengeful passions-there you will see the messenger of love, clanting her standard upon the immutable basis of friendship-unrolling the banner of christian-:ty, bearing the inscription of hope and immortality upon its sacred folds, to the passing breeze, which bears it triumphant to the gaze of Heaven. Hence, where toleration is exercised-there may we look for peace and liberty-there expect to find every man's opinion respected. But on the contrary, if we look to that kingdom or nation, where the spirit of intoleration is abroad, there nay we expect to behold the blood-hounds of vengeance, dragging men for their infidelity, in falsehood, to the bloody block, or chasing up to Heaven, their ashes of purity and virtue.

#### MORE LABOURERS.

It is frequently asserted by our opposing breren, that the cause of Universalism is declining, and that ere long it will bury the last gleam of its glory in the silent waters of oblivion. But whoever takes the trouble to examine the rapid progress of this dectrine—the increase of its Preachers, Churches, Societies and Members, must be fully sensible, that the assertion is but false. Scarcely do I receive a paper, but what brings the joyful news of more labourers in the cause of impartial grace. The Christian Pilot informs us, that a person by the name of W. C. Hanscom of Portsmouth, N. H. has lately commenced promulgating the doctrine of Universal Salvation. We also learn that the committee of Connecticut State Convention of Fellowship, &c. gave Br. Salmon C. Bulkeley a letter of Fellowship lately at Danbury. This does not look much as though Universalism was declining. We hope that our brethren of different denominations, will yet learn what Universalism is, and how fast it is making its way into every community, dispelling the gloom of fearful forebodings, him.

before they take the liberty to become its judges. But we cannot expect that they will learn what Universalism is, as long as they are ignorant of the creed in which they pretend to believe.

#### PAINFUL INTELLIGENCE.

We understand that the Rev. L. C. Todd, of Chetauque Co. has in a pamplet recently published, entirely exploded the doctrine of Universalism. We have heard many people say that the doctrine would ere long be blown up, and annihilated; and we have heard likewise several divines assert, that it could easily be done, but truly we did not expect quite so soon, to behold it trembling before the fiery storm of Orthodoxy. But what creates still more astonishment, is the quarter from whence it comes. Had the flame appeared first at Philadelphia, or at some place near the residence of Dr. Ely, the shock would have been but trifling. But when a stream of destruction bursts from the retired wilderness, threatening the extermination of every impartial principle, it makes the most fearless mind shrink with astonishment. As yet we have not seen the coming tempest, and consequently can not tell exactly its nature; but we suppose it is like most other tornadoes, doing much damage among the fairest and tenderest part of creation, leaving the deep rooted oaks unharmed, which stand like monuments of eternal greatness, lifting their heads high above the storm, and looking down with commisseration upon the ruin below. We wish some of our friends would have the goodness to forward Mr. Todd's work to us, as we should like to see whether he has improved on his "Renunciation" or not.

#### NORWICH UNIVERSITY.

In our last we gave a brief notice of the Institution above-mentioned, but omitted the names of the Trustees, which we now give.

VERMONT. Hon. Samuel C. Crafts, Hon. Josiah Dana, E. B. Wilston, Esq. Hon. I. S. Pettibone, Hon. L. Edgerton, H. H. Winchester, Esq. Wm. Noble, Esq. Col. I. P. Miller, I. N. Cushman, Esq. Hon. S. H. Jennison.

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MASSACHUSETTS. I. K. Frothingham, Esq. Hon. S. C. Allen, George P. Hallet, Esq.

NEW HAMPSHIRE. Hon. Isaac Hill, Phineas Parhurst, M. D. Hon. Joseph Haley, Hon. Elijah Miller, Hon. Caleb Keith, Hon. Benjamin Pierce, Hon. D. P. Down.

RHODE ISLAND. Hon. James De Wolf.

REMOVAL.—We learn from the Independent Messenger, that the Rev. William Morse, has received and accepted the invitation to become pastor of the second Congregational Church and society in Mariboro, Mass. He wishes all papers and communications to be forwarded to that place after the 10th. inst. We wish our brother prosperity and peace, praying that the blessing of Heaven may attend his labours in that and other places where he may be called to proclaim the everlasting Gospel, and the guidance and protection of our Maker shine for ever around

A FOOLISH QUESTION.—If Universalism be true, what is the use in preaching it? This question is frequently asked by the opposers of impartial grace, and is supposed by them to completely overthrow the doctrine. But how foolish does it look, to see individuals who lay claim to common sense, asking, "if truth be truth, what is the use of hearing or believing it?" It really appears to me, that those individuals who waste their time in asking such foolish questions, have done it too much already for their own intellectual advantage, as is plainly shown by the puerility of the interrogation.

Orthodox Divines tell us that they are aiming to get people to Heaven; yet they are sending to hell all who do not favour their opinions. Arc they not labouring against themselves?

#### PROPOSALS,

FOR PUBLISHING AT GENEVA, ON TARIO COUNTY, N. Y. A SEMI-MONTHLY RE-

LIGIOUS PAPER, TO BE CALLED

# THE HEBALD OF TRUTH.

T is the intention of the publisher to furnish at a cheap rate an interesting Universalist Periodical; one that shall be beneficial in the promotion of Useful Knowledge, and Liberal Christianity. Each number will contain a Sermon, making twenty six in a year. It will also contain Doctrinal, and Practical Essays, Illustrations of Difficult Portions of Scripture, Intelligence of a Religious Kind, all Necessary Notices of the Proceedings of Associations, Conventions &c. &c. of our Order in America, Publick Education, Freedom of the Press, and of Speech, Religious Liberty; Moral Essays and Tales, Poetry and Miscellany.

We shall not close our columns against candid Articles of our opposers, provided they are written in the Spirit of the Gospel. We shall steadily oppose the crafty machinations of aspiring ecclesiasticks, and endeavour to expose the shrewd designs of religious tyranny that presages the interruption of Liberality. To all then who are willing to aid in the advancement of that Gospel which brings tidings of a World's redemption—who are disposed to put forth their efforts in the promotion of Liberality and Christian freedom, the work is respectfully dedicated, with a confidence that they will not have occasion to be dissatisfied as our object is to

Delight the aged—edify the youth, And point their minds to Liberty & TRUTH.

# CONDITIONS.

The Herald will be printed semi-monthly, on good paper, and each number will contain S pages quarto, and afforded at the low price of ONE DOLLAR per year if paid in advance: one dollar and fifty cents if not paid within six months, and two dollars at the close of the year. No paper to be discontinued until arrearages are paid, and no subscriptions received for a less term than six months.

Subscribers who have their papers delivered at their houses or places of business, in this village, will be charged 25 cents per year extra.

Any person procuring six subscribers and becoming responsible for the same, shall receive the seventh gratis.

All letters and communications must be POST PAID, or free. Those on business directed to the Publisher, communications to the Editor.

Editors of Universalist papers will please copy the above, and the favor will be reciprocated whenever an opportunity occurs:

# POBTRI.



Here let the Muse his sacred treasure bring, And strive the potent power of truth to sing.

#### THE DYING GIRL'S LAMENT.

Why does my mother steal away
To hide her struggling tears?
Her trembling touch betrays uncheck'd
The secret of her fears.

My sister gazes on my face
With anxious earnest eye;
And yet there's none among them all,
To tell me I must die!

My friends they gently pass around, My sleepless couch and bring, With eager hand their garden gift, The first sweet buds of spring!

I wish they'd lay me where those flowers, Might turn them to my bed, When other springs and summer's bloom, And I am with the dead.

The sunshine quivers on my cheek Glitt'ring gay and fair, As if it knew my hand too weak, To shade me from its glare.

How soon 'twill fall unheeded on,
This death dew'd glassy eye!
Why do they fear to tell me so,
I know that I must die!

The winds are breathing softly through,
My lone, still, dreary room,
A lonelier and a stiller one,
Awaits me in the tomb!

But no soft breeze will whisper there,
No mother hold my head!
'Tis not a fearful thing to be,
A dweller with the dead!

Eve after eve the sun prolongs
His hour of parting light,
And seems to make my farewell hours,
Too fair, too heavenly bright.

I know the loveliness of earth,
I love the evening sky,
And yet I should not murmur, if
They told me I must die.

# MORNING MEDITATIONS.

In sleep's serene oblivion laid,
I've safely pass'd the silent night;
Again I see the breaking shade
Again behold the morning light.

New born I bless the waking hour; Once more, with awe, rejoice to be; My conscious soul resumes her power, And soars, my guardian God, to thee. O guide me through the various maze
My doubtful feet are come to tread;
And spread thy shield's protecting blaze,
Where dangers press around my head.

A deeper shade shall soon impend—
A deeper sleep my eyes oppress:
Yet then thy strength shall still defend;
Thy goodness still delight to bless.

That deeper shade shall break away
That deeper sleep shall leave mine eyes;
Thy light shall give eternal day
Thy love, the rapture of the skies.

# THE STRANGER'S HEART.

BY MRS. HEMANS.

The strangers heart! oh would it not A yearning anguish is its lot: In the green shadow of thy tree, The stranger finds no rest with thee.

Thou think'st the vines low rustling leaves Glad music round thy household leaves; To him that sound hath sorrows tone The stranger's heart is with his own.

Thou think'st it sweet when friend to friend Beneath one roof in prayer may blend; Then doth the stranger's eye grow dim Far, far are those who prayed with him.

Thy hearth, thy home, thy vintage land-The voices of thy kindred band; Oh, midst them all when blest thou art, Deal gently with the stranger's heart!

From the Boston Evening Gazette.

A TRIBUTE TO THE MEMORY OF LA-FAYETTE.

I

Hark! hear ye that death-bell, so mournfully pealing?

But ah! let your hearts to its cadence reply! For Freedom, at Sorrow's shrine, sadly is kneeling.

And forth from her bosom heaves many a sigh, As she weeps and laments with a soothless regret, While loud peals the death knell of brave Lafay-

П

The first in her cause,—well may Liberty mourn him!

The best of her sons—she hath reason to grieve, But radiant in mem'ry, still let us adorn him, With that hallow'd chaplet, Affection can weave, Let the name of the noble and the great Lafayette,

Be enshrined within hearts that can never forget.

#### П

Free of Columbia! do not ye remember,
When woe and oppression o'erclouded your
way?

And dim shone your prospects, like some dying ember,

How he by his presence, enlivened the ray? Oh! then, was the gen'rous and young Lafayette, Endeared unto hearts that can never forget.

IV.

Remember ye not, with what ardent devotion,

He fled from his country, his kindred, his all? When to succour you strangers, he cross'd the rough ocean.

And fought for your birthright, to conquer or fall?

Ah, yes! and the name of the good Lafayette, Is enshrined within hearts that never can forget.

V.

Remember ye not, when in triumph and glory,
The arcade of honour for him thou didst rear?
When bliss ruled the hour, as the young and the
hoary.

Bade the Hero a welcome, with plaudit and cheer?

Ah, yes! and the tongue that sang, 'Hail! La-favette'

From the heart gave this echo,—'We'll never forget!'

VI

But alas! his dreadful fiat Jehovah hath spoken!

And our plaudits and honors can reach him no
more!

For Death has the bonds of our brotherhood broken.

And the despot rejoices, while freemen deplore. But the name of the gallant and great Lafayette, Is inscribed upon hearts that can never forget.

#### VII.

Yes! though shrouded in death, in the tomb thou dost slumber,

Fond friendship shall cherish thy memory dear Though thy funeral dirge hath now sighed its last number,

No monument o'er thee 'tis needful to rear;
For the hearts that once welcomed thee. ne'er
shall forget,

But shall stand thy proud cenotaph, brave Lafayette! "THE HARP."

#### DIED.

In Seneca, 16th. inst., Dea. John Storms, ageed 67 years.

On the 21st. inst. in Hopewell, Ontario Co. of pulmonary consumption, Rev. Lewis Privale, in the 25th. year of his age.

PRINTED AND PUBLISHED SEMI-MONTHLY BY

# IMLBY PRESCOTT.

## E. D. KENNICOTT---EDITOR.

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# GENEVA, N. Y. JULY 19, 1834.

NO. 3.

# THE PREACTER.



Let truth prevail—base slander is no more; Let reason shine—and error's reign is o'er.

#### ORIGINAL SERMON.-No. III.

BY E. D. KENNICOTT.

"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Matt. x. 26.

This passage has long been considered, a strong argument against the salvation of all men. And it has long been marshalled in the phalanx of our opposers, to sustain the doctrine of endless misery, a sentiment which I do not believe finds a shadow of support from this, or any other passage of holy scripture.

There is nothing in the language that even hints of endless misery, or intimates that the sinner shall be preserved for such

a purpose.

Annihilation, cold and dark as it may appear, finds more support from this language, than the doctrine of ceaseless suffering. Though I do not believe that there is any thing contained in the text to support this soul-chilling hypothesis, yet it certainly appears to favour this opinion more than it does the sentiment above named. If the soul here spoken of, means what we call the immortal part of man-If it means what we believe will survive the approaching wreck of nature, and live with God for ever; then there is much more rationality in supposing it supports the annihilation of the soul, than there is in believing it teaches the endless wretchedness of man. Because it speaks of the destruction of both soul and body, that is, we are commanded to fear him, who is able to destroy both soul and body, but are not admonished to fear him who will preserve the soul in misery for ever. This is an obvious fact, and must I think be observed by every attentive reader of the scriptures. And how any individual can think that the doctrine of endless suffering is sustained by this portion of holy writ, is more—far more, than my understanding can comprehend. What is there in the language, that

could possibly lead a sentient being to imagine that the doctrine of endless misery is taught from it? Certain it is that it does not mention it, but speaks against it, because it speaks of the destruction of both soul and body. But notwithstanding this, it is frequently brought forward to disprove the doctrine of the salvation of all men.

But so far from accomplishing this object—so far from disproving this sentiment, it absolutely does, together with its connection, support it. This may appear strange to some, but strange as it may appear, it is truth.

Let us endeavour to ascertain the true meaning of the text. " And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." The common opinion of this I deem to be incorrect, and contrary to the general meaning of the chapter in which it is found. "Fear him;" here the pronoun him is supposed by thousands, to personify Deity, but from such an opinion I must take the liberty to differ. By what authority I ask is it said that the word him personates the Supreme Being? I see no good reason why this should be assumed; nor do I discover any propriety in the assumption. But let us search diligently for the true meaning of our text, and in due time answer all the objections which are brought against it. " And fear not them which kill the body, but are not able to kill the soul." Let us examine this part of our text, before we proceed furthur. Christ was here addressing his apostles-instructing them how to conduct themselves, as they should go forth to preach the gospel. And in the same chapter that contains our text, he says to his apostle,-" behold I send you forth as sheep in the midst of wolves: he ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to councils, and they will scourge you in their synagogues: And ye shall be brought before governors and kings, for my sake, for a testimony against them, and the Gentiles." From this it seems that the apostles were to be reproached and persecuted by their opposers, that they were to be sent forth among men who were no less cruel than the ferocious wolves. This therefore, made it necessary for the apostles to use precaution, and consequently, they were admonished so to do by our Saviour. Who docsnot see the propriety of this admonition? And who does not discover the correctness of the motive, by which our Saviour must have been actuated, when he gave this advice to his apostles? Again, Christ says to them, " when they persecute you in this

city, flee ye into another; for verily I say unto you, ye shall not have gone over the cities of Israel, till the Son of man be come." Here, I think it must appear obvious to every one, that the apostles were to be persecuted; and therefore, it was requisite to use precaution. Christ seems to speak of the slanderous persecution which the apostles would have to endure, as appears from his own language. "It is enough for the disciple that he be as his master, and the servant as his Lord. If they have called the master of the house Belzebub, how much more sha'l they call them of his household." From this I think it is obvious, that Christ was here speaking particularly of the cruelty which he had received, and which they must receive in their attempts to promulgate the true Gospel. They had already called him Belzebub, and attributed his miracles to the might and power of a wicked demon: Therefore the apostles who were not perfect like their Master; could not expect to escape the dark malignant storm of calumny and reproach, that hung threatening over their pathway. But he admonishes them not to be intimidated at the malice of those who had no power, but to persecute by their slanderous tongues, for this could not do them any material injury. Therefore he says unto them, "fear them not therefore; for there is nothing covered, that shall not be revealed; and hid, that shall not be made known. What I tell you in darkness, that speak ye in the light: and what ye hear in the ear, that preach ye upon the house top." Here I think that all must perceive, that Christ is encouraging the apostles to be fearless in declaring the Gospel of life and truth. He tells them to speak it forth boldly, even upon the house tops; and then comes in the language of our text. " And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. The word rendered hell in On's passage is Gehenna, in the Greek. This word as every person of common biblical science knows, means the valley of Hinnom. It is compounded of two Ilebrew words Ge the land or the valley, and hinnom the name of the owner. It was in this valley that the inhuman sacrifices of animals and even children were made to MOLOCH the idol of the Amonites. It is sometimes called Tophet from toph, a word which signifies a drum; because drums were beat to drown the cries and groans of suffering children, who were sacrificed to MOLOCH the Amonitish idol.

During the reign of the benevolent king Josiah, the idolatrous worship into which the Jews had been previously led, was bro-

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ken up, and Gehenna or the valley of Hinnom was defiled. A continual fire was kept burning here, to consume the carcases thrown in, and finally Gehenna became as abominable under the reign of the good king Josiah, as it had been considered holy and sacred in the idolatrous worship of the Jews. To be cast into hell fire meant nothing more nor less, than to be made to suffer the damnation of Gehenna. I cannot discover any thing in the text that reasonably shows, that our Saviour was speaking of God, when he warned his disciples to fear him, who was able, and posessed the power, to destroy both soul and body in Gehenna. That God had this power, is not donied, but I do not believe that he is alluded to in the text. Was there no being on the earth who had this power? And were there not others who had it not? Yes, certainly there were! Our Saviour in the first clause of our text, warned the disciples not to fear those who persecuted, and reviled, and slandered them, calling them Belzebub, &c. Therefore, he says unto them, "fear not them which kill the body, but are not able to kill the soul:" To "kill the body" here, does not mean to take life, because it is distinguished from the soul or life, in the text. The Psalmist says ch. xliv. 22. "For thy sake we are killed all the day long." What is the sense of the word kill in this passage? Does it mean to take life? I think none who wish to preserve consistency, will argue thus! Again, Paul makes use of the same language, Rom. viii. 36. "As it is written, for thy sake we are killed all the day long." Every reasoning mind I think must discover the true meaning of the word kill in these passages. It does not mean to take life, for this sense of the word is not attached to it in these, and many other places in the BIBLE. To kill, in Scripture is frequently used to indicate pains, affliction, or distresses of body or mind; and and this is its sense in the above passages; and also in our text. Hence the meaning is, "fear not them who only have power to afflict you with slander, &c. but dare not put you to death, but fear him, who not only has power to afflict you in this manner-who not only has power to slander and revile you; but who is vested with authority to take away your reputation and character, and also your life, by consigning you to the abominable wretchedness of Gehenna, or the valley of Hinnom. But who had this power? Who should do this? Should God do this? We hesitate not to answer, no! But the President of the Sanhedrim, the great Council of the Jews were clothed with power sufficient to effect this. But the Council of twenty three do not seem to be vested with any such authority. The difference between the power of the Council of twenty three, and that of the President of the Sanhedrim, is plainly set forth in Matt. v. 22. " And whosoever shall say to his brother, Raca, shall be in all, shall I persecute him? Shall I heap already. And the truth is, they will never

danger of the council, but whoseever shall say thou fool shall be in danger of hell fire," the fire of Gehenna. Cannot all perceive that the calamnity or punishment of Gehenna was greater than that of the council? I think all will perceive this. But what council is here meant? Answer. The council of twenty three, or the Synagogue, and what is intended by hell fire? Answer. The dreadful fire which was kept burning in the valley of Hinnom, to consume those who should be doomed to be burned alive in this abominable place. This I consider to be the true meaning, and how far it is from teaching the doctrine of endless misery. It cannot be shown I think that the Supreme Being was personified by the pronoun 'him': For if we admit that God was the Being which Christ admonished the disciples to fear; we shall introduce confusion of the wildest kind into the chapter, from which our text is selected. Because he says after speaking our text.-"Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore; ye are of more value than many sparrows."

Who does not see that it will not answer to say that God is intended by the word " him"? It would impeach the very character of Christ and introduce a sort of consistency into the Bible, that spreads abroad havock and ruin. It would be first admonishing the apostles to fear God, and then in the next breath telling them not to fear, for they are of more value than many sparrows. I am sensible that I am at war with an ancient prejudice! I know that I am exploding a sentiment which has been prevalent in the world for ages! But I think that I am doing my duty. I am labouring to do away that doctrine which seems to impeach the character of our Saviour, who came to " bring life and immortality to light by the Gospel"—and to preserve consistency throughout the volume of Revelation.

Unless this is done—unless harmony and unity is preserved in the oracles of Heaven, all the efforts, however powerful, to arrest the progress of infidelity, will prove but in vain. I do not wish to be understood as using the term infidel here with a design to reproach the unbeliever in the Scripture; but, because it is a correct term to designate the people who refuse to believe in the Scriptures. I blend with it no hardness or acrimony-I wish to convey no persecution or reproach. I cannot learn from the Scriptures, that Christ persecuted those who differed from him in opinion, or those who did not believe at all. I am not commanded to curse, but to bless, and I prefer adhering to the old maxim, instead of following the modern adage,

What if a man does not believe as I do, am I authorised by the voice of Heaven to sentence him to the black regions of despair? And what if he does not believe at

upon him all the cruel epithets that can be accumulated from the disgraceful vaults of corruption? And is this obeying the command of Heaven? Is this performing the duty of a christian? Gracious Heaven! save me from such Christianity! 'Tis such christianity that will fan into a flame, tho persecuting fire once kindled by a Calvin, around the bosom of an innocent victim-'Twill re-establish the Inquisition—build again the rack-erect the gibbet-support the gallows, and feed the devouring flames with the blood of spotless innocence!! 'Twill rend the elements with the criesfill the heavens with the smoke—and stain the earth with the crimson of humanity, tortured at the unholy shrine of a false religion? Who can desire such piety? Oh! take it from us! Tear it from our bosoms. and hide it from our eyes! Give us that religion which breathes peace on earth, and good will to men! Give us that spirit which is bathed in the heavenly dews of charity! Let us enjoy that christianity, which moves only in the atmosphere of pure benevolence, and lives only in the purity of Heaven! Then shall happiness become universal—Friendship erect her throne among mankind, and heavenly charity clothed in the panoply of holy benevolence, shall dwell with mankind, to happify and to bless.

But what good can ever result from persecuting our friends, because they differ from us? Will it make us any better? certainly, it will not. If we are christians, we shall not delight in persecution, hatred or revenge. Charity will be our companion. and the pure spirit of forgiveness will reign in our bosoms! Can those whom we persecute be any better, because they are persecuted? Certainly not. For in what respect can they be made better? Can you reclaim the wanderer by curses? Will you benefit the unbeliever, by damning him? Will you check the progress of vice, by kindling up the fires of persecution? Will you get mankind to Heaven, by sending them to hell? Will you teach mankind mildness, by treating them with cruelty? Will you lead them to virtue, by threatning them with wrath? Awake Oh! man, and learn that "the goodness of God leadeth to repentance," and not to his wrath and indignation! Does God delight in beholding mankind persecuting each other? No, for he commands us to bless and curse not. Can Christ be any more happy? Can Angels be any more delighted by witnessing persecution among men? Oh! tell it not to the world! Disclose it not to man! Lest he should torture his offspring to be religious; and burn his companion for the glory of God.

If you would wish to benefit mankind, if you would free them from the thrall of error, you must use some other argument, besides persecution and revenge. These have been used by mankind too much

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enlighten or benefit any part or portion of mankind. Let argument be your swordlet reason be your dagger-let them be used in the spirit of candour, and, Oh! if your cause be just—if your religion be pure-if your doctrine be consistent, you have nothing to fear. The enemy will flee before you, and the wretched hovels of wickedness, will tremble and shake at the mighty thunderings of eternal truth.

But if you attempt to support your opinion by persecution or force—if you strive to propogate your doctrine by physical power, sure may you be to fail of success; aud find that your weak and powerless arguments, will be met with ridicule and contempt. Look at those countries in which religion has been supported by force of arms; and what a picture of cruelty is presented to the mind! Oh! my God, I am overwhelmed at the sight!! The father for no crime, but disbelieving a mysterious catelogue of incomprehensible jargon, was stretched upon the inhuman rack—the feeling mother, bathed in the tears of helpless innocence, was deliberately led forth to suffer the flaming vengeance of the kindling faggots! and all this effected under the garb of religion! And what is still more absurd and cruel; vain man pretends that all this is done for the glory of God!! Oh weak presuming mortal! presumptious creature of the dust! Thou wouldst torment thy neighbour, and burn thy brother, and all for the glory of God!! Gracious Heaven! when will mankind learn to think of THEE correctly!

But furthur, when the minds of men are tramelled by false opinions, and chained to narrow and contracted dogmas-when every aspiration of reason is smothered by the dark horrors of Prejudice, and Bigotry unrestricted is permitted to ramble over the intellectual world-how wretched and deplorable that state of society! Peace has fled affrighted, and religion chased weeping from the land!

These circumstances should continually admonish us, not to attempt the promulgation of any doctrine by force of arms, for if you cannot persuade men to embrace the truth by reason and argument-if you cannot bring them to their duty by clemency and persuasion, 'twill be in vain that you heat the furnace of your wrath, and forge the sword of persecution, to make them better. Reason and persuasion must effect it, or it will be but poorly done.

We should always endeavour to make our subject reasonable and philosophical, before we call on any one to believe it. Then can we have some hopes of success. But as long as we contradict ourselves, and present a doctrine for the mind to embrace. that is wild with confusion; how can we expect that people will believe what we say! Or place any confidence in the doctrine we wish to have them embrace. Would you not think it strange if your speaker should request you to believe in an angry God whose

very nature was love and benevolence? This I think the rational mind could not believe. For how could that be pure benevolence, which was filled with hatred and anger? Again, if I should tell you that Christ has commanded the apostles in our text to fear God, and tell you in the next breath that he had commanded them not to fear him, how could you place any reliance on what I was saying. You must either believe that I am speaking a falsehood, or else that Christ has changed his mind. And I think, if you are a believer in the Bible, you cannot believe that our Saviour changed his mind so soon; therefore, you would believe, that I was not giving you a corret illustra-

tion of the passage.

I think that I have plainly shown, that it will not do to say that the pronoun him which occurs in our text personates Deity. The apostles were warned to fear him, who was able to destroy both soul and body. But who was this Being? was it God? I think that I have shown plainly that it was the president of the Sanhedrim. This appears still more evident, from the fact that Gehenna, in which the soul and body were to be destroyed. Gehenna, as I have shown signifies the valley of Hinnom, and this of itself, should be sufficient to show, that God is not intended by the word him. Gehenna was the place in which the president of the Sanhedrim, destroyed both the life and body of individuals. But it does not look like good reasoning to affirm that God would resort to this abominable place for this object! But perhaps it will be said, that Gehenna means a place of endless misery in a future world. This I dispute! Dr. Campbell intimates that Gehenna was not used in this sense in the Old Testament, but seems to think it came gradually to be used, to denote a place of endless misery. It will require but a short time to discover, that all this is assertion without proof. How I ask does the learned Dr. know, that it will finally come to be used to denote a place of endless misery. He never learned any such notion from the scriptures I am confident, for no such sentiment is there taught. Moreover, he declares that Gehenna in the Old Testament does not mean a place of endless misery, and was not used in that sense! If this be true, and we think it is, does it look reasonable, to suppose, that the New Testament writers borrowed this word from the Old Testament, and affixed so very different a meaning to it, without giving any intimations of this wonderful change! Oh extravagance, where is thy blush!! But further, the word soul in our text does not mean the immortal part of man. It signifies nothing more nor less than the life of the body, The apostles were warned not to fear those who had power only to kill the body, that is persecute and afflict it, but fear him who had power to destroy both soul and body in hell. (Gehenna.) Now, that the immortal part of man is not intended by the word soul, is as obvious as it can

be. For if the soul be immortal, it cannot be destroyed. Even the supreme Being, could not destroy that which is immortal any more than he can destroy himself. Hence you perceive that there were no beings who had the power to destroy the immortal part of man, and hence the immortal scul could not be intended. It must therefore mean the life and body, which were in danger, under certain circumstances, of being destroyed in Gehenna, or the valley of Hinnom, and not in a future world. Thus have I done with this passage! I have aimed to arrive at its true and intrinsick meaning—to set it forth in that simplicity and light in which it could not be misunderstood. Our text has its parellel in Luke xii. 4, 5. Where it is said, "And I say unto you my friends be not afraid of them that kill the body and after that have no more that they can do; but I will forewarn you whom ye shall fear: fear him which after he hath killed, hath power to cast into hell (Gehenna)."

ples, and the language admits of precisely the same exposition, that our text does. Gehenna is also used, which I have shown does not mean the lake of fire and brimstone of which we at present hear so much. This term is the strongest that can be adduced to support the doctrine of endless misery, and indeed Dr. Campbell seems to have given up all others as incapable of procuring or sustaining the before mentioned sentiment. This word is not used in the Old 'Testament, to teach the doctrine of endless misery—it is the only word from which the doctrine can be supported as Dr. Campbell has shown, and this occurs but twelve times in the New Testament. Brethren, the last hold of this doctrine is giving way! Its last bulwark is quaking terribly, at the rumbling earthquake of truth that groans beneath it—and ere long it will send forth from its blazing crater, flaming elements of

Here our Lord was addressing his disci-

# ANECDOTE.

sacred truth, that shall burn and burn, till

they have devoured the scattered fragments

of superstition and folly, when its rage shall

be quenched by the chrystal waters that

burst forth from the unfathomed fountain

of eternal Truth. Amen.

A gentleman in describing Hopkinsian or Calvinistic orators has said, " they address a congregation of sober minded christians as if they were an assembly of heathers, or a band of theires or murderers. Their doctrine descends not like the dew, but like a hail storm. Their voice is not gentle and affectionate, but loud and reproachful, it rolls like thunder and roars like a whirlwind. They paint the character of a virtuous man with blacker strokes of depravity, than those with which Milton hath drawn that of Satan, and they represent the Supreme Being as hating the works of his own hands, as fired with anger and armed with vengeance."

# THE GRAVE-YARD.

A FRAGMENT.

The hour of repose had come. Light yet lingered upon the mountains, as if loth to depart and leave the world in darkness—the far off murmur of the waterfall was the only sound that broke the placid quiet of the evening. Earth and her children-the bright leaves and birds-all seemed held in one unbroken charm of stillness. The deep glen was wrapped in the shadows of the night—the wild flowers closed their finely coloured petals, refreshed by the falling dew. The star of evening, was just emerging from behind a milk white cloud, in all its primitive beauty-all around seemed to breathe peace and consolation to the soul, as I bent my way towards the mansions of the departed. \*

I never shun a grave-yard. The lesson I am taught, as I wander over the green roof of those dark chambers of death-the thoughtful melancholy which the place inspires-gives no pain to the soul,-It is grateful rather than disagreeable, for here I am taught my latter end—that this world of care and strife, is not my continuing city—that soon I shall lie beneath the thickly piled clods of the valley-my flesh become a banquet for the worm, and the spirit will ascend to God. \*

I often wander among the tombs from choice—there in the valley of shadowsthere in that land of solitude and silence, where the chill of mortality has withered hearts and hopes—there it is, that the soul buries in its own boundless depths, and communes in secret and in silence with an all seeing God! There earth and earthly scenes are forgotten—its gay delusions—its halls of boisterous revelry-its enchanting pleasures-its reckless fancies-all fade from the remembrance, uncared for, and forgotten!

The small and great are there. There lies the stainless child of spotless purity—so passionless and pure, that it seemed a snow tlake,-too sinless for earth, the bright bud was transplanted to a softer clime—to bloom in the bowers of bliss, amid the paradise of God!—There the loved voice of friendship, sweet to our recollection as an angel's song-is hushed in silence-and the tongue whose thrilling tones once discoursed music to the heart, is now still and motionless. Man once the proud and haughty lord of his fellow-now lies as low as the pennyless outcast-his visions of earthly glory are vanished—his pomp and splendour his folly and pretensions have passed away -his base ignoble passions, all are quiet in the house of slumber! The proud spirits of ambition that seemed for a time, as it was about to encircle the world with a bloody wreath of destruction-are blotted from the records of time, and exists only in name. The fellest animosity deeply buried, and the darkest sins are covered—inalevolence has lost its power, and anger has ceased its

raging-strife is at an end-the tongue of slander is dumb and powerless, and has ceased to wound-there the scorching rays of calumny and detraction, cannot penetrate to wither the buds of hope and happinessthere false friendship never more can congeal the warm life blood of young and tender hearts-for there the wicked cease from troubling, and the weary are at rest !

And is this the end of man? No-there are cloudless skies in the new heavens, where falls no blight--there is a glorious putting on of immortality, in a world of joy, where pain nor death is never known--where we shall die no more --but shall be equal to the white robed spirits that stand around the throne of God!!

T. F.

As many have evinced a strong solicitude to know the correct belief of Universalists generally; we present the following articles to our readers, which we copy from the "Southern Evangelist," believing they will be very interesting, and highly important to them. And we would recommend to our opposers, an attentive perusal of our faith, ere they persecute and reproach us for having embraced a licencious belief, and reprobate us to perdition for proclaiming the Devil's doctrine.

## THE UNIVERSALIST'S CREED.

Of the existence of God. We believe in the existence of a Supreme Intelligence ---the Creator, and Benefactor, and Father of all men, whose nature is Love, 1 John iv. 8---16, who is infinite in wisdom, power, goodness and truth---who is one and indivisible, Isaiah xlv.5, 6---who is worthy to receive all glory and honour and power, because he has created all things, and that for his pleasure, Rev. iv 11---who is not worshipped by his creatures because hencedeth their homage, Acts xvii. 25---but because it is becomeing in them to pay their gratitude and thanksgiving to him who 'first loved them,' and is ever bestowing alike upon the evil and anthankful, his choicest blessings. We believe that there is a perfect harmony in the divine mind---that all things suggested by his goodness will be carried into effect by his Almighty power, according to a plan devised in his infinite wisdom---that no accident can occur to thwart his divine purpose or render void his gracious counsel--and that so pure and holy a Being can never suffer the endless existence of any evil in his universe, but will order all things for his own declarative glory, and the well being of his subjects.

From this sketch of our faith in relation to the Supreme Being, it will be perceived: 1st. that we are not Infidels or Atheists, who deny the existence of a Supreme First Cause of all things,--2 dly. that we are not Tri-theists or Trinitarians, who believe in the mysterious union of three Gods in one, --- 3dly. that we are not Polytheists or believers in more Gods than one,---and 4thly.

that we are not *Idolaters* or worshippers of an imaginary Being, whose nature is wrath, and from whose throne of terror the lightnings of infinite vengeance flash in scathing desolation upon a large part of his offspring! Of Revelation. We believe in the authenticity and divine origin of the mission of Christ-that the bible contains a revelation of the will and purposes of our Heavenly Father, and of the duties and final destiny of the human family---that the Gospel of Christ, is a message of "good tidings of great joy to all people," Luke ii. 10 .-- that he came to do the will of the Father, John vi. 38 .--- was the 'faithful and true witness.' Rev. i. 5-that his mission was the effect of God's love to men, (Rom. v. 8.) and its important purpose was to save them from sin, and crown them with life and immortality in a future state, 2d. Tim. i. 10. Hence it will be perceived that we are not Sceptics or deists, who doubt or deny a future state, but are christians, or believers in the Saviour of the world. We believe that 'Jesus is the Christ, the Son of God,' 1 John v. 1. Acts viii. 37.—that he is a full and complete Saviour---having given himself to be the propitiation for our sins, and not for ours only, but also, for the sins of the whole world, 1 John ii. 2.

When we reflect that we are no where in the bible commanded to believe in the devil or an endless hell, but simply to confess that 'Christ is come in the flesh,' and is the Saviour of men, it would seem unreasonable that we should be deemed destitute of christian principles, or unworthy of the christian name, because of our want of faith in the absurd creeds and confessions of human device, and human institution. 'Therefore thou art inexcusable oh man, whosoever

thou art that judgest.'

Of Sin. 'All unrighteousness is sin.' 'Sin is a transgression of the law.' ' Every man is tempted when he is drawn away of his own lust and enticed, then when lust hath conceived it bringeth forth sin. and sin when it is finished bringeth forth death,' James i. 14. 15 .-- Whence come wars and fightings among you? Come they not hence even of your lusts, that war in your members? James iv. 1. Here we have the origin of sin--in the lust of the flesh. No occasion then to admit the notion that sin first originated in heaven, and that a fallen angel or devil, is the real author of all evil. Nor can we admit the idea that sin is infinite and therefore deserving of infinite punishment. Man is a finite limited being, and is not, therefore, capable of committing any act more than finite. He cannot commit an infinite sin, or violate an infinite law, because such a law is above the capacity of the creature to understand. Nor can we believe that when the cause of all sin, the lust of the flesh, perishes with the body, that its effect, misery, will be more extended in duration. When the cause is removed, the effect must cease, if there is any truth in philosophy.

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Of Original Sin, and Total Depravity. These are dogmas of the day, which are rejected by all Universalists, so far as has come to our knowledge. They can see no justice or propriety in making the posterity of Adam responsible or culpable for the transgression of our first parents, but believed that every man is responsible only for his own acts. The doctrine of original rin as generally understood to be the taint of guilt and moral defilement which was the consequence of Adam's transgresion, is an error moreover, contradicted by the voice of inspiration,---see Ezekiel xviii. 1, 4, 19, 20. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son. The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.' Besides, where there is no law, there is no transgression, which is the case virtually with all idiots and infants. There is to them no law which they can understand, and hence none which they can violate. Of course then such are in no sense sinners until they come to a knowledge of good and evil. Man comes pure from the hand of his Maker, and remains innocent and spotless until he is led captive to the 'law of sin which is in his members.'

For proof of this, refer to the conduct of Christ in regard to little children. 'But Jesus said suffer little children and forbid them not to come unto me, for of such is the kingdom of heaven,'--Matt. xix. 14. How then were children guilty of original sin, or totally depraved beings, if they were fit subjects of the kingdom of the Messiah? In fact, if man is totally corrupt,---averse by nature to all good, and wholly inclined to all evil,'-in the language of the catechism, he is not an accountable being. He is destitute of a moral sense, and therefore, not a subject of praise or blame, for any act he may perform. Hence how aggravating is the cruelty of punishing a creature constituted with a wholly depraved nature, and over which he has himself no possible control, and how diabolical that infliction, if endless in its continuance!

Of the Atonement. This is a doctrine of the bible, which commands and receives the assent of all enlightened believers in the 'restitution of all things,' notwithstanding the supposition of many to the contrary. It is true however, that our views of the Atonement differ widely from the popular opinion on the subject. Instead of being viewed as a satisfaction made to divine justice, by an innocent substitute, on behalf of the guilty sinner, and this satisfaction consisting in Christ bearing in his own person, the punishment due to the sins of men, and suffering in the room and stead of the sinner, the penalty of the divine law---we look upon the matter in quite the opposite aspect. The word Atonement, means simply reconciliation, and the sinner was the recipient thereof, not Jehovah. The following passa-

But God commendeth his love to us in that, while we were yet sinners, Christ died for us,'---' for if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life. And not only so, but we joy in God, through our Lord Jesus Christ, by whom we have now received the atonement,'---Rom. v. 8, 10, 11. Here mark the following particulars: 1st. Christ's death was in commendation of God's love, not to appease his wrath. 2d. This love was manifested while the creature was a sinner, and an enemy. 3d. The reconciliation was on the part of man-the sinner was to be reconciled to God, and not God to the sinner. And 5th, the apostle and his brethren had already 'received the atonement,' or reconciliation, and had joy in God. See also 2d. Cor, v. 18, 20; Col. i. 20; Eph. ii. 16,—'God was in Christ reconciling the world to himself,' and the apostles were ambassadors for Christ, and prayed them to be 'reconciled to God.' We object then to the idea that God was the angry and dissatisfied party, and that to appease his own wrath and satisfy his own justice, he sent his own Son, (or himself, if Christ be equal to the Father in power and glory) to die for men, because it is contrary to right reason to suppose that the Eternal God is a changeable and passionate Being; -it is contrary to scripture testimony, as above quoted; -it is contrary to strict justice, to make the innocent bear the penalty due to the guilty;—it is opposed to the object of punishment, which is the reformation of the offender; -and, finally, because it is averse to the explicit doctrine of the bible, that God ' will by no means clear the guilty,' but ' will render to every man according to his works, which last scripture is completely rendered void on the supposition of the vicarious suffering of Christ. The reader will judge for himself which view of this subject is most in accordance with truth, and most honorable to the character of the Creator.

Of Salvation. The difference in opinion on this point between Partialists and Universalists, is as follows: The former believe that Christ came to save men from the punishment due to sin, and that this punishment is misery in a future state, and endless in duration, in other words, the pains of hell for ever;' while the latter take the scriptures as their guide, and believe the record which declares, that 'his name shall be called Jesus, because he hath saved his people from their sins.' Behold the Lamb of God who taketh away the sin of the world.'-'Who gave himself for us, that he might redeem us from all iniquity,' &c. There is not a passage, we believe, in the Bible which intimates that the object of Christ's mission was to save men from an endless hell—notwithtanding it is a popular idea of Salvation that it is such a deliverance, To be saved from eternal fires in a future state, is the desire of most christians—while they

ges will place this doctrine in its true aspect: | seem to regard as nothing, the greater Salvation from the power and love of sin which is within. In the language of Dr. Channing, ' men are flying from an outward hell, when in truth, they carry within them the hell they should chiefly dread. The salvation which man needs, and which brings with it all other deliverance, is salvation from the evil of his own mind, There is something far worse than outward punishment—it is sin.' This is in accordance with the whole tenor of divine testimony. 'God the Saviour of all men, especially of those who believe.'-1 Tim. iv. 10, 10. 'He that believeth hath everlasting life,'-not will have in a future state, but hath in the present tense. This 'everlasting life,' which is the portion of the believer only, is a special salvation, a present saving knowledge of God: for saith John, 'This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent,'-John xvii. 3, and v. 24. Mark, that this 'life eternal, was a present enjoyment, yet God is no less the Saviour of all men, as it is his purpose to redeem them from death, and make them heirs of an immortal life of blessedness beyond the grave. The life beyond the tomb is indissolvable, incorrupt and immortal, and the subjects of it can die no more but are children of God being children of the resurection—and are equal to angels, --- Math. xxii. 23 ; Mark xii. 18 ; Luke xx. 27; Cor xv. 20, 58. Let this distinction then be kept in view between a present salvation, and the final 'restitution of all things, to a life of immortality beyond the grave, and much of the difficulty and error in the world on the subject of the salvation of the Gospel, will pass away. Be it remembered in the mean time that they who preach a salvation from punishment, do not teach the true doctrine of the bible. Christ came not to save men from endless misery, but from iniquity, and from death. Hence there are evidently too many 'false teachers gone out into the world,' against whose pernicious doctrines the reader is affectionately cautioned.

(To be concluded in our next.)

ONE of the maxims of the great De Witt was, that a man should be careful of his health, and careful of his life; careful of that glorious boon of Heaven, without which nothing effectually is to be done; and careful of that gift of Heaven, which is bestowed upon us merely as a loan, to be sacrificed to duty, to honour, and to principle, and which is ill redeemed at the expense of either.

THE path of virtue, is a pleasant highway filled with fragrance and flowers; but the road of the vicious is a labyrinth of horror, full of brambles and thorns, and overshadowed by the darkness of misery and shume.

THE following letter will show how consistent it is for Partialists to be illiberal. The author has long been a member of the Methodist Church, and one, for aught we ever heard, that adorned her profession. Having changed her opinion, she called for an honourable dismission from the Church; wishing to leave her brethren and sisters, with whom she could no longer agree in opinion, with no other feelings than those of friendship. But her reasonable request can not be granted—the charity of her brethren is held in muteness—the clemency of the church is veiled in silence, and because she could not agree in opinion-she must be reproached in person. Brethren is this the spirit of Christianity? Is this the Goddess of religion, " bearing the mountain freshness on her cheek, scattering the fruits of benevolence from her hands-known by the lights that herald her fair presence—the peaceful virtues that attend her path, and the long blaze of glory that lingers in her train?" Is this the manner in which you would be treated by others? Pause a moment, and reflect upon your steps-ask what crime she has committed-then judge if it demands your silence-or repreach-

To the Editor of the "Herald of Truth."

Mr. Editor,

It is more than three weeks since I sent the following letter to the methodist society, and, not having received any answer, I shall submit it to the consideration of the public, inasmuch as I cannot learn from them, what magnitude of crime it is to believe in the doctrine of the "restitution of all things, which God has spoken by the mouth of all his holy prophets since the world began." Acts iii. 21. "That the Father sent the Son to be the Saviour of the world." 1 John iv, 14. "That Christ gave himself a ransom for all, to be testified in due time." 1 Tim. ii. 6. That " He came to save that which was lost." Matt. xviii. 11. And that he will accomplish which he came to do." That God was in Christ reconciling the world unto himself, (not himself unto the world.) Methodist dicipline, article 2d. "Not imputing their trespasses unto them." 2d Cor. v. 19. For God sent not his Son into the world, to condemn the world; but that the world through him might be saved." John iii. 17. That God has "according to his good pleasure purposed in himself: That in the dispensation of the fullness of times, he will gather together in one, all things in Christ, both which are in Heaven, and which are on earth, even in him." Eph. i. 9. 10. "For it has pleased the Father, that in him should all fullness dwell: And, (having made peace through the blood of his cross,) by him to reconcile all things unto himself: by him I say, whether they be things in earth, or things in heaven." Col. i. 19, 20. And that eventually "every creature which is in hoaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them," shall ascribe "blessing,

and honour, and glory, and power, unto him that sitteth upon the throne, and unto the Lamb, for ever and ever." Rev. v. 13.

L.D.\*\*\*\*

To the Pastor and Official Members of the Methodist E. Church, in Geneva.

GENTLEMEN,

Before you come to a final determination of my case, I pray you to grant me your patience a few moments.

And permit me to observe that though my creed is in some respects different from what it was, when nine years ago, I became a member of the methodist society, at a time when my youth and inexperience were my only councillors—yet I beg leave to assure you, the feelings of my heart are unchanged, and as I then felt willing, so do I now, to take up the cross and follow the Saviour, through evil, as well as through good report, but though I profess myself willing. I do not pretend to be desirous to suffer as a confessor or a martyr, and least of all, do I desire to bid farewell to my brethren and sisters, with any but the kindest feelings.

I hope that if you do not find it incompatible with your duty, you will give me a certificate of honorable dismission from the society, which I may preserve as a memorial of your kindness, but, if this cannot be, at least be so good as to furnish me with a copy of the proceedings in my case, that I may know in what light a change of opinion should be viewed, and what degree of turpitude should be ascribed to it.

I remain Gentlemen.

Yours respectfully.

LOUISA DOBBIN.

# WOMAN.

The following picture of woman, taken from an essay in the Quarterly Review, is recommended to the attention of our country-women.

Speaking of the middle ranks of life, the writer observes: "There we behold woman in all her glory; not a doll to carry silks and jewels, a puppet to be dangled by coxcomb children, an idol for profane adoration; reverenced to-day, discarded to-morrow; always jostled out of the true place which nature and society would assign her, by sensuality, or by contempt; admired, but not respected; desired, but not esteemed; ruling by fashion, not affection; imparting her weakness, not her constancy, to the sex which she should exalt; the source and mirror of vanity.

We see her as a wife partaking the cares, and cheering the anxiety of a husband; dividing his labours by her domestic diligence—spreading cheerfulness around her; for his sake, sharing the decent refinements gained them all.

of the world, without being vain of them; placing all her pride, all her joy, all her happiness in the merited approbation of the man she honours." "As a mother, we find her the affectionate, the ardent instructuess of the children she has tended from their infancy; training them up to thought and virtue, to meditation and benevolence, addressing them as rational beings, and preparing them to be men and women in their turn."

#### MISERY.

A thousand miseries make silent and invisible inroads on mankind; and the heart feels innumerable throbs, which never breathe out into complaint. Perhaps, likewise, our pleasures are for the most part equally secret; and most are borne up by some private satisfaction, some internal conciousness, some latent hope, some peculiar prospect, which they never communicate, but reserve for solitary hours, and clandestine meditation. The man of life is indeed composed of small incidents, and petty occurrences; of wishes for objects not remote, and grief for disappointments of no fatal consequences; of insect vexation, which sting us and fly away; impertinences which buzz a while around us, and are heard no more; of meteorous pleasures, which dance before us, and are dissipated; of compliments which glide off the soul like other music, and are forgotten by him that gave, and him that received.—Johnson.

# EDUCATION.

The following clegant extract ought to be read by every father .- "If the time ever come when this mighty fabric shall totter; when the beacon of joy that now rises in a pillar of fire, a sign and wonder of the world, shall wax dim, the cause will be found in the ignorance of the people. If our union is still to cheer hopes and animate the efforts of the oppressed of every nation; if your fields are to be untrod by the hirelings of despotism; if long days of blessedness are to attend our country in her career of glory; if you would have the sun continue to shed his unclouded rays upon the face of freemen, then educate all the children in the land. This alone startles the tyrant in his dreams of power, and rouses the slumbering energies of an oppressed people. It was intelligence that reared up the majestic columns of national glory; and this alone can prevent their crumbling to ashes."

It is the most beautiful truth in morals, that we have no such thing as a distinct and divided interest from our race. In their welfare is ours, and by choosing the broadest way to effect their happiness, we choose the surest and shortest to our own.

CATO pleaded four hundred causes and gained them all.

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## HERALD.

GENEVA, SATURDAY, JULY 19, 1834.

## MEMOIRS OF LAFAYETTE.

We are happy to notice the above named work, the name of Lafavette will be fresh in the bosom of every American, as long as our institutions shall remain, or a remnant of our nation's glory is apparent. The writer of the above named Memoirs, is the author of several valuable works, is known as a literary writer, and a man of talent. A volume will contain three hundred pages, price \$1. per copy. We hope that every American will feel sufficiently interested to take a copy of the work, to preserve and cherish the memory of the great Lafayette, and to compensate the author for his laborious task. Subscriptions for the work will be received at this Office.

#### PREFACE

Of GILBERT MOTTIER LAFAYETTE'S Memoirs, by Gen. H. L. V. DECOUDRAY HOLSTEIN, Professor of Languages in Geneva College, who under the fictitious name of Peter Feldmann, contributed to deliver the prisoners from the dungeons of Olmutz. Second Edition, revised and augmented, with documents received from Gen. Lafayette himself.

Lafayette, the philanthropiet—the undeviating friend of liberty and the sacred rights of mankind—the associate and confident of the immortal Washington—the veteran of liberty in both worlds—is no more! He died at his house in the rue d'Anjou, a few minutes before 5 o'Clock in the morning of the 22d. of May, in the 77th. year of his age, in the full posession, of all his mental faculties, surrounded by his numerous children, grand children and great grand children, all feeling deeply and bitterly the loss of such a parent.

About ten years before his death, I had the happiness to embrace and welcome my venerable friend, on his arrival at New-York. I had also the honor of presenting him the first edition of these Memoirs, of which the whole edition (five thousand copies) was sold in a few months. A second edition, improved and enlarged, was prepared, when Mr. Chas. Wiley died, a little before I had finished correcting and revising my manuscript.

Gen. Lafayette, aware of my intention, had the kindness to furnish me, at various times, valuable documents, which rendered me able to present this edition in a more perfect and authentick manner, with the intention to publish it—but after the death of my much regretted friend.

THE AUTHOR.

Geneva College, July, 1834.

#### MORE LABOURERS.

Brs. G. Hastings and Asa P. Cleverly, have recently received letters of followship, as preachers of the Gospel, at the Boston Association; and Brs. Hiram Beckworth and W. Wilcox, at the New Hampshire Convention; and Br. Moses Ballin, at the Franklin Association. This is truly cheering intelligence; and it speaks a volume on the prosperity of Zion. May the Giver of every good and perfect gift, protect and support the teachers of the Gospel, and aid them in the dessemination of that shining light, which shall yet illuminate the deepest caves of ignorance and superstition.

#### REMOVAL.

Br. R. O. Williams, late of Amster, N. Y. who has purchased the interest of Br. B. Sperry, in the "Religious Inquirer and Gospel Anchor," has removed to Hartford, Conn. where he will superintend the affairs of the above publication in that city, and Br. Williamson will manage them at Albany. We wish them abundant success, and from their well established reputation, we have no reason to doubt their prosperity.

#### REV. C. L. COOKE.

The tranquility of this individual appears to be transient. Some months ago, several dark suspicions stood against him, which we supposed were quite forgotten; till we observed the following notice in the "Trumpet," "The connexion between Mr. C. L. Cooke, and the society in Watertown, has been very abruptly dissolved. We are not precisely acquainted with the circumstances that led to this event; but certain strange reports are in circulation. The publick will perhaps receive satisfactory information on this subject, through the columns of the "Independent Messenger," whose editor has been one of the particular friends of Mr. Cooke, and has defended him as an upright and honest man. Mr. Cooke has published in the "Messenger," that " he has relinquished all religious and ecclesiastical connexion with the people called Restorationists," and he proposes now to engage in the profession of medicine."

# CAPITAL PUNISHMENT.

The entire abolition of capital punishment, has been recommended to the Legislature of the state of New-Hampshire, by its Governor. A bill to that effect was introduced into the House of Representatives, but was indefinitely postponed. The time is coming we think, when the correct and benevolent side of this question, will be embraced by every citizen.

#### NEW SOCIETY.

The formation of a new society of Universalists, in Thornton, N. H. is announced in the "Star and Universalist." They are few in number, but strong in faith.

We also learn that the society in Winchester, N. H. is in a very flourishing and prosperous condition, more so than at any former period.

#### DEDICATION.

The Union House at Lee, owned however principally by Universalists; was dedicated by them on the 7th. of this month, to the one true and living God. The sermon was preached by Br. Skinner of Utica, to a large and attentive audience.

#### NEW MEETING HOUSE.

We learn that the Universalists of Long Ridge, Conn. ar new engaged in erecting an elegant Meeting-house at that place, which will shortly be ready to occupy.

# A QUESTION.

What has become of Dr. Ely? Several weeks have elapsed since Br. Thomas addressed him, and yet he has received no answer. What has become of this great champion of Orthodoxy? We should like to know.

#### ANOTHER QUESTION.

What has become of the old doctrine of Calvinism, once so very popular? It is almost as scarce at present, as Dr. Ely's arguments. We conclude that it has become unpopular, or else people have found out that it was the invention of John Calvin, rather than the doctrine of the Bible. Surely if the sister of Armenianism be dead, she will not long survive.

Since part of our paper went to press, Mr. J. Hudson, of this village, departed this life, on the 17th. inst. aged about 25 years, after a long and distressing illness, which he bore with Christian fortitude and patience. Mr. Hudson, was an enterprising man, possessing the confidence and esteem of an extensive circle of acquaintance. His loss will be severely felt by the community of this vicinity. He has left an amiable companion to mourn the loss of a faithful and affectionate husband. We trust his virtues will not be forgotten, though his ashes may repose beneath the cypress and the willow. He has gone, and left behind only the solemn truth, that "the things that are seen are temporal," and must fade away.

# PRINTED AND PUBLISHED SEMI-MONTHLY BY INCLUMN INCLUMN

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# POBTBI.



Here let the Muse his sacred treasure bring, And strive the potent power of truth to sing,

# Written for the Herald of Truth.

# THE MOTHER'S GRAVE.

#### BY HELVETIAN BARD.

The wild winds were whistling over my head,
As I silently passed o'er the tomb of the dead,
The moon faintly shone in the blue vault above,
And the voice of the songster was hushed in the
grove:

I sighed and I wept, o'er the green grassy mound, With roses entwined, and with hyacinths crown-

I paused—a sad wailing was heard on the breeze—

I saw a lone maid, as she bowed on her knees, Her raven black curls, in the wild winds did wave As she wept at the side of a mother's lone grave:

"Oh! pity great Father" in sorrow she cried,

"An orphan, that weeps for a friend and a guide."

She rose from her weeping, and kissed the sweet bloom

Of the roses that hung o'er her mother's cold tomb;

She moistened their leaves with a tear and a sigh.
Then passed the cold relicks of solitude by.
A moment I mused on the ruins in clay;
That slumber in silence and moulder away.

The grass now grows green o'cr the mother's lone grave,

While round, the wild roses in solitude wave, No monument rears its proud head in the skies, To point out the place, of the good, and the wise,

But flowers and hyacinths, glowing in bloom Emit their pure fragrance around her cold tomb.

# ADDRESS TO A HUSBAND. BY MISS PORTER.

Oh grant my prayer, and let me go, Thy toil to share, thy path to smooth; Is there a want, a wish, a woe, Which wedded love can fail to soothe?

At morn, when sleep still seals thine eyes,
My hand thy temp'rate meal shall spread;
At night my smiles shall check thy sighs,
And my foad arms support thy head.

And if thy vexing cares should dart Some hasty word, my zeal to chill, Still this unchanging, tender heart, The sacred yow I made, shall fill. From the Young Ladies' Mirror.

# DEPARTED JOYS.

#### BY A YOUNG LADY.

Where now those joys so pure and bright?
Joys, that should ne'r depart;
That wove their chains of sweet delight,
Around my youthful heart.

Alas! to me they are no more,
Oblivion is their bed;
They flourish on some other shore,
Or slumber with the dead.

The grove that waved in graceful bloom, Where once I loved to go, Is leafless, dreary like the tomb, The residence of woe.

The lovely garden wreathed with flowers, And decked with many a rose; Where oft I spent the summer hours, Is solitude's repose.

And he whose bosom glowed so warm, With love's undying flame; Has perished in death's cruel storm, But left a deathless name.

And every charm that cheered the morn Of youth's delightful day; And every flower that could adorn, Has mutely passed away.

Shall not their loveliness renew,
To bloom for evermore,
And bathe in pleasure's richest dew,
On some immortal shore?

Ah! yes, a star shall gild the sky
Of that eternal day;
Where hope and pleasure never die,
And sorrows pass away.

# ORIGINAL HYMN.

# BY E. D. R. K.

Eternal God of truth and love, In sacred praise we lift our voice; Oh! raise our thoughts to heaven above, And make our drooping souls rejoice.

Teach us, the gratitude we owe
To Thee, our Father, Friend and King,
Make every heart with rapture glow,
And every voice with triumph sing.

Bright in the morning we behold,

Thy glory tinge the rosy sky,

And paint the heavens with tints of gold;

As mounts the burning sun on high.

In every vale thy goodness glows,
And lingers on each lofty hill;
From every fount thy mercy flows,
And murmurs in each purling rill.

Day after day proclaims thy love,
And every night thy kindness shows;
It breaks in streams from heaven above,
And through the earth in triumph flows.

## A FRAGMENT,

BY OSCAR.

Soon will the roses of the spring
In virgin beauty wave,
And sweetly bud and blossom o'er
My early welcome grave.
And gay birds sing their joyous songs,
Their joyous songs of love,
And earth be seen in garo of green,
And skies be blue above.

And balmy winds will breathe upon
My low and lonely bed,
And through the long bright days, the sun
A flood of glory shed.
And Cynthia, through the evening hours,
With all her glittering train,
Fling her soft silvery rays on it,
And light it up again.

# ON A GIRL GAZING AT A MINIATURE.

That maiden's looks I may not tell,

Nor trace the history of her sighs—
It were not meet for all to dwell

Upon the language of those eyes.

For there are hearts whose sacred feelings,
It is not well for all to know—
And there are thoughts whose bright revealings
It would be treacherous to show.
S.

## MARRIED.

In Utica, on the 3d. inst. by Rev. D. Skinner, Mr. Charle P. Conger, to Miss Susan Wilcox, both of Hamilton.

By the same, Mr. Thomas Tanner, to Miss Ruth Fox, both of Cleveland.

In Leyden, on the 1st. inst. by Rev. Martin Salmon, Mr. Lorin Miller, to Miss Olive Scone. In Farmington, on the 5th. inst. by A. Barray, Esq. Mr. Nelson Ford, to Miss Caroline Dillingham: and on the 6th. inst. by the same, Mr. Stephen Miles, Jun. to Miss Susan Bement.

#### DIED.

In this village, on the 5th. inst. Mrs. Martha Rodney, aged 59 years.

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"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."-ST. JOHN.

VOL. I.

GENEVA, N. Y. AUGUST 2, 1834.

NO. 4.

# THE PRIMACINER.



Let truth prevail-base slander is no more; Let reason shine—and error's reign is o'er.

## ORIGINAL SERMON.-No. IV.

BY E. D. KENNICOTT.

" Do not all go to one place?" Eccl. vi. 6.

IF we look upon the world-spend a thought upon the past—we shall learn the common lot of man! Wherever we turn our eyes or thoughts-a scene of ruin and desolation is presented to view! mightiest of the earth have fallen! The monarch who ruled with terror—the wretch that invoked for compassion-have alike become weak and powerless, before the

huge monarch of the grave.

Where now the haughty tyrant that once waved his all-conquering banner over the world?-And where the humble monarch that paid his homage at the foot of popish prelacy? Alas! they are no more! The sirocco of death has passed over themhealth faded from their cheeks—the laurels of fame withered on their brow-they passed away like a shadow—they are no more! The obstrep erous trump of fame—the highsounding titles of honour-the shout of victory, or cry of defeat, can no longer delight or alarm their ears. Now, no sparkking crown can designate their station—no shining crest adorn their bosoms—no royal panoply cover their limbs—but a shattered monument—a green clad hillock, point out the place beneath which they repose, fondly wrapped in the dark folds of oblivion! Once were they mighty on the earth!-Monarchs paid them reverence—and subiects bowed at their approach. spoke, and they were obeyed-they commended, and their object was accomplished! But now they have gone to one placenow they sleep in the cold bosom of the earth—no herald to speak their greatness, or unfold the cruelty of their designs, save the mouldering page of history—and no monument to tell the place where sleep their ashes, save the decayed fragments of polished art! We see the place to which their ashes have fled-but their spirits, I can not bear the thought! It brings no

their immortal spirits, where are they? All earthly things are subject to decay. The temple that stands erect to-day—the throne that is secure this moment-may fall tomorrow in ashes, or sleep in ruins! Do you want for proof? Ask then, where is Tyre, that mighty city of the globe? And where is Babylon, that magnificent edifice of antiquity? Where is Rome, once proud and exalted, whose ears could once listen to the thunders of oratory, and whose temples were once shaken by the raging storm of eloquence? Where I ask, are all these splendid cities of olden times? And hollow echo, answers—where? They once existed the pride and praise of earth, and glory of the world; but now they are no more—they have passed away like a shadow-the days of their glory, are as though they had never been, and nothing but a scroll on the historick page, remains to tell they had a being. Death is the certain doom of all. The most stupid cannot prevent his fang-the most active can not evade his power. No invocation can check his ravages, and no command impede his progress. He moves on with irresistible power, carrying in dreadful rage, the universe before him. He listens not to the cry of innocence—he shudders not at the grouns of the dying-his prey is the life of manhis conquest, the death of the world! Oh! who can withstand his might? Is it the king upon his throne? Is it the beggar in his cottage? Alas! they fall alike before his mighty majesty!—No mortal hand can save them! They shudder at the approach of death—they feel his poignant fang—they are hid beneath the green carpet of the earth—their bodies sleep in silence—their spirits have fled-but where? This is the great point which should deeply engage the attention of all christians! We see our frience daily passing off the stage of actionwe see them hid in the cold bosom of the grave—but can we be satisfied to think, that here they must rest for ever? Oh no! Our minds will rush forth amid the solemnity of death, and inquire, where has gone the spirits of our departed friends? The mother cannot think, that her little offspring is to sleep for ever in the silent bosom of oblivion; nor can the father imagine, that his son or daughter is to sleep that dreamless slumber, that knows no waking! They shrink back at the horrid thought! 'Tis too cold to be embraced-'tis too destructive to be cherished! We bend with sympathy over the cold remains of our departed friends, which once we loved-we drop a tear of gratitude on their peaceful graves—and is it possible that we are to meet them no more? Oh! my God,

delight to my bosom-it sheds no comfort on my soul! Tell me not of seperation beyond the tomb, " for do we not all go to one place?" Talk not of annihilation, we cannot bear the thought!

Man we think, was created for some noble purpose. He was created a rational being-his mind can contemplate his Godand approximate his perfection. His soul thirsts after knowledge—and is capable of receiving large draughts of wisdom. The longer he lives, the more does he learn. And when three score years and ten have blessed his existence, his mind has but just begun to expand in wisdom, and his thoughts to exalt themselves in lofty nobleness. Now the monster death touches his frame—it sleeps with the dead—But oh! his deathless spirit, where has it gone? Has it fled to the cold and chilly land of oblivion? Has it gone to howl with fearful ghosts, in the terrifick regions of despair? or has it gone to the God, that gave it an existence?

It is truly important and beneficial, that these great questions should be answered, for they involve nothing less than the destiny of the universe. They seal up the fate of man in a word, and point either to heaven or direct to hell! Look upon the world of man. Trace their conduct, from the earliest moment of their creation—and tell me, if ruin does not follow their career? Observe him when he fills the throne, or inhabits the cottage, you will ever find him, the creature man.

True it is, that some will shine forth in the firmament of human perfection with more brilliant lustre than others-some will burn like blazing meteors in the sky-while others will be obscure and dim. But what makes this wide difference among men? Answer, it is made principally by habit, or custom, and not so much by the difference of man's creation. I do not say that all men are created alike as to knowledge and wisdom. Because the assertion would involve a paradox. But I think we might improve the faculties that are given unto us, to better advantage, than what many of us do. Too many are apt to bury their talent, or in other words, smother their intellect, and thus abuse the noble powers Jehovah has bestowed upon them. Look abroad in the earth. You will see a Franklin emerging from the humble circle by his diligence, to fill a lofty station among the nations of the earth. He trembles not, when the stormy elements breathe their deep and heavy thunders-but holds the forky lightnings within his power! Look again, we may see individuals, surrounded with every necessary for their improvement, yet still they live in ignorance still they

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refuse to put forth their energies to enlighten their minds, or to wake into exercise the slumbering faculties, that might adorn their existence. They traverse the barren wilderness of ignorance; when with proper exertion they might become wise, virtuous, and good. They live unknown to the world, when with diligence and assiduity, they might fill a dignified station in the ranks of humanity. But so it is, man slights the opportunity which he might embrace---he follows the dictates of his erring passions through all the various windings of his transitory existence---he lives a man---he dies the same! His form however beautiful or gay, withers before the chilly blast of death, and perishes in the awful ravages of his noiseless progress. But ah! "the fire of God-the immortal spark of man"---where has it gone? Think ye it sleeps in oblivion? Oh how dreadful the thought! How distressing to think that all our friends, once dear to us on the earth, are to sleep forever in voiceless silence,-never to break the icy fetters of death, or rise triumphant from the tomb! How gloomy must be the bosom that cherishes such a thought! What? can it be possible that the grave is to be the last end of man? Is all our knowledge to dissolve with our mortal bodies? Is all the beauty that ever bloomed upon the brow of humanity; all the greatness that ever lived in the bosom of intelligent man, to fall asleep in the dreamless slumber of forgetfulness never more to exist? What wretched feelings must this bring to the mother who is called to weep for the loss of her child. She bends over its cold remains in agony, while memory-sacred, mysterious memory, brings to mind ten thousand recollections! It tells of days of pleasure—it tells of pleasing smiles that once played upon the ruddy visage of her now lifeless offspring. But now these days—these smiles are gone! No more fond mother will life animate thy prattling infant-no more will it raise its rosy lips to thine in all the sweet affection of childhood's innocence, or press its lilly hands around the bosom that once sustained it! Its lovely innocence reposes in death-its prattling voice is hushed forever—its lifeless remains are hid in the grave -its spirit has fled-but where? Has it gone to a night of shadows or dark annihilation? Has it gone to traverse the burning desert of misery in the world of woe? Or has its heavenly parent called it to his arms to enjoy felicity forever? To which of these places do you think its spirit has gone? To one of these places it must have gone. Either misery or happiness, or cold oblivion must be its doom. By some we are told, it is annihilated! But this we cannot admit. For, if our God be one of benevolence, he could not have created us for so mean a purpose! What benevolence is there in creating man merely to open his eyes upon creation, and then close them again in death. Ah! there is no benevolence in such an act, if there be no resurrection beyond the grave. I that men have given way to their wicked

Therefore to ascribe such a character to God, is to shed dishonor upon his sacred character! By some we are told that the souls of even infants are miserable in a future world. Although this sentiment is now rejected by most christiaus, yet there are many who now believe and abvocate it, with ardent zeal. But although it appears at first sight to be cruel in its nature, superlatively so, yet in reality it is not more so, than that sentiment, which teaches, that a portion of mankind who have arrived to years of discretion are to suffer endless pain. True an infant has not committed sin, neither has it performed good. It has not merited heaven, nor does it deserve the pains of an endless hell! It comes into existence today—to-morrow it dies—its body is no more—its spirit is where? Ask for what purpose it was created; and man, if he be rational, will tell you for happiness. It was not called into being to live an hour and then be no more for-ever! Nor was it destined to suffer the excruciating wretchedness of torment. For happiness it was created, and in bliss it will live forever!

And was not all mankind created for the same purpose? Did not Jehovah intend to make them happy, when he breathed into them the breath of life? How shall we answer these questions? If we say that God created us for happiness, then we shall all be happy; or else we shall not answer the object for which we were created. God cannot be disappointed! He spoke, and ten thousand times ten thousand worlds burst into being! The vast machinery of Creation rolled on in profound—the stars dazzled in the firmament—the waters moved in their channels—the birds flitted in the bowers—the fish sported in the deep—the beasts rambled over the plain, while the majestic king of day moved up the awful steeps of æther in blazing magnificence, casting his pleasing smiles of joy upon a world of beings. Can the being that called all these things into existence be disappointed? Thinkest thou that he will not accomplish that which he desires? Oh man! he is om nipotent in power, and whatsoever he desireth, even that will he do.

I wish to show that God had a good design in creating all men.—That he was not actuated by any malifick feelings in giving to us our existence. This I think can be easily shown, from the nature of God. We are assured in the Scriptures that God does not take delight in making men miserable; and this conclusively shows that God would not create man for misery. All will admit that our Maker created man for his own glory; and what, I ask, is this but admitting the salvation of all men? As I said before, God cannot be disappointed; and as he created man for his own declarative glory, and as this glory consists in the welfare and happiness of man, it follows that all men will be saved. I see no other conclusion that would be rational. But we are told passions—pursued the labyrinth of iniquity, and now justly deserve the indignation of God forever. But what avails an argument of this nature? Did not God know when he created man what would be his destiny? He certainly did, for the Scriptures speak of God as "declaring the end from the beginning, and from ancient times the things that are not yet done; saying my counsel shall stand and I will do all my pleasure." Isa. xlvi. 10. If man has sinned, he has not disappointed Jehovah, for he who penetrates the darkest vault of sin, knew the result of man's creation ere the foundation of the earth was laid, or a ray of light shot its blazing effulgence athwart the dark countenance of creation! No rational mind will introduce an argument repugnant to this truth; unless he wishes to ridicule the impeachless character of his God, and makea mock of him who only is perfect.

But farther. God not only knew that man would be vile, but he gave him the nature of vanity. This appears evident by the words of Paul. Rom. viii .20. "For the creature was made subject to vanity, not willingly but by reason of him who hath subjected the same in hope." Here is language no disputation can render void, and language that shows to the sentient mind, that God knew what man would be; that he made him subject to vanity, and not an angel who should always remain holy. True 'this is the Lord's doings and it is marvellous in our sight." Can we not conclude. then from the nature of God-from the revelation which he has made to the sons of men—that all created intelligences were created with a good design, and consequently all will be happy whon God shall consumate his plans—when Creation shall be rolled together as a scroll—when the globe which we now inhabit is lost in the depthless ocean of unbounded space, then man's mortality shall fall to dust, but his deathless spirit--where shall it go?

Man's spirit is immortal, it cannot die. It must survive the wreck of nature, but where shall it go? Shall all mankind be washed from uncleanness, and be permitted to enter the same beatifick abode; or shall a seperation take place in the world to come. ? Shall the mother part with the daughter she loved—the father with the son he admired—and the child with the parent that once protected it? or shall they all be made to partake in the same fruition of happiness—bask in the smiles of the same God and drink for ever from the pure river of pleasure that flows from the throne of the Eternal! Oh brethren of mankind! Can you wish that all men might be saved without having some hopes that they will? Can you believe that all will be happy, without being happy yourself? If there is any sentiment in the world, calculated to make men happy it is the doctrine of the restitution of all things. This doctrine has a salutary and good effect upon mankind. Oh!what joy does it give to the feeling heart. It

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spreads the flowers of bliss around us—it makes our bosoms burn with grati tude to our Creator, and gives us an exal ted and correct view of his character! It is the only sentiment that will moralize the world and lead mankind from the pollut ed hovels of iniquity, to the practice of virtue and

morality.

If this doctrine will not check the desolating strides of wickedness-if it will not demelish spiritual tyranny—ar 1d bring back. the wandering prodigals of humanity to their duty; vain will it be to preach terror to man, to make him reform. If he will not be melted into humb's contrition by the sacred flame of love that blazes from the precepts of our Redeemer-vain will it be to kindle up the fires of hell to make him virtuous. If the river of salvation that rolls gently from the fountain of salvation, will not wash away his sin, and purify his soul; the imperious torrent of damnation, and the dashing ca taracts of hell will never cleanse his pollute d soul! If you present man with a cruel creed, if you can make him believe that God is cruel-it will be useless to tell him to be benevolent, or to admonish him to become kind. He looks at the character of his God, he sees it .burning with indignation, cruelty and revenge. His own soul begins to sparkle with anger his countenance to blaze with wrath—smit eager to imitate his God, he rushes forth like the foul hyæna upon his fellow, and spills his blood to quench the thirsty eard 1. Is this a fiction, or is it truth? Look at the mouldy records of antiquity, and learn it is no fiction. There you will see the worshipper of a cruel God, reeking in his brother's blood. There you will see mankind persecuted and tortured to death, for exercising their thoughts relative to religion. Look to the sultry vales of Hindoostan—the lofty regions of Thibet the fertile shores of India-and the burning plains of Arabia. Here you will see a God of cruelty adored, and mark the auful result. Tyranny usurps the reins of government, and man becomes the abso-..lute master, of his fellow man. To think differently from your neighbour is heresy, and to propogate your sentiments, is the sure method to bring your body to the flames, or suspend it in the heavens. Strange it is that men cannot discover that cruel opinions, or cruel religion, makes cruel votaries. They seize the nature of their God, and in defence of what they call his religion, they burn mankind at the blazing stake of destruction. Oh wretched condition of mankind! where tyranny and ignorance have usurped the dominions, and the sweet goddess of liberty has fled affrighted from the land. There is the seat of destruction and misery—there too is the tyrant's paradise—and there the good man's hell. Who can view this state of society, without strong aversion to it? And who can gaze upon its appalling wretchedness, without shuddering with horror and amaze-

ment? But what can be done to change this state of society? What mighty creed shall kindle up in this world of darkness, a fire that shall purify the hearts of men, and sweep away the rocking domes, which tyranny has erected upon the ruin of innocence, and downfall of virtue? What potent power shall wake into life, the slumbering genius of liberal Christianity, who sha'll stretch her golden pinions from Siberie, to Ceylon, and from Greenland's frozen summit, to Shetland's rugged bosom, proclaiming that Gospel which shall liberate the heathen nations from cruel ignorance, and unroll the sacred chart of Christian freedom, bleached in the purity of religion and virtue, to the astonished vision of heathenish barbarity. Alas! truth alone can work this mighty revolution—truth alone will give us that religion which will make us free. Truth alone will break the ranks of sin and satan, and seated upon her immutable throne, will hold the torch of immortality in her hand, and point the world of man to the blissful abodes of endless

Man we have seen, is man, wherever he is found. Whether in the palace, or in the cottage, he is the same! He comes into being—he lives a few short days—he is cut down by the arm of death—he giveth up the ghost—and where is he?

Shall he live beyond the tomb? and shall he be happy? Look father upon thy dutiful son, tomorrow he may die, his cold remains by hid in the grave, but his spirit where shall it go? Think fond mother of thy little offspring, it wore the visage of its father, and the sweet affection of its mother, but now it sleeps in death, its cherub form is no more! Ah mother its little form will please thee no longer! Its rosy lips will press thy cheek no more! Its sweet voice is now stilled for ever in death-its sparkling eyes are closed in silence-innocent beauty has faded from its smiling countenanceits body is hid in the grave—its spirit has fled-but whither? Did you see the virtuous? Did you see the vile? Did you see the monarch? Did you see the beggar? Did you see the youth? Did you see the aged? Alas! they are no more! They have passed away in the tempest of death. Their relics sleep prefoundly in the grave-But ah! their deathless spirits where have they gone? Where shall we find an answer to this question?

I see it already blazing upon the spotless pages of inspiration! 'Tis penned in barning capitals upon the front of Heaven—'tis chaunted forth in the bosom of eternity—"The BODY RETURNS TO THE DUST OF THE EARTH, BUT THE SPIRIT TO GOD WHO GAVE IT."

"The goodness of God leadeth to repentance" is the language of scripture; and though unpopular, yet is true.

Written for the Herald of Truth.

SEEING, THEY DO NOT PERCEIVE!

It has been asserted in my hearing, time and again, by those who are opposed to the destruction of the Devil and all his works. and the final reconciliation of the Human Family, that the doctrine of a world's salvation never made a man any better; and even Br. Badger, editor of the " Christian Palladium," has asked the question with much emphasis, whether the doctrine ever converted a man to Christianity? I can say for one, that I have witnessed the conversion of many, and one instance has lately occurred, worth a passing remark, and I am willing to give name and place. Z. W. Knapp of Tyrone, Steuben County, was formerly a member of the Presbyterian Church. He became a complete "infidel," (as he told me himself) hardened in unbelief, with a dark cloud hanging over his mental horizon. He came to hear the writer of this preach the glorious news of a world's salvation, the truth of Jehovah penetrated his heart, and the eye to which the tear of gratitude to God was an entire stranger, soon became moistened with the tear of penitence. The light of the Gospel dispelled the dark clouds, and he soon became seated at the feet of Jesus, clothed with salvation, and in his right mind. But a short time after this, he took me by the hand—pressed it affectionately, and while the big tear stole down his cheek, he exclaimed-" Brother where was I a short time since? I was wandering over the cold sandy deserts of infidelity, regardless of the blessings of a kind Father in Heaven, which continually surrounded me." Oh! ye hard hearted partialists-who are continually misrepresenting the sentiments of those who love you, and would gladly see you come to a knowledge of the truth, and be saved from your present misery and unbelief; could you but feel as this child of God felt, you would no longer refuse to extend the hand of fellowship to a whole Christian denomination, just for believing that God will answer their prayers for the salvation of all sinners. Read this, and never more give utterance to the hard saying, that Universalism makes a man no better. Hold your peace—lay your hand on your mouth, and with the whole world acknowledge yourselves guilty before Godturn from the evil of your ways-forgiveand you shall be forgiven.

M. L. WINNER.

#### GOD'S PROMISE TO CHRIST.

Many Christians say the Bible does not contain an unconditional promise. What, we ask, is the condition of the following? "He shall see of the travail of his soul, and be satisfied." It is the desire of Christ to save the world; how then can he be satisfied, unless the world be saved?

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#### THE UNIVERSALIST'S CREED.

(Concluded from page 21.)

Repentance. This also is a scripture doctrine and of two-fold meaning. It signifies: 1st. A general reformation, and was applied to that change of administration effected by Christ. He abolished the 'divers washings and carnal ordinances' of the Mosaic dispensation when he introduced Christianity,—Heb. ix. 10. The injunction to ' repent for the kingdom of heaven (not hell) is at hand,' may be considered to imply the necessity of that general change of worship instituted by Christ, for to repent is to reform. 2dly, It is also of individual application. Repentance for sin, or in other words, a 'turning from iniquity,' is the duty of all rational creatures. We do not believe, however, that repentance consists simply in a sorrow for sin without any amendment. St. Paul says in 2d. Cor. vii. 10. that 'godly sorrow worketh repentance,' not that godly sorrow and repentance are one and the same thing, as many suppose, or that, as the Poet hath it,-

'Repentance shall like rivers flow From both my streaming eyes.'

This may be very good repentance for those who still cherish the love of sin in their hearts, and would 'roll it as a sweet morsel under their tongues,' were it not for the fear of the burning lake; but it is not the kind of doctrine which can be made out of the Scriptures. Let those who doubt search and see. In fine, although this duty is essential to our well-being in life and to our enjoyment of a present gospel salvation, we cannot find the evidence to convince us that our eternal destiny hangs upon such a condition. That, blessed be God, is an inheritance which is not forfeited by our waywardness or unbelief, because it is the gift of God's free grace, and not reckoned of debt.

Of Faith. The remarks we have made above concerning the necessity of repentance will likewise apply here. Faith in the Son of God is indispensable to our present joy and peace, but will not affect our final happiness. Of all people, moreover, none have more of the true Christian faith than Universalists. We have been frequently called Infidels and Unbelievers, but it is a false accusation. Our faith is universal and complete. We 'stagger not at the promises of God through unbelief, but are strong in taith, giving glory to God.' Rom. iv. 20. Our confidence is strong. Our faith is constant-attended with hope, 'worketh by love,' and not by wrath, is founded upon the will, purpose, and unconditional promises of the Most High, and is 'perfect, lacking nothing.' It is also impartial in its character, embracing within its saving provisions all the family of mankind, for the promise of blessing to all the kindreds, nations and families of the earth, in and through the seed of Abraham, (Christ) is called the Gospel in Gal. iii. 8. It was faith in this promise

that justified the father of the faithful, the patriarch Abraham, and was 'accounted to him for righteousness.' Rom. iv. 3. It was then all-sufficient. Such a faith have we, unmixed with doubt, and pledging blessing to every creature. Others however cannot go thus far. They cannot give up their partial contracted systems and embrace the impartial faith of the Gospel; consequently, they are unbelievers in part. They are, by one half, greater 'infidels' than Universalists! 'Judge not according to appearance, but judge righteous judgment.'

Of New Birth. 'Every one that loveth is born of God.' 'Whoso believeth that Jesus is the Christ is born of God.' 1 John iv. 7, v. 1. These texts will explain the one in John iii. 3, 'Except a man be born again he cannot see the kingdom of God.' The phrase new birth was a proverbial one among the Jews to express a change of one's views or religious opinionsfor instance; the conversion of a Gentile to Judaisin was thus designated. So also it came to be applied to a conversion to Christianity, from Judaism or Paganism, and meant simply the necessity of a change of sentiment and conduct previous to an individual being admitted to the privileges of the Gospel dispensation, or spiritual kingdom of Christ. This kingdom was established upon the earth and is not the kingdom of glory beyond the grave. See Heb. xii. 28. -Rom. xiv, 17-Math. vi. 33, &c. See also Acts xxvi. 18, farther as to the nature of the 'new birth.'

We have not any faith however in the doctrine that mankind are so radically depraved as to require a miraculous change of nature before death, or else for ever be debarred the presence of their Maker and excluded the heavenly kingdom beyond the resurrection. Such a doctrine we consider the 'mystery of iniquity,' having no sanction from reason or revelation, inasmuch as it represents the all-merciful Jehovah as constituting his children so corrupt as to be unable to change their own natures, and yet without they do work a God-like miracle, consigning them to interminable anguish! Soabsurd and dishonoring a sentiment we reject without hesitation.

Of a day of Judgment. Universalists believe that 'now is the judgment of this world,'-John xii. 31; that 'verily He is a God that judgeth in the earth,'-Ps. lviii. 11; that 'all his ways are judgment,'-Deut. xxxii. 4; that he hath given authority to the Son to 'execute judgment,' -John v. 27; that for judgment did Christ come into the world, -John ix. 39; and that when he has put down all rule, authority, and power, he will himself be 'subject to Him who put all things under him, that God may be all in all,'—1 Cor. xv. 24, 28. Of course then we find no proof of a second day of judgment in eternity, whereto all mankind are to be gathered from their previous allotment in heaven or hell, in order to stand a new trial and receive a second sentence to their final destination. God could not have

wished such a convocation of the spirits of his creatures, with a view to ascertain whether any had, at death, been consigned to a wrong place, for he is omniscient;—nor can we conceive of the justice of punishing men (as the doctrine of a future judgment implies) thou ands of years before their final trial—then to mock them with the forms of justice, only to serve as an excuse for their return to the gloomy prison from whence they came to judgment!

Of the Devil or Satan.-This is a temp frequently applied in the Scripture to individuals, and means an adversary, accuser, slanderer, &c. It is also used to personify the principle of evil in the human breast. 'The idea of a 'fillen angel' becoming a personal devil-theautocrat of all the nether regions—the Prince of the power of the air-chained in hell, yet as a roaring lion going to and fro through the earth seeking whom he may devour, is too ridiculous to receive the sanction of his enlightened age. It is a foolish superstition which will ere long pass into oblivion with the memory of witches, ghosts and goblins. Nor would it have been pretended that the nation derives any authoity from the Bible has it not been the interest of the translators and their priestly successors to have some 'bug-bear' with which to frighten the credubus. We are certain at least that a candioinerpretation of the Holy Oracles will give accountenance to the opinion on the subject. The devil of lust and passion is the one me have most need to dread; and the promise i that it they resist this personage he will fleefrom them, -James iv. 7, which would not likely be the case if he was the all-powerfil Prince of darkness he is generally supposed to be.

Of Rewards and Punishment, -Universalists believe that God will ':enler to every man according to his work,'-P. lxii. 12: that he ' will by no means charthe guilty,' and that 'the righteous are recompensed in the earth, much more the wicked and the sinner;' Prov. xi. 31. The likewise believe all just punishment to bedisciplinary in its character, and designed forthe correction of the punished, that they may ' afterwards bring forth the peaceable fruitsof righteousness.'-Heb. xii. 11. Hence the conclusion, that endless suffering is a fable-because to that there is no afterwards wherein the fruits of righteousness can be produced; nor is such a punishment according to the works. It will also appear from Ex. xxxiv. 7; Is. xl, 2; that the punishment of sin is not inconsistent with its forgiveress or removal, for such is the primary meaning of the term forgive, 'taking away sin' aid 'forgiving iniquity' being phrases of the same im-

But that particular doctrine which distinguishes us as a denomination from all others, is the belief of the final 'restitution of all things spoken by the mouth of all God's holy Prophets since the world began.' This glorious result we believe to be consistent with the infinite attributes of the Cre-

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ator—to be agreeable to his own holy and benevolent nature, and the only consummation of all things which is in the least honorable to his ineffable character. We shall have room now for only a few points of evidence which may be considered the foundation on which we build our faith and hopes.

1st. It is according to the purpose and good pleasure of God to save all men;—Eph. i. 9, 10, 11.

2d. It is agreeable to the will of

God;—1 Tim. ii. 4.
3d. It is in fulfilment of the promises of Jehovah;—Gen. xxviii. 14. Compared with Gal. iii 8, and Luke ii. 10.

4th. It is consonant to the oath of Deity;
—Is. xlv. 23, 24. and Heb. vi—18.

5th. To bring about the salvation of the world, Christ was sent as a witness of the truth. He gave himself a 'ransom for all men,' and 'tasted' death for every man,' and will 'see of the travail of his soul and be satisfied:' for the 'heathen shall be given to him for an inheritance and the uttermost parts of the earth for a possession.'

6th. Jehovah cannot be defeated in his purposes. He 'worketh all things after the counsel of his own will.' 'His counsel shall stand and he will do all his pleasure,'—Is. xlvi. 10. and 'none can stay his hand,' &c—Dan. iv. 35.

Conclusons. If God can save all men and will not, (as the Calvinist believes,) he is deficient in goodness. If he wills to save all men and does not, (as the Arminian believes,) he is deficient in wirdom; but if he has purposed and willed to save all and performs all his will and pleasure, as the Universalist affirms, then is the harmony of the divine perfections unbroken—the character of God redeemed from all cruel and dishonoring imputations, and a ransomed universe enabled to rejoice because the Lord Omnipotent reigneth !-- 'Choose ye then [reader,] this day, whom ye will serve. If the Lord be God, serve him, but if Baal then serve him.'

#### SHORT SERMON.-No. II.

BY N. W.

"Say ye to the righteous that it shall be well with him, for they shall eat the fruit of their daings. We unto the wicked! it shall be ill with him, for the reward of his hands shall be given him." Isaiah iii. 10, 11.

The lovers of pleasure may meet around the table of luxury, satiate their appetites and drown their reason in their intoxicating bowl, but bitter will be their recollections of these scenes of folly "these chambers of death."

The youth may revel in haunts of dissipation, eagerly grasp at temptation's glittering bait—waste his time—abuse his talents —living a slave to his passions and his lusts, 'till wasting sickness or untimely death stays him in his mad career, and too late he finds he has walked in the ways of dark-

ness, the gates of which are the "very gates of hell."

The sycophant may tear the rose of beauty from the female bosom, and stab the fatal dagger of flattery into the unsuspecting heart—rejoicing in his accursed deed—feast upon his spoil—yet he may rest assured the bitter cup of "tribulation" is filling up, of which he shall drink, even to its very dregs—the frown of a virtuous publick shall fall upon him, and the all-seeing eye of a holy and just God pierce his polluted soul—" who will by no means clear the guilty", but render unto him, and "every man according to his works."

The worldling may fondly anticipate happiness in the accumulation of riches; but as they increase so will his desires; and should they not suddenly "take to themselves wings and fly away," but like theman in the gospel, " having much laid for many years, is resolved to take his ease, eat, drink, and be merry," regardless of the wants of others -insensible to the goodness of Heaven--forgetful of his dependence upon an overruling Providence, and dead to his accountability, sooner or later, his air-built castles will crumble before him-Stung with remorse; without the cheering hopes of another, better and happier world, he is suddenly called from time to the realities of eternity! "Foolish indeed are they in whose thoughts God rever dwells"-" who build their house upon the sand"-" who lay up treasures for thenselves, but are not rich towards Him." " It is not so with those whose treasure is in heaven," for where their treasure is, there will their hearts be also; they who "are rich towards God,"rich in good works, shall find by happy experience, in keeping of the commandments a great reward, and finally receive the pludit of their Saviour and their Judge -pass to he " joys of their Lord" and Master; aid in the dispensation of the fulness of tine, welcome the return of every prodigal to God their Saviour, and to heaven their home. They that "remember their Creator in the days of their youth," rejoice in the bright prospect before them, and while they walk n the sight of their eyes, and conscious of this solemn truth, ' that for all things God will bring them into judgmentkeeping in view the recompense of reward' they tuse the world as not abusing it'-in due time do they find the promise verified, that "godliness is profitable in all things, having promise of the life that now is, and of that which is to come;" having early sought their Creator, 'happily do they find him'-being early acquainted with his mercies they "live all their days to his glory"-" fear to do evil, learn to do well."

They with whom "love is without dissimulation," who "abhor that which is evil and cleave to that which is good"—drink from the fountain of christianity the "pure waters of life" and salvation, both in the cooling streams of religion; with others of like precious faith they are bound together by the

silken bands of love all pure—"glory, honor and immortality" is their reward—Through life their path brightens before them—fearless of death, beneath the banner of their Prince and Saviour, they pass its dark valley; seizing immortal youth, like angels live in love, in harmony and bliss.

"Now therefore hearken unto the voice of wisdom. Blessed is the man that heareth her, watching daily at her gates—waiting at the posts of her doors: for whoso findeth her, findeth life, and shall obtain favor of the Lord, but he that sinneth against her, wrongeth his own soul; all that hate her, love death."

#### SCRIBES AND PHARISEES.

The Scribes and Pharisees of our Saviours time were extremely righteous in their own estimation, so much so, that to associate with those they were pleased to denominate sinners, was made by them a crime of no small magnitude. Therefore, when they saw the head of the Christian sect in the company of publicans and sinners, eating and drinking with them, &c. "Behold," cried they, " a gluttonous man, and a wine bibber; a friend of publicans and sinners." Modern Pharisees raise the same hue and cry concerning the preachers of Universalism. Well, suppose they do: Christ expressly declares, "I came not to call the righteous, but sinners to repentance—they that are whole, need not the physician, but they that are sick." For the purpose of enlightening the minds and benefiting the moral condition of sinners, it was necessary the Saviour should mingle in their society. It surely ought to be no matter of surprise, that those of the present day, who labour for the moral good of mankind, should be found to follow his example. If, however, the scribes and pharisees called the master of the house Belzebub, how much more likely will they be, thus to denominate his household!

#### "I AM HOLIER THAN THOU."

The above is the language of many modern Christians. If they speak not thus in words, it is the language of their conduct. Why are they better than others? Their ancient brethren answered thus: " we pay tithe of mint, and annis and cumin, &c. and they are better for similar reasons-they support the popular religion of the day, subscribe to the creed, fast, attend prayer meetings, &c. &c. But hark! what says their abused and slighted Teacher? What says conscience? "Ye have omitted the weightier matters of the law, justice, mercy and truth." Poor blinded Pharisee, turn thine eyes upon the tablet of thy heart, and see what is written there: mene, mene, tekel upharsan"—thou art weighed in the balance and found wanting!

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#### SUICIDE.

We learn from the "Trumpet," that the wife of Rev. S. R. Storrs of Braintree, Mass. an autodox clergyman, committed suicide by hanging about a fortnight ago. -This event must be an afflictive bereavement to Mr. Storrs. This gentleman is known to many of our readers as the Agent of the Home Missionary Society, who has travelled largely in Maine, traducing our chracter as a State, for the want of autodoxy, and greatly abusing Universalists. He is the gentleman who publicly styled the Universalist Church in Waterville, the Bohon Upas.—Often has he descanted against Universalism as a licentious doctrine leading to self murder. We sincerely pity Mr. S. in this severe affliction; perhaps it may teach him more caution hereafter in charging Universalism with tending to suicide. His lamented wife certainly was not led to destroy herself by this doctrine; for she was autodox as her husband.

#### EXCOMMUNICATION.

We are now called upon to record a transaction, which though not uncommon, is truly painful and astonishing, at this age of the world. Miss Matilda Earl, authoress of the following letter, had been for some time a member of the Baptist Church in Geneva, N. Y. At length her mind became more enlightened, her views of her Creator more enlarged, his character more exalted in her mind; and saw that according to his promises, he would finally make an end of sin-swallow up death in victory, and make happy and holy every intelligent creature.

Having embraced this sentiment, and not wishing to be a hypocrite, she made them known, and called for a dismission from the Church, which she had reason to expect they would grant, that she might retire from the Baptist Church of which she could no longer be considered a member,

in friendship, and in peace.

Previous to her writing the following letter, she inquired of Rev. Mr. Davidson if he thought a dismission could be granted to her, his reply was, an angry negative. She has since been READ OUT OF THE CHURCH, and for what? for disbelieving the Bible? no! for she believes now of the Bible, what before she, nor no other Partialist could believe. Was it for bad conduct? no, for her character defied the slanderer. For what then could it have been? Answer, for believing that "Christ is the Saviour of all men;" and that God "will have all men to be saved, and come unto the knowledge of the truth;" which belief Rev. Mr. Davidson was pleased to pronounce heretical. Thus the community can witness the generosity and friendship of pretended Religionists, who under the shade of Christianity, would establish a modern inquisition, and all that would not

bow at, and worship their creed, must be burned in the furnace of their slander in this world, and sentenced to endless perdition in another. Who I ask posessing the feelings of humanity, can countenance a Church characterised by such proceedings? They indeed may be your friends while you embrace all their opinions; but when you cease to reverence their mysterious notions, however wild they may be, you bring down their untiring hatred upon

Strange it is, that at this day, a person whose character is unstained by any blot or blemish, cannot be treated with friendship and respect, by those at least who profess to be religious, simply because they have changed their opinion! We say it is strange!! and for the present shall leave the matter to the community to judge for themselves.

To the Rev. Mr. Davidson, Pastor of the Baptist Church, in Geneva.

Geneva, June 28th. 1834.

REVEREND SIR.

I feel myself in duty bound to address a few lines to you, with reference to my case. As far as I am capable of judging, I believe that I have always since I joined your Church, been a member in good standing. But I have seen sufficient reasons for changing my opinion, which I confess I have done, and vrishing to leave the Church in friendship, I now call for a letter of dismission from the same, requesting you to grant it, and also a letter of recom-. mendation, stating that I have always been a member of respectability in your society. If you can comply with may just requests, I shall be happy, but if not, be kind enough to write me a letter, informing me why you will not grant me what I think I deserve. possess no bad feelings towards you or the church, but can fellowship you all as I have ever done; and hope to meet you all yet, around the throne of Heaven.

Oh! how happy the thought! How delightful the anticipation, that we are all destined to the same blissful abode, where I firmly believe, that the whole family of Adam will be shone upon by the radiant

glory of felicity for ever.

Yours in friendship,

MATILDA EARL.

#### NEW-HAMPSHIRE CONVENTION.

The New-Hampshire convention of Universalists held a session on the 24th. 25th. and 26th. ult., at Meredith Bridge, and organized itself, by appointing Hon. Caleb Keith, of Wentworth, Moderator, and Rev. H. F. Stearns, of Great Falls, vention was performed with much har-

The Constitution was amended in such a manner that all the Universalist ministers in the State, in fellowship with the denomination, are made members of the Convention, and all ministers present at any of its sessions from other States shall have seats as honorary members. Lay delegates from the Associations, in proportion as two to one of the clergy, are also members of the Convention.

Brs. William Wilcox and Hiram Beckworth received letters of fellowship.

The thanks of the Convention were presented to the Congregational society at Meredith Bridge, for the use of their meeting-house for the public religious services.

The following Gentlemen were appointed delegates to the United States Conven-

tion :

Ministers. T. F. King, Portsmouth; J. G. Adams, Rumney; W. S. Balch, Claremont; J. Gilman, Washington; H. F. Stearns, Great Falls.

[May there not be some mistake here, as the Constitution of the United States Convention provides for four clerical delegates only from each State Convention.

Laymen. Edmund Burke, Esq., Rumney; Robert Morse, Esq., Rumney; Hon. Jesse Carr, Goffstown; Mr. George Simes, Portsmouth; Hon. Z. Huntington, Lebanon; Hon. B. Bartlett, Nottingham.

Br. R. Bartlett was appointed to deliver the next occasional sermon.

A resolution was passed in favor of the Seminary at Norwich, Vt.

The sermon of Br. D. Forbes [the occasional discourse] was requested for pub-

The thanks of the Convention were voted to the Hon. Caleb Keith, for the ability and dignity with he presided over the deliberations of the Convention, when

The body adjourned to meet in Concord, N. H., on the third Wednesday in June,

Sermons were preached during the session, by Brs. D. Forbes, F. A. Hodsdon, J. G. Adams, W. S. Balch, T. Fisk, and T. F. King.

THE first years of our existence may be viewed as the fountain from whence issues the stream of life, which, if it be cleared in the beginning, and secured against impurities, shall flow forth in a beautiful and unsullied current.

Superstition.—When Paul was preaching to the Athenians, he said, " I perceive that in all things ye are too superstitious." Our partialist brethren generally say, that in all things Universalists are too liberal.

Thou canst not joke an enemy into a Clerk. The usual business of the Con- friend, but mayest a friend into an enemy.

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#### HERALD.

GENEVA, SATURDAY, August 2, 1834.

#### OUR CAUSE.

THE cause of Universalism in this part of the country is on the gain. Many are throwing off the shackles of partialism, and embracing a Gospel every way worthy of God as its author. Our worthy Brother M. L. Wisner, writes to us as follows.

Dundee, July 23d. 1834.

#### BR. KENNICOTT.

The standard of Immanuel was erected in this place last sunday-a regular Church formed, and the mode of government instituted by the First Universalist Church of Utica, was adopted. Although small as a grain of mustard seed comparitively speaking; still the circumstances by which we are surrounded, give us hopes of a steady and lasting growth. When the more than midnight gloom of wo and despair brooded over the land, and shed her anti-Christian light but a few months since, over the greatest, fairest and most intelligent part of the offspring of God; row, (transporting thought!) the light of the glorious gospel of God's impartial grace, shines with bright effulgence on the benighted sons and daughters of men. Brethren in the Gospel pray for us, that God may give us grace and wisdom from above, to enable us to live the religion of Clarist, the Saviour of the world.

M. L. WISNER.

#### PROSPECT OF THE SOUTH.

Br. L. F. W. Andrews who lately commenced the publication of a new Universalist paper, entitled the "Southern Evangelist," and which we have heretofore noticed; has already we understand, received sufficient encouragement, to prosecute the work at least for one year. This is cheering news to every well wisher of our cause, and shows that the spirit of liberality is bursting from every quarter of our happy country. We cannot doubt the success of the " Evangelist," and we verily believe that it will be the means of startling the tyrant-Partialism, from his throne in the south, and spreading the glorious news of a world's salvation. All that is necessary to support and sustain the cause of Universalism in this or any other country, is, a moderate porrtion of zeed. Let this be every where manifest; and the wild systems of Partialism will fall, buried in the ruin of their own follies,

#### TRUMPET AND MAGAZINE.

This valuable publication has recently entered upon the sixteenth volume of the "Magazine," and seventh of the "Trumpet and Magazine."

It has long been edited and published by Rev. Thos. Whittemore, who has conducted it with that propriety, which has secured it a powerful list of subscribers; and scattered the rays of intelligence over many dark corners of our country. While Br. Whittemore continues to hold the "Trumpet," sure may we be of hearing an alarm whenever an enemy approaches to annoy and disturb the quiet of Zion's camp, or beat down her holy walls. As a writer and a preacher, Br. Whittemore is known by almost every intelligent Universalist, and needs no encomium from our humble pen. His paper will speak for itself; its appearance is neat, its matter interesting, and principally original. We hope the Trumpet will never cease to sound, till every enemy to impartial grace has become an obedient soldier of the cross, and a worshipper of that God, whose benevolence is not circumscribed by the crazy creeds of men.

#### ACCESSIONS TO THE MINISTRY.

At the recent Session of the Maine Universalist Convention, Brs. Abel Chandler, Parkman; Charles Burr, Marcer; and Luke P. Rand, Canaan; were licensed as preachers of the Gospel of impartial grace.

The Southern Pioneer also announces, that another individual, by the name of George C. M'Cune, has late entered the ministry of reconciliation, and is now labouring in the vicinity of Baltimore.

#### ANOTHER LABOURER.

Rev. Thomas Johnson Crow, of the Protestant Methodist Church, and lately stationed upon the Rockland Circuit, has renounced the sentiment of endless misery, and embraced that of Universalism. He is a man of spotless character, and good talents, and will undoubtedly be the means of doing much good in the cause which he has now espoused. He delivered his first discourse to a congregation of Universalists, in the Orchard Street Church a few Sabbaths ago. It is with no other feelings than those of pleasure, we see our brethen of other denominations coming to a correct knowledge of God and his character, and we sincerely hope, that every individual wil yet be brought to see that " God is good unto all, and that his tender mercies are over all his works," that he "is the Father of the spirits of all flesh," and that it is his desire eventually to make all holy and happy.

#### RELIGIOUS INTELLIGENCE.

DEDICATION.—The meeting-house erected by the Universalist and Christian societies at Kennedyville, Steuben County, will be dedicated to "the One only, living and true God," on the second Sunday in August next. One service by each order may be expected. Our ministering brethren are earnestly invited to attend.

ORDINATION.—The Ordination of Br. T. C. Eaton will take place at Sodus, on Thursday, (August 7th.)—to commence at 11, A. M. Sermon by Br. S. R. Smith.

THE Chatauque Association of Universalists will meet at Westfield, on the third Wednesday and following Thursday in August next. Societies within its limits are requested to appoint two delegates, each; and ministering brethren generally are invited to attend.

THE EDITOR will lecture at Havanna, Tioga Co. on the coming Sabbath.

BR. K. TOWNSEND will preach in Victor, on the second and fourth Sabbath in every month.

#### TO CORRESPONDENTS.

#### DEATHS.

In New-York city, on the 1st. inst., Eugene Underhill, son of Mr. Wm. Underhill, of Woolcott, Wayne County, in the 21st. year of his age. His death was occasioned as he was performing his duty as fireman, by the falling of a mass of bricks, beneath which, he and a Mr. Ward, were literally buried. Although the fatal accident occurred early in the morning, the bodies could not be removed till nearly 6 o'Clock in the evening. The funeral obsequies took place on the following day; the deep regret and sympathy felt and manifested by the citizens, will appear from the following extract. "Perhaps on no private occasion has a deeper interest been manifested, than at the obsequies to the lamented Underhill and Ward, who came to their death at the recent fire in pearl-street. A procession was formed at the green in front of the Hospital, under the direction of the Chief Engineer of the Fire Department. James Gulick, Esq., consisting of all the firemen of the two cities of New-York and Brooklyn, with a large body of exempts, each with crape on his left arm, with about sixty beautiful banners belonging to the different companies, also trimmed with crapeone of which, nearest the remains of the deceased, bearing in gold letters the inscription, 'TRIB-UTE TO THE MEMORY OF DEPARTED WORTH: The procession, which occupied three-fourths of an hour in passing, repaired to the late dwelling of Mr. Ward, in Pearl-street, received the corpse and accompanying the hearse, preceded it to Henry-street, when it was joined by that on which was borne the body of Mr. Underhill. The whole then proceeded to St. John's burial place, where the funeral service was performed and their bodies committed to the ground, 'earth to earth, ushes to ashes. dust to dust.' A more solemn and impressive eeremony cannot well be imagined, than that performed by the venerable Doctor Milner, on this melancholy occasion."

#### REMITTANCES.

RECEIVED from the following. W. T. H. Ganeva, N. Y.—Dr. B. N. Harpending Corners, N. Y.—D. C. T. Castleton, N. Y.—M. L. F. Henrietta, N. Y.—J. L. Clyde, N. Y.—J. F. O. Norwall, Ohno.—E. W. C. Palmyra, N. Y.—C. K., G. H., E. K., A. M., and L. B. Walworth, N. Y.—L. C. Lakeville, N. Y.—S. E. Fairport, N. Y.

#### POPTRI.



Here let the Muse his sacred treasure bring, And strive the potent power of truth to sing,

#### ADDRESS TO THE DEITY.

Almighty Parent, by whose wise command
The seasons roll, and order reigns afar;
Who made the air, the ocean and the land,
And gave a splendour to each twinkling star.

Throughout creation is thy power displayed;
All creatures bear the impress of thy skill:
By thee were nature's firm foundations laid,
And all obey thy changeless sovereign will.

From thee, the peerless monarch of the day, (Rolling amidst the shining spheres afar,) Borrows his spleadour and receives his ray, And rides triumphant in his glittering car.

Heaven, earth and seas, with all their various train,

Confess thy wisdom and thy matchless power; Unnumbered orbs proclaim thy boundless reign, And speak thy constant goodness every hour.

But man, on whom thy image is impress'd The noble product of thy sovereign hand; With moral freedom and with reason bless'd, Is made the subject of thy wise command.

His mind is form'd to take a broad survey
Of all thy works, through nature's ample
round;

To hail thy smiles at every opening day,
And praise thy wonders in the abyss profound.

To nobler heights his thinking soul aspires,
Sublimer joys that nature can supply,—
'Tis God, alone, that can fill his vast desires,
And crown his hopes with endless bliss on high.

Infinite FOUNT, of wisdom, love, and power,—
Be all our hearts devoted to the praise:
May pure, obedient love fill ev'ry hour,
Through the short remnant of our fleeting days.

And when the sun of life, with sure decline,
Shall mark the period of all mortal things;
May we, with all the ransom'd, rise and shine
In the fair palace of the KING of kings.

#### ON SCEPTICISM.

BY R. MONTGOMERY.

If Death forever down us to the clod, And earth-born Pleasures be our only God, The rapid years shall bury all we love, Nor leave one hope to re-unite above! No more the voice of friendship shall beguile, No more the mother on her infant smile; But vanishing, like snow upon the deep, Nature shall perish in eternal sleep!

Illustrious beacons! spirits of the just!
Are ye embosom'd in perennial dust?
Shall ye, whose names, undimm'd by ages, shine
Bright as the flame that mark'd ye for divine,
For ever slumber—never meet again,
Too pure for sorrow, too sublime for pain?
Ah no! celestial Fancy loves to fly
With eager pinion and prophetick eye,
To radiant dwellings of immortal fire,
Where Pain can never come, nor Pleasures tire;
There, as the choral melodies career,
Sublimely rolling through the seraph sphere,
In angel-forms, you all again unite,
And bathe in streams of everlasting light!

When friends have vanish'd to their viewless home,

And we are left companionless to roam,
O! what can cheer our melancholy way,
But hopes of union in the Land of Day!
Soul-loved companions of our greener years,
Warm'd at our joys, and weeping at our tears,
How oft renewing Memory paints each hour,
When friendship triumph'd, and the heart had
power!

Yes, hallow'd are those visions to the brain, When Heaven unveils, and loved ones smile a gain!

And thou! for ever fond, for ever true,
Beneath whose smile the boy to manhood grew;
To sorrow gentle, and to error mild,
Shall death for ever tear thee from thy child?
Ah, no! when the bewilder'd days are o'er,
And toils and troubles shall prevail no more,
Thy renovated mind shall bask above,
In amaranthine bowers of bliss and love;
There shall we muse amid the starry glow,
Or hear the fiery streams of glory flow:
Or, on the living cars of lightning driven,
Triumphant wheel around the plains of heaven!

And say ! how will the sceptick brave the hour

Of death's divine, inexorable power,
When all this fairy world shall glide away,
Like midnight dreams before the morning day?
See! how he shudders at the thought of death!
What doubt and horror hang upon his breast!
The gibb'ring teeth, glaz'd eye, and marble limb!
Shades from the tomb stalk out, and stare on him!

Lo! there, in yonder fancy-haunted room, What mutter'd curses trembled through the gloom,

When pale and shiv'ring, and bedew'd with fear,
The dying sceptic felt his hour draw near!
From his parch'd tongue no soothing accents fell,
No bright hopes kindled at his faint farewell;
As the last throbs of death convulsed his cheek,
He gnash'd, and quail'd, and raised a hidious
shrick,

Rounded his eyes into a ghastly glare, Lock'd his white lips, and all was mute despair!

Go, child of darkness! see a christian die! No horror pales his lid, or rolls his eye; No dreadful doubts, or dreamy terrors, start The hope Religion pillows on his heart, When with a dying hand he waves adicu, To all who love so well, and weep so true! Calm, as an infant to the mother's breast, Turns fondly longing for its wonted rest, He pants for where congenial spirits stray, Turns to his God, and sighs his soul away!

LIFE IS LIKE THE SUMMER ROSE.

BY R. H. WILDE.

My life is like the summer rose,
That opens to the morning sky,
But ere the shades of evening close,
Is scattered on the ground to die.

But on that rose's humble bed,
The sweetest dews of night are shed,
As if she wept, such waste to see,
But none shall weep such tears for me.

My life is like the autumn leaf,
That trembles in the moon's pale ray:
Its hold is frail—its state is brief—
Restless, and soon to pass away.

Yet ere that leaf shall fall and fade, The parent tree shall mourn its shade, The winds bewail the leafless tree, But none shall breathe a sigh for me.

My life is like the print whose feet, Have left on Tempe's desert stand, Soon as the rising tide shall beat, This track will vanish from the sand-

Yet, as if grieving to efface All vestige of the human race, On that lone shore, loud moans the sea, But none shall ere lament for me.

# PRINTED AND PUBLISHED SEMI-MONTHLY BY INCLUMN IPPERSONATE.

#### E. D. KENNICOTT--EDITOR.

#### CONDITIONS.

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Any person procuring six subscribers and becoming responsible for the same, shall receive the seventh gratis.

All letters and communications must be rost PAID, or free. Those on business directed to the Publisher, communications to the Editor.

JOB PRINTING of every description, neatly and promptly executed at this Office.

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# MDBALLO OB TBURA.

"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."-ST. JOHN.

VOL. I.

#### GENEVA, N. Y. AUGUST 16, 1834.

NO. 5.

#### THE PRINCIPLE.



Let truth prevail—base slander is no more; Let reason shine—and error's reign is o'er.

#### SERMON.-No. V.

BY HOSEA BALLOU.

"O Israel thy Prophets are like the Foxes in the desert,"—Ezekiel xiii. 4.

THE true prophets of God were few in Israel, while the false prophets were numerous; and there seems to have been no small contest between them. As would naturally be expected, the many false prophets endeavoured to study the disposition of a perverse and wicked people, and accommodate their testimony in a way to suit their prejudices, and improve their ignorance and superstition in the best manner, for their own emolument and popularity; while on the other hand, the few prophets of God were under the necessity of bearing testimony against the many, contrary to the corrupt traditions and dispositions of the people, whereby they rendered themselves unpopular and despised.

The false prophets of Israel were to the people, in their day, what false teachers are now to the Christian commonwealth. St. Peter has accommodated us with a comparison which justifies this remark. He says; "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord who bought them, and bring upon themselves swift destruction. And many shall follow their permicious ways; by reason of whom the way of truth shall be evil spoken of."

By this comparison, the apostle signified the art and cumning which characterise the false teachers in the Christian dispensation, as well as the false prophets under the former. He says; "they shall privily bring in damnable heresies." That is, they will do this with great art and calculation.— This naturally brings the figure used in our text, to mind: "O Israel, thy prophets are like the foxes in the desert." The fox is noted for his cunning; and with this

quality he combines cruelty, being an animal which lives on prey.

The first effort of false prophets and of false teachers, is to make the people, who are to be the subjects of their erroneous ministry, believe that they are sent of God. Until this point is gained, the false teacher can entertain no favorable hopes of success; but he well knows, that the moment he can make the people believe that God has sent him, he has little or nothing to fear, and that his advancement is secured. With these views, these false prophets and teachers, came to the people, with a most solemn account of being sent of God; they speak in God's name, and say, "Hear ye the word of the Lord, thus saith the Lord."

It may be well for us to notice what Ezekiel says of the prophets in the chapter where our text is recorded. "Son of man, prophesy against the prophets of Israel that prophesy, and say unto them that prophesy cut of their own hearts, hear ye the word of the Lord; thus saith the Lord God. woe unto the foolish prophets that follow their own spirit, and have seen nothing. They have seen vanity and lying divination, saying the Lord saith; and the Lord hath not sent them; and they have made others to hope that they would confirm the word. Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, the Lord saith it; albeit I have not spoken?"

By this representation we learn that the false prophets followed their own spirit, and not the spirit of God; they saw visions of lies, and not of truth; they pretended to come to the people in the name of the Lord, when he had not sent them, and when his word was not in their mouth. In all this, the artful cunning of the fox is evidently seen. If these prophets had told the people that God had not sent them, but that they would prophesy as well as they could out of their own heart, the people would have paid but little attention to them, and perhaps none to their testimony.-Therefore in order to gain the confidence of the people, it was necessary to make them believe that they came in the name of the Lord, with his word and spirit.

Now this is the method by which false teachers introduce themselves into their ministry, and impose themselves on the Christian church as the ministers of Christ.—Their first attempt is to make the people believe that God has sent them. To this end they bear testimony of themselves, and say that they are sent of God. It is remarkable how such means succeed with the people. The false teacher tells his own story; he informs the people that he is solely devoted to their good, that his

own interest is entirely out of the question, that he would not have come to them if the command of the Lord were not on him so to do. Should a man of business be told by a stranger; that he had come a great distance to trade with him, but had not the least desire to gain any thing to himself by the traffic, that his only motive. was to advance his interest, and to make him rich and opulent, there is not one in a thousand, perhaps, who would be deceived in this way. Every discerning man, with a slight acquaintance with human nature, would at once be put on his guard by this manner of communication. But false teachers of religion spend a long time to learn the art of making the people believe that God has sent them, and if we may indulge in the figure of speech used in our text, the young foxes have old ones to train them to their arts. These false teachers, like the old Jewish pharisees, will so disfigure their faces, put on such a solemn visage, speak in such a lamenting, mournful tone of voice, use a set of solemn words, stand and speak in such a peculiar attitude, that the car of the hearer is strangely devoted to sounds, and his eyes set wide open at something which appears more like an imaginary spectre, than like a fellow mortal. In all this awful solemnity the people are told that they are every moment exposed to fall into hell, and under the burning wrath of a highly offended God; that their children are naturally heirs of endless vengeance, and that there is but one way for any escape, which is to adhere strictly to their testimonv. and receive it as the word of God. A fearful trembling now seizes weak and delicate nerves, and the power of sympathy conveys the action to the more strong and stable, and the conclusion becomes general, that the man is sent of God, and that to reject his doctrine will expose the people to all the threatenings which are so positively denounced-

This method of deceiving the people was not introduced of a sudden, it was brought on by degrees, and established by custom and tradition; so that now the business goes on as regularly as other employments in society. The old foxes know exactly when the young are fitted for their labors, and the people are already prepared, waiting and longing for the deception.

As has been remarked, the fox unites in his nature both cunning and cruelty.—
For this reason, Jesus called Herod a fox. He was told to depart, because Herod would kill him. To this he replied, "Go tell that fox behold I cast out devils, and I do cures to day and to maorrow, and the third day I shall be perfected." This cunning and cruelty are plainly discernable in the false

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teachers of religion. They are cunning to deceive, and cruel to torment the deceived. In the chapter where our text is recorded, the Lord accuses the false prophets of crying peace, "and there was no peace." So false teachers now inform the people that if they will receive their doctrine they will have peace; but the fact is, there is no peace in believing their testithony, for they prophesy out of their own corrupt and partial hearts, and the doctrine they preach is like the hearts which invent it, full of craft and cruelty. It affects a great deal of compassion and love for the people who are exposed to the eternal unmerciful vengeance of God, and the people think that these teachers must be remarkably kind to use such constant endeavors to deliver them from the hands of such an enemy as God is! Being deceived they cannot reason. If they could reflect, and calmly reason on the subject, they would see at once, that if these teachers were in reality so much better than God, as their preaching represents, God would not have sent them. If God were an enemy to his creatures, in the room of sending such loving creatures, as these foxes pretend to be, he would send his messengers of vengeance, and cut them off at once. When the deceit has succeeded, and the people believe in the false doctrines which are inculcated, have they any peace? Have they any rest? Do they enjoy quietude? No, they have no peace, no rest day nor night. What is the matter? The fact is, the creed in which they are taught to believe is full of cruelty, and teaches them they are every moment in danger of worse consequences than can be represented by any similitude in nature.

We are informed that the fox will cunningly feign himself to be dead, will stretch itself out in a lifeless posture, by which deceit he induces the fowls to light on, or near him, when in a sudden and nimble manner, he snatches and devours them.-So false teachers suddenly feign themselves to be dead to the world, have no desire for earthly riches, honor or power, by which deceit they drag the people into their very jaws, and between their sharp cutting teeth. Of all classes of the community, none have a greater thirst for riches, honor and power, than these false teachers. They are continually laying plans and contriving schemes to get power into their hands, and at the same time pretend to be dead to the world. This is acting the fox faithfully.

In delineating, illustrating and defending their creeds, false teachers resemble the cunning of the fox of the wilderness in several respects.

Where this artful animal burrows in the ground, he takes care to have several outlets, so that if he be attacked at one of them, while his adversary is looking out for him at that place, he makes his escape at another, and is gone long before his adver-

they endeavor to hide themselves in as great obscurity as possible, but if inquiry and argument pursue and find them out, they have taken care that they have more ways than one for an escape. If they are attacked on the principles of the work of justification to eternal life, and if the argument is like to bring them out to the light, they make their escape through the well studied avenue of partial sovereign grace and particular election. If, on the other hand, they are questioned in a skilful manner on the doctrine of partial election, and what they call sovereign grace, and if they find no way to defend this scheme, all at once they tack short about and are pleading, in a most tender and affectionate manner, that all are invited to come in welcome to the gospel feast. Thus the fox is gone.

The art practised by the fox to elude his pursuers in the chase, is a very fit emblem of the cunning craftiness of false teachers, "whereby they lie in wait to deceive." Like the serpent, the fox never runs on a straight line. He makes frequent crooks running this way and that way, and appears to one little acquainted with his cunning to get along but slowly, and to care but little whether he makes his escape or not. But all these crooks are designed to puzzle his pursuer and embarrass his speed. This method is employed until one more perplexing is found to be necessary, when the fox sets himself to crossing his own track, running round and round, forming the most difficult labyrinth, from which he makes a sudden leap as far as possible, leaving his pursuer to seek him in the labyrinth which he has left, while he makes the best of his way to another difficult place. In like manner do false teachers commence their discourses, by taking care to avoid a straight line of simple truth; they run a little way pretending that the Divine Being is all love and grace to mankind, is the same yesterday, to-day and forever, that the most entire confidence may be safely placed in his wisdom, power and goodness; but immediately they take a turn and represent him as capable of having his mind so changed as to burn with implacable vengeance towards those who do not conform to their doctrine, if they are followed closely, and questioned concerning the consistency of their story, they will begin to cross their paths, contradict what they have said, run into the doctrine of predestination, from that to free will, from free will to predestination, and from thence back again. In one breath they will hold to election and reprobation, in the next call on all to repent and be saved; and when called on to explain these contradictions, they take a leap into mysticism, call it all a holy mystery, which carnal reason cannot understand, and thus, like the fox make their escape,

This kind of preaching has been practised by false teachers, until many of the sensible people in Christendom have been sary knows it. Thus do false teachers, driven to give up all belief in divine reve-

lation, and to seek for rest to moral philosophy, without the assistance of revealed! religion.

Perhaps no foxes ever represented false teachers more to perfection than the three hundred which Sampson caught, fastened together, two and two, with fire-brands between each pair, and sent them among the standing corn of the Philistines.

This was an effectual method of destroying those extensive fields of wheat on which the Philistines depended for bread. If these foxes could have agreed to run a straight course, they would have done much less damage to the fields of corn; but agreeably to their nature, they ran crooked, and while one would attempt to go one way, his companion would take a leap to the other; in this way they went in every possible direction, while the firebrands served to increase their efforts and to burn the corn. In this manner false teachers are covenanted together, but with no disposition which harmonizes their hearts; and while one runs in one crooked path another attempts to draw him in a different way, quite as crooked; whilst all the time they are rendered even furious with a sort of 'strange fire,' which characterizes their doctrines, and produces a zeal not according to knowledge. This fire is scattered every where, and in every place into which these false teachers run; while that reason, understanding and knowledge, which to moral beings is moral bread, is all prostrated and consumed by these false teachers and the fire they carry with them, as was the corn of the Philistines by the foxes and the fire-brands.

As has already been noticed, St. Peter has presented us with a comparison of the false prophets among the people of the Jews, and the false teachers that should arise in the Christian church; and it may be profitable for us to notice a few particulars which may serve to mark the distinctions between true and false prophets and teachers. In the days of the prophets of Isreal, the false prophets were vastly more numerous than the true prophets of God. At one time the prophet Elijah stood alone while the prophets of Baal were four hundred and fifty; but whether the disproportion is as great now, or not, we may not pretend to say; though if we may know them by their fruits, as our Saviour directs, it would not be very difficult to compute their numbers.

One infallible mark of a false prophet or teacher is, he has a disposition to persecute. Thus did the false prophets persecute the prophets of the Lord; and thus do the many false teachers in Christendom persecute, as far as they can, the few who dare to testify the truth as it is in Jesus, and disprove their doctrines of error.

The distinguished traits which St. Peter has given of false teachers is, that they should bring in damnable heresies; and he tells us what these heresies amount to, • Even denying the Lord that bought them; and bringing upon themselves swift destruction.?

All false dcctrines, in one way or other, deny the Lord that bought us. They will either deny that Jesus gave himself a ransom for all men, or what amounts to the same thing, they will deny the final efficacy of this purchase. And when the false teacher treats on the great subject of the Saviour, he has ready at command studied methods of professing to believe in him, and of holding him up for others to believe and trust in, while at the same time he runs his whole doctrine in such a crooked doubtful course, that about all he says he finally contradicts. False teachers who deny the Lord that bought us, do this work in an artful, cunning manner, they know it will not answer to profess to deny him in full, because this would be no deception; people would pay no attention to their testimony. But they pretend to believe in him and to be his faithful ministers. They pretend to understand the deep mysteries of his doctrine, which are so very intricate that none but themselves, who have in a special manner been let into the secrets of God, can understand. It belongs to this crafty scheme of error, to make the people believe that they must depend on what the teacher says, take his testimony on his bare word, and to think it a crime to attempt to reduce it to rational principles .-Reason is one of the greatest enemies with which false teachers have to contend, they therefore endeavor to persuade the people to view reason as carnal, and inimical to religion, and by all means to lay it out of the case entirely. All this is necessary in order to prepare the mind to believe the strange and unreasonable notions which they have to impose on the simple.

These imitations, my friends, are what you know to be facts; you have heard false teachers speak of the revealed will of God, and of his secret will; and undertake to tell the difference. You have heard them speak against our reason, and endeavor to point out its dangerous tendency; you have heard much said about hidden mysteries, into which we have no right to inquire; yet these very mysteries are the subjects on which these false teachers continually dwell, and in which they require the implicit faith of the people.

Prepared in this way, and armed in all this guise, the fox takes his course, and practices his work of heresy, even denying the Lord that bought us. If one who dares to exercise his reason, and has boldness enough to question this false teacher, ask him how we should have understood St. Paul, where he says, that God 'will have all men to be saved, and come unto the knowledge of the truth;' he cunningly looks forward to see what the subject is leading to; he sees that its natural tendency is the salvation of all men. What now must he do? To allow this would not de-

ny the Lord that bought us; he immediately replies-It is God's revealed will that all men should be saved, but not his secret decreetive will. If he be asked, why God should reveal a will which is contrary to his decrees, he replies, that God is a sovereign, and has a right to do as he pleases, and that we have no right to inquire into his secrets. If the conversation be continued, and the passage be brought up again, this false teacher will tack like a fox. and say, the word ALL does not mean ALL, without exception; and then he will run with triumph for some time, contending that there are passages in scripture, where the word all is used in a limited sense.-Thus, like the fox, he crosses his own

If this false teacher is under the necessity of explaining St. Paul's testimony, that one Mediator gave himself a ransom for all men, at one time he will say that St. Paul meant all the elect, not all the impenitent. But if the argument press him hard, he will be sure to shift his ground, and say, that Jesus did give himself a ransom for all, conditionally; that is, if they will repent and believe. Thus he contradicts himself on every subject.

St. Peter says, that these false teachers 'bring upon themselves swift destruction.' And this, my friends, is verily the case; for if we deny the Lord that bought us, this very denial is our present and swift destruction. Our own confidence is destroyed, our hope demolished, our peace given to the winds, and our fears and horrors awakened.

Let us then turn away our ears from hearing those doctrines, which deny the Lord that bought us, and let us learn of Him, who is wisdom to the foolish, right-eousness to sinners, sanctification to the unclean, redemption to the captive, and life to the dead.

[Written for the Herald of Truth.]

"The expectations of the wicked shall perish."—Prov. x. 10.

Numerous are the passages adduced by the scriptures, that go to prove that the years of the wicked shall be shortened, and that 'his expectations shall perish.'-Casting our eyes abroad over the Universe of man, we behold him pursuing different avocations, and all grasping at the same end, namely, the accumulation of riches; hoarding up with a miserly grasp, the sordid trash which he verily believes will, in the end, lead him to the bower of ease, and the boundless fields of pleasure. He scruples not at resorting to the most detestable things that will increase his store; seizing with iron grasp the humble pittance of the poor, wringing from the indigent the fruits of their labor, and peopling our alms-houses with the victims his avarice has made wretched. By this he thinks to rise to the very summit of earthly happiness, and to

bask in the sunbeams of opulence and splendor the remainder of his days. But ah! deluded man! Will thy gold make easy thy dying couch, or smooth the pillow of death? Will thy glittering trash pave thy way in peace to the grave, or buy one single joy in the bosom of the cold earth?—Will thy riches ease thy dying struggle, or give peace to the conflicting emotions of thy bosom? Ah! no. They plant in his lacerated bosom a dagger—they paint him the scenes of misery he has created; yes, and they point him to the shades of death and the grave! Now his riches have no charms—horror seizes his inmost vitals amazed he views the mountain of his hope trembling to its base; while on its craggy summit is inscribed in rude magnificence, the never dying truth, 'the expectations of the wicked shall perish.' His dreams of future greatness have fled like the faithless bubble on the deep; and the sun of his prosperity set in endless night?

See the monarch who has overrun cities and kingdoms, and carried terror and dismay into every quarter of the Globe. Millions of innocent victims have been immolated at the shrine of his avarice; his banner is red with the crimsoned gore of hundreds of battles; troplies of victory upon victory grace his hideous brow, wrenched from the diadem of some peaceful monarch; and he fancies the day is fast approaching when the kingdoms of the earth shall prostrate themselves at his feet and acknowledge him as their lord and ruler, when he shall be clothed with the power of sovereign of the universe, and hold the unbounded sway of creation!

But now his dreams of greatness are fast fleeing away. There is one greater than he! Death has levelled at him the unerring shaft—he feels it piercing his heart-he now thinks of the misery he has created—he sees ruin and devastation wherever he has planted his victorious banner. In vain the sire weeps for an only son, the stay and support of his declining years—in vain the wife sighs for an affectionate husband—in vain her orphans cling to her in all the loveliness of infancy and ask for their dear parent-in vain the maid in all her affectionate loveliness, tears her raven locks in all the excesses of grief-in vain she weeps in all the agony of distraction-in vain she raises her weeping eyes to heaven and asks for him who has won her heart by his graceful manners and loveliness of disposition! They are no more! They have gone to the shades of death and the mansions of the tomb! the guilty monarch starts affrighted at the misery he has produced! death hurls him headlong from his tottering throne and waves his sable banner over him in triumph, on which is inscribed in capitals of fire 'the expectations of the wicked shall perish.'

The youth may revel in pleasure—he may prostrate innocence and beauty in the dust, and expect pleasure from the thoughts of his deeds. But his expectations shall perish. When old age is fast coming on; when the years of his pilgrimage are fast drawing to a close; he will look back upon a barren waste; his thoughts will wander back to the days of his youth—to the hours that have been spent in mirth and revelry, and the very thrught will crush his most sanguinary expectations, and place a thorn in his bosom which nothing but death can eradicate!

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[Extract from the Christian Register.]

#### THE BENEFIT OF RELIGION.

From an Address delivered before the Young Men's Bible Society, in Boston, on the 20th. of April, 1834.

There is no good in which religion does not mingle; there is no evil which anything but religion, or that which pertains to religion, can remove, and there is no part of community more in need of religion than the poor.—I will not say, with a proud European aristocracy, to keep them in order and to make them submissive to their masters, but to minister to them its encouragements, its consolations, and to spread over their dark and dreary habitations, its hallowed and heavenly light.

In making this broad assertion, I know I contradict much of the philosophy of the last century, and oppose myself to the prevailing convictions of but too many of our own times, and of our country. There is a wide spread feeling that religion ought to confine itself to the sanctuary, and that it should not mingle as it is not needed, in the affairs, in the joys, nor in the sorrows of life. There are those who laugh at religion's consolations, at its rich hopes, and exalting and purifying influences upon the soul. But "there is a laughter which is madness." He who laughs at religion is mad. This smile is that horrid unearthly smile of the maniac. I know there are those who consider religion an illusion, a trick of crafty priests or wily statesmen, an ingenious device to monopolize power and profit; I know there are those who talk of science, of knowledge, of philosophy, and yet, tell us that we are left to toss rayless, hopeless, Godless, upon the tumultuous ocean of scepticism and despair! I know there are such, for I have been with them and have prophesied in their midst. I know their pretensions, their disdain for religion, their contempt of immortality, their loathing of the Bible; but with the same voice from which they once heard their praises, I tell them they are mad. That restless eye, that withered heart, those cold and calloused affections, that hell of blasted hope burning within them, bear witness to me they are mad; at least, if not mad, they have forsworn the exercise of all that can give to existence a charm, to creation a beauty, or to the heart power to warm at the sight of a generous sentiment, or an act of heroism. The sceptic mocks at religion and scorns its proffered aid! the sceptic! he who can see no glory in yon sun and stars, no majesty in vonder ocean, who can see in the world around him nothing to admire, no loveliness on which the heart may linger, no living breathing spirit with which he may hold secret and serious communion -the sceptic, that wreck of humanity rotting upon a tideless ocean, he disdains religion and scorns its hopes! O my God, forgive him. The worm gnawing within him, the despair and anguish which have

consumed his soul, plead for him. Go, poor sceptic, I will not that thee. Go, from my heart I pity thee, and I could weep tears of blood would it save thee from withering away into a mere animal, a mere vegetable, that propagates its species and dies. Go weep in silence thy loss, deplore in secret thy want of faith in the great and living Spirit of the universe!

It is not for man, weak and changing man, to scorn the aids and consolations of religion. It is not in the things for spirit to be satisfied with matter, for the immortal mind to be contented with mere physical objects—with mere dust. The soul asks a good peculiarly its own, associates with whom it can sympathise, and aims at pleasures con-

genial with its own spirituality.

We may toil for wealth, fill our storehouses with rich merchandize, and our coffers with gold, and the wants of the soul may remain. The spiritual man, poor and desolate, may wither away beneath the embroidered garment and in the midst of the glittering retinue. We may ask for fame, court this one's caprice, be deaf to that one's scorn, while rising to the honors of state; we may see our names in each gazette, hear them eulogised by the orator or sung by the bard, but, after the intoxication of the moment, what is all to the heart?-There may be still a solitude within, a wilderness of the soul, dark and dreary, and notwithstanding all that wealth, that fame, that pleasure, we look eagerly round for something to sustain the spirit, to enable it to pursue its journey with courage and hope, or to repose for a moment on the few sunny spots which may lie in life's pathway.

Strike from your minds the idea of God, separate in your thoughts, this world from its Author, from the Father and the fulness of spirit, and the universe will seem to vanish, its beauty and glory will fade away and its magnitude dwindle down into nothingness. You will feel alone, with an endless blank around you. Every thing to the sickened soul will be too little to be seen, or vague, indistinct as the traces of a a forgotten dream. \* \* \* \*

O, how different is it to him who believes in God! To him, who believes in a God, who draws near to his Father, who feels the Divinity within him, who reads earth by the light of heaven reflected from the Bible, this world is no longer dull senseless matter. It lives, it breathes, it speaks to him with a living voice that cheers and gladdens his heart. To him it shad we forth the eternal Father in whose wisdom, simple sublimity, unchanging love and unbounded goodness, he finds ample room to expatiate forever with expanding thought, increasing strength, admiration, love and joy.

O say not religion is not needed. Mark that old man, on whose head have lighted the frosts of fourscore winters. The companion that long shared his joys and divided his sorrows has gone; his children,

one by one, have gone down to the tomb. There he stands, by the new made grave of his last, the youngest, alone like an aged oak upon some barren heath, scathed by the lightnings of heaven, its branches broken off and mouldering at his feet. Lone and withered he casts a look upward, light breaks upon his grief-worn features, his heart is full: "No, they are not gone forever. My wife, my children, I shall meet you again." O would you take away that book whence the old man derives that hope?

Go to that obscure dwelling where poverty seems to have erected her throne .-Mark that half famished mother giving her last morsel of bread to her starving children. What is it that can make amends for that neglect she endures, or, "chase the world's ungenerous scorn away?" Ah, it is that her thoughts stray beyond this earth. She appeals from this cold, unfeeling world, to another and a better world.-She sees her afflictions here, opening into a world of joy; and as she sees her dear loved little one drop piecemeal into the grave, she sees its young spirit, escaping from a world of pain and sorrow, to rise in glory, and to shine forth a bright angel in the kingdom of heaven forever and ever. O who would not carry to the poor the book that gives this consoling hope, this last solace of the wretched, that when the world abandons them, and want chills them. they may read the precious words which go beyond the world and reveal a region where all wrongs shall be righted, and all wants be satisfied.

You see that mother pale and wan with watching, bending over the faded form of her child. She marks its failing pulse, its closing eyes-hears its throat rattle, its last gasp-it dies. The terrible truth rushes upon the mother's heart, but, while she exclaims, "My child, O my child, would to Heaven I had died for thee," she meekly bows her head, and adds, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord. My child is not dead. It lives. I shall see it again, again clasp it to my heart." Go, sceptic, take away the book whence the mother derives that hope. Go, tell her that hope which makes her see her child still living, is a dream, that her faith

"Which builds a bridge from this world to the

O'er death's dark gulf and all its horror hides."

is but a delusion. Tell her this—O you cannot. The words would blister upon your tongue before you could utter them.

We all need religion as a guide, a friend, a consoler. There are times when we are nothing without it. There are times when the spirits and a mingled feeling of weariness and dissatisfaction comes over us; when the earth seems vanity, the world empty, every person hollow-hearted, truth and virtue a dream. A dark, heavy cloud

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rolls over our horizon and shuts out all prospect of future good. Thick, impervious gloom gathers round the heart. It is then we sigh for some sunbeam to dissipate that cloud and to disperse that gathering gloom. Religion is that sunbeam, which coming down from the Father of lights, makes a glorious day in the soul, cheers the heart and leaves a track of light along the darkness through which we must pass.

We not only need religion to sustain us in the dark and gloomy periods of our lives, not only need it to impart to us strength to bear our trials and sorrows, but we need it to give confidence to virtue and vigor to benevolence. Take away religion, and man ceases to be man. He becomes but a selfish animal. He wraps himself up in himself, and seeks, regards only his own interest. All those emotions, all those sympathies which carry him away from himself die. He no longer listens to the claims of humanity. The wants of the afflicted widow, and the starving orphun, do not move him. The beings around him are but the plants that blossom in the morning, fade ere it is noon, and are withered and dry ere it is night. And why should he labor to do good to such frail, and perishing, and worthless things? It is only he who sees in the human soul the image of God, only he who sees and feels the inmense worth of a soul of a human being, that will labor for another's good. Philanthropy without religion is an unmeaning term. Take away the truth religion discloses and there would be in man nothing to love, nothing to benefit. \* \*

The age demands reform. Men's minds and hearts are anticipating great and important changes. Visions of a greater good for man come to a thousand minds, and millions of stirring thoughts are leaping forth from men's souls to realize them. But where is the power? Where is the grand lever of reform? Look over history. Examine ancient and modern institutions, and you cannot mistake it. The ruling thought which had led to all our social and and moral improvements, is found in that book your society propose to furnish to the poor of this city. Christianity is the grand lever of reform, and where that and the Bible go, reform will follow.

#### SHORT SERMON.—No. III.

BY THOMAS WHITTEMORE.

"Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat: Because, strait is the gate, and narrow, is the way, which leadeth unto life, and few there be that find it."—Matt. vii. 13, 14.

This parable has been frequently employed to prove the doctrine of endless misery. The straight and narrow way, it was thought, was the way of truth and rightsoumess. The broad road was the road of error and sin. The fermer led to

life, that is, to eternal glory in another state of existence; the latter led to destruction, that is, to endless sin and misery in that state. As few found the strait gate, and many the broad road, so few will be saved compared with the number lost. Dr. Watts paraphrases the passage,

"Broad is the road that leads to death And thousands walk together there. While wisdom shows a narrow path, With here and there a traveller."

Now that this is manifestly a wrong application of the parable, is evident from the circumstance that Jesus was not in the whole context speaking of the future state. "Enter ye in at the strait gate." Does this necessarily refer to the future state? No. "For strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." All these verbs are in the present tense. "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be who go in thereat." There is nothing here which necessarily applies the passage to the future state. Life and destruction may both be found in this world; it is not necessary that we go into another after them.

Wisdom is life. "Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her." Prov. iii. 17, 18. Again it is said, Prov. viii. 35, "whose findeth me findeth life." Again, see Prov. x, 17, which is a very appropriate illustration of the parable before us. "He is in THE WAY OF LIFE that keepeth instruction; but he that refuseth reproof erreth." Those who kept the instructions of Christ were in the way of life; they had entered tho 'strait gate,' and were in the 'narrow way;' but those who refused his reproof were in the way of death. Wisdom was the life enjoyed on the one hand, and folly was the death suffered on the other. In Prov. xii. 28, it is said, "in the way of righteousness is life, and in the pathway thereof there is no death." The Apostle Paul saith, Rom. viii. 6, "To be carnally minded is death; but to be spiritually minded is life and peace." Here it is not said that life followed spiritnal mindedness as a reward; but the spiritual mindedness was life itself. The beloved apostle John saith, speaking of Christ, "he that bath the Son hath life," John v. 12; and the evangelist, to the same purpose remarks, "he that heareth my word and believeth on him that sent me, hath everlasting life." John v. 24.

On the other hand, a state of folly and sin is represented as a state of death. "If a man keep my saying," saith Christ. "he shall never see death." John viii. 51.— This cannot, of course, mean natural death. See Rom. viii. 6. "To be carnally minded is death." Death is not put here as a punishment which succeeds carnal mindedness—the apostle asserts that that very carnal mindedness is death. "To be car-

nally minded is DEATH." A state of hatred is represented as a state of death.—"He that loveth not his brother abideth in death." I John iii 14. And hence the same apostle said, "we know that we have passed from death unto life, because we love the brethren." How true is it then, that "righteousness delivereth from death." Prov. x. 2.

These scriptures develope the great principles on which the figure in the parable before us is founded. Sin and error are every where in the scriptures represented as a state of death; while, on the other hand, righteousness and truth are called life and peace. Thus in the parable, he who enters the 'wide gate' is sure to find destruction, and he who enters the 'strait gate,' is sure to find life.

Adam Clarke seems to have given the meaning of Jesus, in his Commentary.-The verse which immediately precedes the parable is this—" all things whatsoever ve would that men should do to you, do ye even so to them: for this is the law and the prophets." Clarke observes, "enter in through THIS strait gate, i. e. of doing to every one as you would he should do unto you; for this alone seems to be the strait gate which our Lord alluded to."-He who obeys that command, must be possessed of the spirit of wisdom and love, and having entered the 'strait gate,' he enjoys life. "In the way of righteousness is life," and he finds it. He who does not obey that command, has the spirit of death within him: he is carnally minded; he hateth his brother, and abideth in death.— None of these passages however refer to the final state of men in the world to come, on which the conduct of men in this life can have no influence.

"By a gate," says Bishop Pearce, "the Jews understand that which leads or lets men into the sense and knowledge of any Hence Maimonides's treatise doctrine. concerning the law of Moses is called by a word signifying the gate of Moses." For this reason perhaps Jesus represented the precept we have referred to by a 'gate;' it contained the sense of all his precepts, and so to speak, let men in to the very spirit of his gospel. As men judge it difficult to comply with his injunction, so Christ calls it a "strait gate;" and as but few in that age complied with the injunction, the opposite gate was said to be wide, and the way broad.

Israel walked in the broad road, and was destroyed; but she found help in the Lord after her destruction. And so will all sinners. "O Israel, thou hast destroyed thyself; but in me is thy help." Hosea xiii. 9. "He sent his word and healed them, and delivered them from their destruction." Psalms cvii, 20.

WE every day sacrifice principles which we esteem, through fear of being blamed by people whom we despise.

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It is frequently the outery of our rigidly Righteous and Orthodox neighbours, that Universalism is "a convenient Religion by which to live, but bad to die with;" we have now the pleasure of laying before our readers, a case where an amiable and pious young female, prematurely met the fell destroyer of mortality, and who, in that trying hour, relied so firmly on the Saviour, and on His grace being freely dispensed to all; as to shed a halo around the closing scene, which the chilling sternness of Partialism can never give.

A copy of a Letter from a young Lady whilst on her death-bed, to her Female Friend.

Byfield.

#### DEAR MARTHA,

I am very confident that this is the last time that I shall ever write to you, for my frame is wasting away as fast as time, and I shall soon be beyond the reach of friends; but I could not be fully composed, until I had written to you, for in your letter to me, you reprimanded me for my opinion respecting the salvation of all men, this I could not reconcile, for you observe, "that the purchase was made for all, through the blood of Christ." I have since my confinement been visited with an evidence, that there is a fullness in Christ for every son and daughter of Adam; Dr. Parish has visited me a number of times, to endeavour to convince me that I am in error, the Baptists and the Free-will Baptists have likewise been to see me, they all consider me as fast hastening to eternity, and when I awake in another world, they tell me "that the ambassadors of Hell will bear my immortal spirit to their infernal abode, if I do not renounce the belief of the salvation of all men;" and furthur, they express a great desire about my poor soul, and search with all diligence to know what led my mind at first to think of so wicked a principle.

But I perceive that I am every moment drawing towards my dissolution, there is plainly an alteration in me since I began to write—Dr. P. made a visit yesterday, and finding me firm and unshaken, left me with these words, "Eliza, you still persist in your cursed and damnable doctrine, but my prayers are, that you may be convinced of your error before it be eternally too late, and flee from the wrath to come—To all appearance Eliza, you will never behold the rising of another sun, and then your poor immortal soul must sink down into eternal despair, if you do not renounce your awful doctrine."

Dear Martha, as I never heard a Univerversalist preach, nor heard one talk except yourself, and that better than a year ago; you must think my mind has been wrought upon by the Almighty, or I never could have been so changed, and I thank and adore His holy name, for His infinite goodness to me, in bringing me from dark-

ness into the paths of light, life, peace, and happiness, which is without end. I wish my paper was larger, but my friends withhold it from me, you will find this almost unintelligible, for I am so weak as to have to rest at almost every word. It would be impossible for me to describe to you the calmness of my mind, while meditating on death since the glorious period of my being brought to enjoy the fullness and mercy of Jesus Christ my Redeemer, for his suffering for me and all mankind, there is love within which is stronger than death. At the early age of 22 years I am cut off from the gay circles of the world, from my companions and friends, and brought to the dying bed; but even in this situation, I am happy beyond expression, in the joy of my Saviour-Martha, let this be a useful lesson to you, put your trust in Christ, and never repine at the dispensations of Providence, whatever your lot in life may be. I wish you to come to Bufield as soon as you receive this, for you are the only sister that will own me on this side of Heaven; there I hope to meet those who now disown me, and who persecute me even when on the very verge of eternity, and that only because I put my entire trust in the living God, who is the Saviour of all men.

#### (Signed.) E. Whipel.

P. S. May the faithful promulgators of Christianity pray for her that is left to travel alone, through the troubles and trials of life, to her Saviour's arms. E. W.

N. B. I have unsealed this letter to say, that *Eliza* died within three days after writing the above, *Dr. P.* observed, that "*Eliza* has gone to misery, but we must forget her, and keep all a secret," *Martha* was present and replied, that she "had a letter, and the world should see it."

T. FRENCH.

#### WOMAN,

#### BY A YOUNG LADY.

Female leveliness cannot be clothed in a more pleasing garb, than that of knowledge. A female thus arrayed, is one of the most interesting objects of creation. Every eye rests upon her with pleasure—the learned and the wise of the opposite sex delight in her society, and affix to her character respect and veneration. Ignorance and folly stand reproved in her presence, and vice in his bold career, shrinks abashed at her gaze. She moves, the joy, the delight, the pride, of the domestic circle—she excites the praise—the admiration of the world. A female thus armed and equipped, is prepared to encounter every rival which this uncertain state may bring-to rise with proper elevation to the pinnacle of fortune, or sink with becoming fortitude into the abyse of poverty—to attain with cheerful serenity the heights of bliss, or endure with patient firmness the depths of woe.

#### HERALD.

GENEVA, SATURDAY, AUGUST 16, 1834.

#### "STRIKE WHEN THE IRON IS HOT."

Under this caption the Methodists have published in the eighth volume and thirty-ninth number of the Christian Advocate and Journal, what we consider an immoral and indecent article.-The author of the article says: "At a four days meeting held in Highgate, in January last, Rev. J. Marshall, from St. Albans, preached a deeply interesting discourse on the importance of denying ourselves; after which some remarks were made by Br. S. D. Ferguson. The congregation was deeply affected with the subject. It was thought proper at this time to introduce the cause of missions, (we believe they always think it proper when there is any prospect of obtaining money) that the little saved by denying ourselves of some useless indulgences, might be consecrated to God in a way which would spread his goepel still farther. Those who felt the importance of the subject were requested to calculate what they could save by giving up some needless indulgences for a few months, (what, no longer?) and what they could give to support the missionary cause. An opportunity was given for any to make their offering immediately." N. B .-Some ladies drew their rings from their fingers and gave them to God." This is truly shocking; but what did others do for, or give to God? Why-"others brought money, and others gave their names and the amount which they would pay," &c. Now we should suppose that any individual, professing the Christian religion, would blush to make use of such language. It seems in fact to be trifling with that name, which we should utter only with the profoundest respect and veneration. We never like to speak of the faults of our fellow beings, and will throw the mantle of charity over them, when we think they were unintentionally made; but when we see men rising up in the might and power of their own impudence, and seizing on heaven, earth, and hell to carry into effect their designs, however base and ridiculous they may be, we think it our duty to give them to understand, that more millness and truth, less indecency and arrogance, would secure to them better success, prosperity and honor .-This is not the only instance wherein this class of professed christians have made use of language tending to weaken the confidence of people in the Supreme Being, and fan the dimly burning spark of infidelity to a devouring flame. In their numerous night-meetings, camp-meetings, &c. they frequently make use of language Which can neither glorify God nor benefit man. Not long since, a Mr. ----, of this village, attempted to give the origin of the Devil and his progress through the world. He said he came from heaven, and entered into the serpent, in order to deceive our first parents, that he next entered into an individurl, and was cast out by our Saviour, when he run into the swine, with whom he remained but a short time, then entered again into man and set him to preaching the

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Universalism. This story, rude and impolitie as it is, appeared to give good satisfaction to the young man's followers, who, undoubtedly supposed he had been reciting scripture. We think such stories are not fit to be connected with religion, when set forth as they commonly are, and that they had better become the dreamers of heathenism, than those who assume the name of enlightened Christians.

#### UNIVERSALISM IN HAVANNA.

Not long since we visited this place, and are happy to say that we here found many worthy friends. By request, on Saturday Evening we delivered a Temperance Address, which was attended at the Presbyterian Church. On Sunday following, in the fore part of the day, we held our meeting in the village; and in the after-noon we attended service in a school-house a few miles distant. Both were meetings well attended, and we can but hope that some good will yet flow from our short stay in this village.

#### CHRISTIAN PILOT.

This publication has lately commenced its third tour. It is conducted by Brs. Rayner, Brimblecom and Thompson, and published at Portland, Me. every Thursday, at \$1 per annum in advance. We have never had the pleasure of perusing a number of this work, but from the name which its own merit has secured, we are led to believe it is a publication highly deserving the attention and patronage of community. We wish it prosperity and success.

#### ANOTHER NEW SOCIETY IN ALABAMA.

We are happy to give the following account of the formation of another Universalelt Society in Alabama, from the "Southern Evangelist."—It is truly cheering to witness the growth of pure religion.

A second Universalist Society was formed in this county (near the residence of Dr. Mitchell Mt. Olympus,) on Sunday the 6th inst. to be called the "Universalist Society of Mt. Olympus." Messra. Dr. Thomas Mitchell, L. F. Taylor, and Wm. Townsend, were appointed Trussees and Greenwell Taylor, Clork. It is expected, that Br. Atkins will minister statedly to this Society, and that he will be installed as Pastor thereof, and be orderned to the work of an evangelist the ensuing fall.

#### ANOTHER LABORER.

Ba. WHITTEMORE.—I have the pleasure to inform you and the Universalist community, that the Lord of the harvest has added one more laborer to the already large company of those who publish his word. Br. Henry Bacon, of this city, who has been for some time past preparing for the work of the ministry, has commenced preaching. Last Sabbath morning, he preached for the first time, to the Universalist Society in Quincy, Mass. to their general acceptance. So far as I can judge, he bids fair to be istrumental in doing much good. May the Lord increase the number.

Yours, Fraternally,
[Trumpet.] D. D. SMITH.

#### LIBERAL OFFER.

To persons who will olvain five responsible subscribers to the "Philadelphia Liberalist," the proprietor will give a copy of the first or second volume of the work neatly bound; or a copy of either volume stitched without the binding which can be sent to any part of the Union by mail; or the current volume, just as may be preferred. The Liberalist is printed on fine paper, superroyal size, folio form, at \$2 per annum, in advance.

Address, Zelotes Fuller, 240 north Fifth-st., Philadelphia, Pa.

#### ORDINATIONS.

Br. C. B. Brown will be ordained at Mexico village, Oswego county, on Wednesday, the third of September next. Services to commence at 2 o'clock, P. M. Sermon by Br. P. Morse. P. Morse, C. G. Person and S. Jones ordaining committee. Ministering brethren generally are invited to attend. A sermon may also be expected at the same place, on the same day, commencing at 10 o'clock, A. M. A church will be constituted at the same time and place, if thought adviseable. The brethren and sisters in Hastings, Palermo, &c. are invited to attend and unite with it.

The ordination of Br. E. M. WOOLLEY will take place at Hamilton on Thursday, 21st inst., at 10 o'clock, A. M. Sermon by Br. S. R. Smith. Ministering brethren generally are invited to attend.

#### PRIZE TALE.

Br. Price of the New-York Christian Messenger, proposes to give "a premium of twenty dollars for the best Tale, having for its subject the relative tendency of Universalism and Partialism, exhibiting by clear and forcible illustrations the superior moral tendency of the former over the latter sentiment"—a very easy subject for competitors.—

#### GENERAL CONVENTION.

The General Convention of Universalists of the United States will commence its annual session at Albany, on the Tuesday Evening preceding the 3d. Wednesday in September next.

#### VERMONT CONVENTION.

The Vermont Universalist State Convention will convene at Barre, Vt. on the second Wednesday of September next.

#### DEATHS.

We regret to announce the sudden death of Mr. Henry Gahn, Swedish and Norwegian Consul at this port, at his residence, No. 277 Hudson-street. He retired to his room on Saturday night in perfect health, but afterwards arose, and was found yesterday morning by the domestic, who went to call him to breakfast, a lifeless corpse, seated at a table with his head leaning on his arm. Verdict of the Coroner's Jury—death from some cause unknown. He was about sixty-five years of age, and had resided in this city upwards of forty years.

In this village, on Friday evening 8th. inst. Gen. Samuel Colt, aged 63 years.

On the 10th. inst. Mr. John S. Robeson, aged 20 years. He was beloved and esteemed by all who knew him. The family of which he was a member, most sensibly feel his loss, and particucularly the father, who had looked upon him as one by whom he would be supported in his declining years. But the great destroyer came, and he is numbered with the dead. Peace be to his ashes, and joy to his departed spirit. The consolations of the Gospel were offered by the writer of this, to a concourse of mourning relatives and friends.

In this village, on the 11th. inst. Marian daughter of Dr. Staats, aged about 5 years. Oft it is the case that the tender mother is compelled to part with her lovely child, whom she has dandled on the lap of affection, and whose early life was a source of pleasure to her soul. Sprightly as the lark in the morning, she beholds her beloved daughter treading in the paths of innocent hilarity. Or as the gentle rose, whose leaves have been wet with the mild dews of heaven, is enlivened by the first rays of the morning sun, so has her child been nourished and supported by the early affections of maternal love. She looks upon her lovely offspring. and as she beholds the glow of health upon her cheeks, and innocence sparkling in her eyes, the aspiration of her soul rises in fervent prayer to her God, beseeching him that her child might be blessed with life and health. But alas! how mysterious are the ways of Divine Providence to mortal eye! Suddenly and unexpectedly may death come and pierce the beloved object with his dart, and leave a kind father, a tender mother, and affectionate friends, to mourn over the sad breach that has been made in their little

But though to the dust we're all fast returning,
Yet the sure promise to man has been given,
That all shall be raised in Jesus our Saviour,
With bodies resembling the angels of Heaven.

A crown of bright glory to thee shall be given, When Jesus shall call thee to mansions above, Where thou wilt enjoy the sweet presence of angels,

And God will appear the chief fountain of love.

#### REMITTANCES.

Received from the following. W. V. Geneva, N. Y.—D. J. Geneva, N. Y.—J. M., P. D., J. G., J. S., H. V., J. C., A. A. P., H. W. D., J. R., N. T. and J. B., Geneva, N. Y.—P. H. Vienna, N. Y.—J. H. H. Phelps, N. Y.—J. M. Vienna, N. Y.—W. N. S. Bellona, N. Y.—E. K. F., W. D. D., Victor, N. Y.—J. S. K. South Avon, N. Y.—S. A. C. Perry, N. Y.—W. B. Aurelius, N. Y.—H. A. Tyrone, N. Y.—D. P. Henrietta, N. Y.

New subscribers who wish, can be supplied with all the back numbers of the Herald.

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#### POBER.



Here let the Muse his sacred treasure bring, And strive the potent power of truth to sing,

# THE ATHEIST AND THE ACORN. ANOMIMOUS.

Methinks the world seems oddly made,
And every thing amiss,
A dull complaining Atheist said,
As stretch'd he lay beneath the shade,
And instanced in this:

"Behold," queth he. " that mighty thing,
A pumpkin large and round,
Is held but by a little string,
Which upwards cannot make its spring,
Nor bear it from the ground.

"While on this Oak an Acom small, So disproportion'd grows: That whosee'er surveys this all, This universal casual ball, Its ill contrivance knows.

"My better judgment would have hung The pumpkin on the tree; And left the Acorn slightly strung, 'Mong things that on the surface sprung, And weak and feeble be."

No more the caviller could say,
No farther faults descry;
For upwards gazing as he lay,
An Acorn loosen'd from its spray,
Fell down upon his eye.

The wounded part with tears ran o'er,
As punish'd for the sin;
Fool! had that bough a pumpkin bore,
Thy whimsies would have work'd no more,
Nor skull have kept them in.

#### THE BEAUTY OF LIBERTY.

"In all things that have beauty, there is nothing to man more comely than Hoerty."—MILTON.

When the dance of the shadows
At day-break is done,
And the cheeks of the morning
Are red with the sun,
When he sinks in his glory,
At eve from my view,
And calls up the planets
To blaze in the blue,

There is beauty. But where is the beauty to see More proud than the sight of a nation when free?

When the beautiful bend Of the bow is above, Like a collar of light In the bosom of love, When the moon in her mildness
Is floating on high,
Like a banner of silver,
Hung out in the sky,
There is beauty. But where is the beauty to see
More proud than the sight of a nation when free?

In the depth of the darkness Unvaried in hue,
When shadows are veiling
The breast of the blue,
When the voice of the tempest
At midnight is still,
And the spirit of solitude
Sobs on the hill,

There is beauty. But earth has no beauty to see Like the broad beaming brow of a nation when free.

In the breath of the morning When nations awake,
And call up the chorus
To chaunt in the break,
In the voice of the echo
Unbound in the woods,
In the warbling of streams
And the foaming of floods,

There is beauty. But where is the beauty to see Like the thrice hallow'd sight of a nation that's free.

When the striving of surges Is mad on the main,
Like the charge of a column
Of plumes on the plain,
When the thunder is up
From his cloud-cradled sleep,
And the tempest is treading
The path of the deep,

There is beauty. But where is the beauty to see Like the sun brilliant brow of a nation when free.

#### ON THE DEATH OF A SISTER.

BY J. N.

My sister—if I have not wept
Upon thy solemn bier;
'Tis not that the affection slept
I've ever borne thee here;
But on my soul a whisper broke,
As if from heaven an angel spoke—
"There is no cause for tears," it said,
"She sleepeth—but she is not dead."

Thou art not dead—they cannot dis
Whom Jesus died to save;
Thy spirit lives with him on high,
And smiles upon thy grave!
And should we weep? Toward thy friends,
Methinks thy soul to whisper bends,
To beckon them from grief's despair,
"Look up! look up! I am not there!"

Thou art not there—thou art above,
With the Almighty One,
To worship him, and bless the love
Of his redeeming Son,
Who sent his angel, as a friend,
Thy weary pilgrimage to end,
And to His bosom usher thee,
From earth and its pollutions free!

Why didst thou with such eager glance
Extend thy arms on high,
When thou wast in thy dying trance?
Perhaps before thine eye,
The gates of Paradise unrolled
Their clouds of azure and of gold,
With hely angels riding there,
Thy spirit home to God to bear?

Oh, God! although the prophet's wand To water melted stone,
The touch of thy Almighty hand,
Can melt the heart alone!
And oh, that thou wouldst disenthral
My rocky heart—the hearts of all—
That all might be prepared to join
My sister in thy courts divine!

And may thy special grace be shed
Upon the orphan boy!
And may his mother o'er his head
Her guardian wing employ!
Oh may no sin his soul depraye,
To grieve her e'en beyond the grave!
But may he ever strive his best
To make her e'en in heaven more blest!

#### TO A FAMILY BIBLE.

BY MRS. HEMANS,

What homehold thoughts around thee, as their shrine,

Ching reverently:—Of anxious tooks beguiled,
My mether's eyes upon thy page divine
Were daily bent; her secons, gravely mild,
Breath'd out thy leve;—whilst I, a dreamy child,
On breeze-like fancies wander'd oft away,
To some lone tuft of gleaming spring-flowers wild,
Some fresh-discover'd nook for woodland play,
Some secret nest:—yet would the solemn word,
At times, with kindlings of young wonder heard,
Fall on my waken'd spirit, there to be
A seed not lost; for which, in darker years,
O Book of Heaven! I pour with grateful tears,
Heart-blessings on the holy Dead, and Thee.

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#### E. D. KENNICOTT--EDITOR.

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cription, neatly and promptly accounted at this Office initized by

# MDBALD OF TRUTH.

"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."-St. John.

VOL. I.

GENEVA, N. Y. AUGUST 30, 1884.

NO. 6.

#### THE PRIMACIENER.



Let truth prevail—base slander is no more; Let reason shine—and error's reign is o'er.

#### ORIGINAL SERMON.—No. V.

BY M. L. F.

" Is thine eye evil, because I am good?"—Mati. xx. 15.

Our Saviour when on eart hoften made use of parables, in order more clearly and forcibly to inculcate, the sublime and saving doctrine which he came to promulgate.

In Matt. xiii. 3, it is said, "He (Jesus) spake many things unto them (the multitude) in parables." Verse 11, in answer to the inquiry of his disciples, " Why speakcet thou unto them in parables." He answered and said unto them, "Because it is given unto you to know the mysteries of the kingdom of Heaven, but to them it is mot given." And again, 13th verse, "Therefore speak I to them in parables; because they seeing see not; and hearing hear not, neither do they understand."-And further, in the 34th verse, "All these things spake Jesus unto them in parables; and without a parable spake he not unto them."

In the so frequent use of parables, he appears to have chiefly one object in view—the inculcation of gospel truth by plain, familiar similitude. Hence we have the parable of the sower, of the wheat and tares, of the mustard seed, of the vineyard, and of the ten virgins; and numerous others drawn from objects or occurrences with which even the most ignorant must be intimately acquainted: all of which were intended to convey important truths in the most ready and familiar manner.

Although most of the parables which Jesus spake were addressed to the unbelieving Jews, the one contained in the chapter from which our text is taken was addressed unto his disciples. The object of this address and the true meaning of this parable will be clearly seen by reference to the preceding chapter, commencing with the 27th verse, and reading to the end of the chapter. "Then answered Peter and said unto him, behold we have forsaken, all and

followed thee; what shall we have therefore?" and Jesus said unto them, (Peter and the other disciples) "Verily I say unto you that ye who have followed me in the regeneration, when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thromes, judging the twelve tribes of Israel. And overy one that hath forsaken houses, or brethren, or sister, or mother, or wife, or children, or lands, for my name's sake shall receive an hundred fold and shall inherit everlasting life. But many that are first shall be last; and the last shall be first." Then follows the parable of the laborers in the vineyard, from which our text is taken. It is very obvious from the latter quotation that we have made, that Peter expected some reward for the course he had taken, more than would be given to those who still persisted in their wicked opposition to our Saviour's mission. "Behold we have forsaken all, and followed thee; what shall we have therefore?"-Our Lord does not disappoint him in this his expectation; but goes on to show what should be the consequence: "Ye shall sit upon twelve thrones-receive an hundred fold—and inherit everlasting life." Luke in giving an account of this conversation between Christ and Peter, varies the words from those already quoted, xviii. 30, "Who shall not réceive manifold more in this present time, and in the world to come life everlasting." Now to what do these promises refer? We do not inquire what is the common or received opinion of these passages; but what did our Saviour intend to convey in the use of such language? Did he mean to tell them that they should not only be made the recipients of happiness on earth in a far greater degree than the followers of wickedness, but also, that the joys and beatitude of Heaven should be conferred as a reward for well-doing? Certainly not. This is the gift of God; not the reward of works. This none will deny, or attempt to controvert; for if Heaven be a reward of works, then should we pass an eternity of happiness, not in ascriptions of praise to the Great Giver of all good, but in commending ourselves for having wrought out so goodly a work .-What then did Christ promise his disciples? Answer, that they should sit in judgment on the gross wickedness of that perverse generation-receive an hundred fold, or manifold more of good in the present time -escape the terrible destruction which was to come on the city and inhabitants of the city of Jerusalem, and enter upon a new era, and live in a new age of the world.-But why then was the phrase everlasting life used? It was used in a restricted sense, signifying the period the disciples

should remain on earth subsequently to the destruction of Jerusalem, which was fully accomplished by the Roman army under Titus, a few years after. For thus rendering the phrase, we have sufficient authority in the scriptures themselves. We read of " an everlasting possession," of the " everlasting hills" and of everlasting habitations." The Land of Canaan has long since ceased to be possessed by the children of Israel, to whom it was given for an "everlasting possession," the "everlasting hills" must be dissolved when the earth shall melt with fervent heat; and surely "unrighteous mammon" cannot make even "everlasting habitations" to endure forever. This then, is the proper explanation of the phrase "everlasting life" as used in this instance. The importance of this part of the reward which was to be given to the disciples, will be made evident by reference to the awful visitation which was to take place before that generation should pass away. Our Lord says, Matt. xxiv. 21, speaking of the time when Jerusalem should be destroyed, "For then shall be great tribulation, such as was not from the beginning of the world to this time, no nor ever shall be." And Luke, xxi. 20, 21, 22, 24, 25, 26; "And when ye shall see Jerusalem compassed with armies, then knowthat the desolation thereof is nigh. Let them that are in Judea flee to the mountains; and let them that are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things that are written may be fulfilled. And they shall fall by the edge of sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars: and upon the earth, distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things that are coming on the earth: for the powers of Heaven shall be shaken."

We know that all these predictions were fully accomplished; that Jerusalem was compassed with armies; the entire destruction of the city and temple effected; hundreds of thousands of its infatuated inhabitants fell by the edge of the sword; multitudes were led away captive; and it was and still continues to be trodden down of the Gentiles. The historian relates with regard to the siege and consequent destruction of that city, that its deluded inhabitants resisted the besieging forces to the last extremity, even after famine had reduced them almost to living skeletons, still

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expecting deliverance from Heaven; nor was it until they saw the temple itself in flames that they gave themselves up to despair. We may search the records of history in vain for a parallel instance of human suffering, or the utter overthrow and dispersion of a great and populous nation, It was indeed such a time as was not from the beginning of the world. The disciples by following the directions of Jesus were not included in the general destruction, but lived more fully to propagate the doctrines they were sent to teach. Now the object of Jesus in addressing this parable to his disciples at this time, must be obvious to all with a little attention to this subject.-They were Jews, and as such had been taught to believe they were a people favored of God above all others. Yielding full obedience to the laws of Moses, and following all the requirements of their ceremonial worship, having in their own estimation borne the burden and heat of the day. they expected that the Gentiles, who had taken no part in these ceremonial observances, would be excluded from the advantages which they expected would result to themselves from the mission of the Messiah. This expectation it was the object of Jesus to rebuke. Hence the expression, "The first shall be last, and the last first:" signifying that although the Jews were foremost in point of light and Divine favor, they should be last of all to reap any advantage from his death and mission. Hence the reason of this parable being addressed to the disciples; and hence the acute and pointed rebuke contained in the concluding interrogatory; "Is thine eye evil because I am good?" In addition to the reproof intended to be conveyed to the Jews, as a people, it appears also to have been the intention of Jesus to inculcate humility, and to teach his disciples not to expect too much by way of reward, but to place their sole dependance for future life and happiness on the mercy and goodness of God. We do not learn by this parable that any refused to enter the vineyard, or were forbidden by the householder. All to whom application was made readily, though at different periods, entered the vineyard to labor therein; and all alike when evening was come "received every man a penny." Those who were inquired of at about the eleventh hour, "Why stand ye here all the day idle?" did not reply, they did not wish employment, or they could not work; but, "Because no man hath hired us." That they were considered by the householder as much entitled to favor as those who entered early in the morning, is evident from his reply to one of the latter, for it is emphatically said, " I will give unto this last even as unto thee."

Now we would ask, in candour and in the exercise of charity, how far the expectation of the disciples of Christ and of the Jewish nation, is in accordance with the most popular theological doctrines of the pre-

sent day? Are there not now, even as then, many who arrogate to those who in their estimation have borne the burden and heat of the day, all claim to Heaven; and would murmur at even the thought, that others whom they may esteem less worthy, should participate in the good gifts of the divine householder?

To such we would say, read examine and weigh well the subject here presented to view; and see how far in your present course you act in accordance with the precepts and example of the immaculate Jesus. Remember, he said, "He that is without sin among you, let him first cast a stone." And to all, including ourself, beware lest ye merit the rebuke contained in our text. Have charity for all-let not envy nor malice enter you hearts-let no slander issue from your lips—speak no evil -do unto others as you would that others should do unto you-love thy neighbor as thyself-murmur not that God is good unto all-lest when evening is come, he shall say unto thee, "Take that thine is and go thy way, I will give unto this last even as unto thee, Is thine eye evil because I am good?" And may He to whom we are indebted for all our benefits, give us wisdom to read and understand all that is written for our instruction, and, at last when evening is come, receive us to Himself, to the full fruition of joys immortal, imperishable, and that fade not away forever.

#### TOLERANCE.\*

Mr. Editor—I received your No. 3 but yesterday, when I should have had it since Friday; my friends, subscribers to your highly useful Journal, here in Utica, complain also of the irregularity of the mails.

Amongst the articles of said number 3, I like much the Universalist's Creed, by its sound reasonings, its lucid definitions. I am nevertheless sorry to see all those minutely, and as it appears to me, defensively given definitions of our creed. For what is it necessary to explain our faith called Universalism, when public worship of every religious sect is formally protected by that all-benevolent Almighty our Lord and only God? Has he not sent us his heavenly daughter to instruct, to enlighten us? Has not Tolerance taught to every human being, to respect the manner in which we think best to worship Him? Why comes it now that in your number three you say, " And we would recommend to our opposers an attentive perusal of our faith ere they persecute and reproach us for having embraced a licentious belief, and reprobate us to perdition for proclaiming the devil's doctrine." This shows clearly a formal and strong persecution. As a minister of the only and true Gospel, that of the laws of God

and nature, and well versed in all the controversies of the minuta in sectarian matters, in fact reduced to metaphysical speculations, in which obstinacy and egotism have a large share, we may in a future number prove easily and plainly

1. That all those who persecute and reprobate us, are much more liable to be accused for "proclaiming the devil's doctrine

than we" and

2. Shall we examine a little closer by, in which consists our by them so charitably styled licentious belief; and if that licentiousness exists in reality not much more in them than in us? Although we feel a certain apprehension of exciting in these holy men a great deal of warm blood, perhaps the yellow fever or the cholera morbus, (which God forbid and may avert from them in his almighty benevolence) although we truly fear some sad consequences for the blessings of their earthly career, we can nevertheless not abstain from giving them a warm and well deserved lesson for their hypocritical charity to condemn us unheard, and to proclaim to the world as having adhered or professed a licentious belief. They attack us in their blind fanatical fury; we shall defend us as rational enlightened and tolerant men, and oppose them reason, nature, and the experience of thousands of years, whilst they surround themselves with metaphysical phrases and high sounding words, which are void of common and sound sense. But here we will only limit us to a few observations.

The United States of America is the only country in which freedom of thought in political and religious matters has been proclaimed in the constitution. We find there the following words: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."—This is clear, sound and blessed tolerance, in accordance with the laws of nature and God; and the signers of the constitution have had it profoundly engraved on their hearts the holy cause of religion, pure, chaste and benevolent, like the source from whence they took it, viz. the laws of nature, reason and godly charity or tolerance.

Tolerance teaches love, indulgence, mutual assistance and respect for political and religious opinions. In this respect America is not surpassed. Our young Republic raises her youthful head above all these so styled legitimate dynasties of more than a thousand years old, and shows them proudly the way to a true happiness and freedom, not in flourishing phrases and long manifests, but in plain simple deeds. In our country every one chooses and embraces the course of life he likes best, without having the fear of being stopped in the midst of his career by any arbitrary power. If he be nonest, frugal, industrious and attentive, his neighbors and others will contend who shall assist him most. These men act without any ostentation or inquiring to what sect he belongs. For them it

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<sup>\*</sup> This article should have appeared earlier, but a pressure of matter rendered its postponement inevitable.—En.

is enough to see him destitute and in need, for assisting him kindly and with a true charitable and tolerant spirit. This Sir, is the general characteristic of the great mass of our countrymen, and honors them deser-

vedly.

But there are unhappily some misguided men among us, who, as soon as a religious controversy is to be discussed, forget the golden precepts of the laws of God and nature, and substitute in its place their principles (if we may give this name to polemical metaphysical discussions) their doctrine in direct opposition to the broad and benevolent prescriptions of the celestial tolerance. They are too weak, too blinded and often too obstinate to reason and hear evidence. They build in their poor brains such an immense building of stone, brick, wood, mud and lime of which the fundaments rest on sand ground; they enclose it with such large thick and impenetrable walls, as to prevent any ray of this heavenly sunshine and light and endeavor to condemn all those who will not or cannot imitate their ridiculous example. Thus it happens that they treat us as so many unbelievers, so many heretics, who must roast forever in that subterranean fire, which in their already puzzled brains they have called hell!

Any one of these poetical Reverends, who, in their glowing description of hell would favor us in making a voyage to these infernal regions and then give us a true description of his voyage, would soon be dispensed to preach, to work, to do any thing, as his book would soon gain him millions! But seriously spoken they inspire us more with pity than anger or contempt; they torment themselves, and so many others gratuitously and with so great zeal, that they finish by creating a true hell on earth!

Scarcely has our young sect called Universalism began to spread some light, when these few men instead of coolly examining our principles and trying to refute our creed grounded upon the laws of God, reason and nature, by strong and sound arguments, find it much more convenient to condemn the whole sect, discredit our doctrine, and pronounce us as being Infidels, Atheists or Idolators! They imitate the holy representative of St. Peter in Rome, or the Grand Inquisitors in Madrid at the time of Philippe I. and Alba.

Is this tolerance, is this Christian charity, is this the intention of the signers of the American Constitution? or true intolerance, obscurantism? These poor blinded men are rather to be pitied; then they forget in their blind zeal that if we 500,000 souls called Universalists, must roast and be pricked with red hot forks and tongs, to what pretty torments shall they condemn the millions of Mahometans, Jews, Bramins, Idolators &c.

Let them read the History of the Reformation, it will show them clearly that persecution will be and ever has been the true means of a quick and brilliant success for

the party oppressed. Should they not adopt the only broad and open road which the constitution prescribes and which reason dictates to every enlightened man.

Let us assist each other in our short and preparatory earthly career as good and indulgent brethren, let us each go and follow the free dictates of our conscience in worshipping our Heavenly Father as we think best and proper to do, and let us imitate his blessed example, in extending to every one a charitable and indulgent hand, he may be a Universalist or Baptist, a Methodist or Presbyterian, an Episcopalian or Unitarian. Life is too short, a thousand troubles besides cross already our earthly career, let us not embitter it by accumulating hatred and persecutions upon the heads of those who might dissent some way or other in their religious opinions. Let us never lose sight of the golden spirit of our sacred and blessed constitution: " Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." This is the law of God and of nature, and could some few men suppose themselves possessed of sufficient strength to alter it? Poor blinded beings, we pity you, but shall at every instant of your life be ready to assist you whenever you want assistance and help!

This Sir, is the true creed of an *Universalist*. His aim is to do good and be useful even to those who have condemned him charitably beforehand, to hell and eternal damnation. God alone who has this power, will certainly not pronounce such an undeserved and harsh sentence upon us. Why should a poor mortal usurp *His* power? Who can give, who has given

him such a right?

Tolerance is our motto, tolerance alone can make us happy, tolerance alone enables us to enjoy life, tolerance shall therefore be the ruler of the actions of an Universalist, as being the true spirit of the laws of God and nature! Amen. G. I. G.

Utica, July 27, 1834.

#### OBJECTION REMOVED.

BEING A CRITICISM ON JER. IV. 10

"Then said I, Ah, Lord God! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul."

Objections are frequently founded on this passage, against the authenticity of the scriptures. The following criticism gives a new view of the passage; and is worthy of the consideration of the reader.

"Ah, Lord God! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace.' Gracious God is this scripture? and is it to be sacred? Is God, who is said to have dictated the Bible, to be called in that very Bible a deceiver? Jer. iv. 10.

secution will be and ever has been the true

No, the error is made by the translators.

The word hisheetha which is rendered in

the common version, 'thou hast deceived,' means to cause a desolation to desolate.— The clause reads—'Ah, Lord God! surely to desolation, thou hast desolated this people, even to Jerusalem for saying, Ye shall have peace.' So that in the original, God is not represented as saying, 'Ye shall have peace,' but it was the government the people of Jerusalem, who having fallen into idolatry, opposed the prophet by declaring that notwithstanding what he had said, they should have peace.

'God is accused by the prophet Jeremiah of having deceived him, and the reason he gives is, that God is stronger than him, ch. xx. 7. 'O Lord thou hast deceived me, and I was deceived; thou art stronger than I.' Would not this be accounted blasphemy by any man? could the prophet tell God that he was the stronger of the two?

In this verse the word patitani is rendered, 'thou hast deceived me;' but it literally means to pursuade, as in Prov. xxv. 15—1 Kings xxii. 20, 21, 22. And the word chazaktani, which is translated 'thou art stronger than I,' is also improperly rendered; there is no pronoun personal I in the word; it truly reads 'thou wilt strengthen me.' The passage reads—'O Lord, thou hast persuaded me, thus I was persuaded; thou wilt strengthen me.'

#### ANECDOTE.

#### ST. PAUL, A CALVINST BAPTIST.

A member of the Baptist Church in the town of G., lately asserted in the hearing of a number of persons, that St. Paul was a Calvinist Baptist. Should St. Paul, said he, rise from the dead, and preach in our meeting-house, no one knowing the man or his sentiments, and should the inquiry be made after meeting-' What denomination was the preacher of?' the universal answer would be, 'he is a Baptist.' A lady, sitting by, thought it would require as great a miracle to make a Baptist of St. Paul, as it would to raise him from the dead, and introduce him into the meeting house in G. But, continued she, should St. Paul deliver a discourse in this place, and affirm from the pulpit, that ' God would have all men saved—that he would gather together all things in Christ;' what denomination should you conclude he belonged to? The Baptist not knowing these were Paul's words, answered, 'Paul would know too well to preach such a licentious doctrine as that!' But suppose he should so preach, resumed the lady, what should you call him? 'Why, I should say he was a despicable Universalist; and if he so preached, I should leave the house immediately!' The lady presented him with a Bible, opened to those places in Paul's writings. He looked at them and exclaimed, 'Ah! you have got a Universalist Bible which ought to be burned; if you hear such delusion as that, you must be forever Comment is unnecessary. miserable.

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SERIOUS QUESTIONS ANSWERED FROM THE SCRIPTURES. BY MISS L. BARNES.

Question. What is the will of God with

regard to mankind?

Answer. That all men should be saved, and come unto the knowledge of the truth. 1 Tim. ii. 4. And having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself, that in the dispensation of the fulness of times, he might gather together in one, all things in Christ, both which are in heaven, and which are on earth, even in him. Eph. i. 9. 10.

Can the will God be frustrated?

A. No. For there is no power but of God; the powers that be, are ordained of God. Rom. xiii. 1. All nations before him are as nothing; and they are counted to him less than nothing and vanity. Isa. xl. 17. He hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance. Isa. xl. 12. He therefore worketh all things after the counsel of his own will. Eph. i. 11. He doth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, What doest thou? Dan. iv. 35.

Q. For what purpose did God send his only begotton Son into the world?

A. God sent his Son to be the Saviour of the world; 1 John iv. 14; to destroy the works of the devil; 1 John iii. 8; and to save that which was lost; Matt. xviii. 11; to finish transgression and make an end of sin; Dan. ix. 24; and through death to destroy him that had the power of death, that is the devil; Heb. ii. 14; and to give eternal life to as many as the Father bath given him ; John xvii. 2.

Q. How many bath the Father given him!

The Father loveth the Son, and hath given all things into his hand; John iii. 35. He hath given him power over all flesh; John xvii. 2. He hath said unto him, Thou art my Son; this day have I begotten thee; ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession; Psa. ii, 8. He shall have dominion also from sea to sea, and from the river unto the ends of the earth; Psa. lxxii. 8. Yea, all kings shall fall down before him; all nations shall serve him. Psa. lxii. 11.

- Q. What is eternal life?
  A. This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent; John xvii. 3.
- Q. Will all mankind be blessed with the knowledge of God?
- A. Yes: For they shall not teach every man his neighbour, and every man his bro-

ther, saying know the Lord; for all shall know him from the least to the greatest. For I will be merciful to their unrighteousness, and their sins, and iniquities will I remember no more. Heb. viii. 11. 12.

Q. But Christ saith, Ye will not come unto methat ye might have life, John w. 40. Will they all ever come and receive eternal life in him?

A. Yes: For all that the Father hath given to me, shall come to me; and him that cometh to me I will in no wise cast out: for I came down from heaven, not to do mine own will, but the will of him that sent me; and this is the Father's will that has sent me, that of all he hath given me I should lose nothing, but should raise it up again at the last day; John vi. 37-

Q. Can any enjoy the kingdom of God, except they are born again?

A. No: Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God; John iii. 3.

What is the new birth?

A. Being born into the glorious liberty and spirit of the gospel; turned from darkness to light, and from the power of Satan unto God; Acts xxvi. 18. Every one that loveth is born of God; 1 John iv. 7.

Q. Will all mankind be blessed with this new birth?

A. Yes: For in this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people; and the veil that is spread over all nations; Isa. xxv. 6. 7.—And all the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee.; Psa. xxii. 27.

Q. But will not some remain in a state

of misery, to cry and groan to all eternity?

A. No: For the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth, for the Lord hath spoken it; Isa. xxv. 8.

When will this be accomplished?

A. When the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; and they shall obtain joy and gladness, and sorrow and sighing shall flee away; Isa. xxxv. 10.

Q. Who are the ransomed of the Lord?

A. All mankind: For there is one God, and one Mediator between God and men, the man Christ Jesus: who gave himself a ransom for all, to be testified in due time; 1 Tim. ii. 5. 6.

Q. But will not some be punished with endless or eternal death?

A. No: for the Lord will swallow up death in victory; Isa. xxv. 8. The last enemy shall be destroyed, death; 1 Cor.

Q. When will death be swallowed up in victory?,

A. When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall bebrought to pass the saying, that is written, death is swallowed up in victory. O death! where is thy sting? O grave! where is thy victory? 1 Cor. xv. 54 and 57.

Q. Will not some remain in a state of enmity against God, and in opposition to his will and government, and blaspheme

his holy name to all eternity?

A. No: For thus saith the Lord, I have sworn by myself, the word is gone out of my mouth, in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear, surely shall say, In the Lord have I righteousness and strength; Isa. xlv. 23. 24. And thus saith St. John the divine, Every creature which is in heaven, and on earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever; Rev. v. 13.

Q. Will all the promises ever be fulfil-

A. Yes: For God is not a man that he should lie, nor the son of man that he should repent. Hath he said, and shall he not do it? hath he spoken, and shall he not make it good? Num. xxiii. 19.

Q. Will not the unbelief of some exclude them for ever from the enjoyment

of these promises?

A. No: For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid; year, let God be true, but every man a liar: Rom. iii. 3. 4. For God hath concluded them all in unbelief, that he might have mercy upon all; Rom. xi. 32.

Q. The scripture says, the wages of sin is death, and that death has passed upon all men, for that all have sinned. Rom. vi. 23. and v. 12. And will not the greatest part of mankind remain in this state of sin and death to all eternity?

- A. No: For in thy seed, [which is Christ] shall all the families of the earth be blessed; Gen. xxviii. 14. Therefore, as by the offence of one, judgment came upon all men unto condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life; Rom. v. 18. For as in Adam all die, even so in Christ shall all be made alive; 1 Cor. xv. 22.
- Q. The law saith, Cursed is every one that continueth not in all things which are written in the book of the law to do them; Gal. iii. 10. Will not the severe curses of this law finally cut off and destroy the promises of God?
- A. No: Is the law then against the promises of God? God forbid; for if there had been a law which could have given life, verily righteousness should have

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been by the law; and this I say, that the evenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promises of none effect, Gal. ii. 21. 17.

. Q. For what purpose was the law intended?

A. By the law is the knowledge of sin; Rom: iii, 20. Nay, I had not known sin but by the law; for I had not known lust, except the law had said, Thou shalt not covet; Rom. vii. 7.

Q. But did not God intend to prevent sin by this law?

A. No: Fer by the deeds of the law shall no flesh be justified; Rom. iii, 20. Moreover the law entered, that the offence might shound; Rom. v. 20. Now we know, that whatsoever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God; Rom. iii.

Q. Are there not some who are right-

eous in the sight of God?

A. No: For it is written, There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God; they are all gone out of the way, they are together become unprofits ble there is none that doeth good, no, not one: their throat is an open sepulchre, with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness, their feet are swift to shed blood: destruction and misery are in their ways; and the way of peace have they not known; there is no fear of God before their eyes; Rom. iii. 10—18.

Q. But there are two characters spoken of in the Scriptures, the righteous and the wicked; Did not Christ suffer and die

for the righteous?

- A. No: They that be whole need not a physician, but they that are sick; I came not to call the righteous, but sinners to repentance; Matt. ix. 12. 13. Thus, while we were yet without strength, in due time Christ died for the ungodly, for scarcely for a righteous man will one die; Rom. v. 7.
- Q. Is it not an erroneous, and very wicked opinion, to believe that Christ will save the ungodly?

A. No: For he that believeth on him that justifieth the ungodly, his faith is counted for righteousness; Rom. iv. 5.

Q. Will the chief of sinners be saved?

- A. Yes: This is a faithful saying, and worthy of all acceptation, that Christ came into the world to save sinners, of whom I am chief; 1 Tim, 1. 15.
- Q. Is it right to hold forth the salvation of sinners, through faith in Christ Jesus to every one?
- A. Yes: Go ye into all the world and preach the gospel to every creature; Mark xvi. 15. Which is good tidings of great

joy, which shall be to all people; Luke ii. 10.

- Q. But will not those who trust in themselves, that they are more righteous than others, and fancy that they are the only favorites of heaven, murmur at such a doctrine, and call the preachers of it hereties, deceivers, devils, &c.?
- A. Yes: For if they have found fault with the Son of God, saying, This man receiveth sinners, and eateth with them, Luke xv. 2.; and, Why eateth your Master with publicans and sinners, &c. Matt. ix. 11; no doubt they will continue to find fault with all those who preach the boundless grace and mercy of their Lord and Master, to poor sinners. For if they have called the Master of the house Belzebub, how much more they of his household! Matt. x. 25.

#### IMPORTANT QUESTIONS

#### Believers in Endless Misery.

1. If the Saviour tasted death for every man, and gave himself a ransom for all, how can he see of the travail of his soul, and be satisfied, if ALL are not saved?

2. If all the ransomed of the Lord shall return, and come to Zion, with songs and everlasting joy, and sorrow and sighing shall flee away, can ANY be left to mourn and lament to all eternity?

3. How can Christ be the head of every man, the Saviour of all men, and the Lamb of God, that taketh away the sin of the world, if ANY man is lost?

- 4. If Christ be the propitation for the sins of the whole world, how can any possibly be endlessly miserable in consequence of sin, when the Father has accepted the atonement made by the Son, and has declared himself well pleased for his righteousness sake?
- 5. If God was in Christ reconciling the world (or all men) anto himself, not imputing their trespasses unto them, how can be punish them eternally for what he does not impute to them?
- 6. If grace has abounded more than sin, how can any of Adam's race be irrecoverably lost?

7. If every creature which is in heaven, and in the earth shall praise God, how can any be endlessly miserable?

8. Can the purpose for which God sent his Son into the world possibly fail? If not, then the world will be saved. 'For we have seen and do testify that the Father

hath sent his Son to be the Saviour of the world.' It takes each, all, and every one to make a world.

9. When God says that he is merciful, and will not cast off forever—that he will not contend forever, because he delighteth in mercy—and gives other sufficient reasons why he will not—that the souls would fail before him, &c. does it mean that he will, or will not do these things? If it

means that he will not—and it most certainly reads so—why do people who profess to believe God when he speaks, say that he will do what he says he will not do? Would it not be better for them, and for the cause of Christianity, to believe God, as Abraham did, that their faith might be accounted to them for righteousness? Let God be true.

10. Is not the merciful man always merciful to his beast? Then why should not God be merciful continually to all his creatures? Is man more merciful than his

maker?

11. Would the American Missionary Society, whose 'sublime object' it is (to use their own words) to save all men—would they not do it, if they could consistent with justice and mercy? Most certainly. As this appears to be their great end and aim, the question then is, if the Missionary Society would save all men if they could, and God could save all, and all are not saved, to whom had the world best look for salvation? to the missionaries, or to the only wise God our Saviour? to frail feeble man, or to him who came into the world, that the world through him might be saved?

12. As all the ransomed of the Lord, the Saviour having given himself a ransom for all to be testified in due time, and the ransomed of the Lord it is said shall return and come to Zion, with songs and everlasting joy, will any be left who are not ransomed, to suffer endless slavery? or will any be forsaken by him who has ransomed them, in consequence of his not having the will or power of restoring them to freedom

holiness and happiness?

18. As God hath declared it to be his will that all should be saved, and it being his will, counsel, and good pleasure, which he hath purposed in himself, that in the dispensation of the fulness of times, to gather together in one all things in Christ—and be worketh all things after the counsel of his own will—must not all be saved and gathered together in Christ, or the purpose and will of God fail in being accomplished?

14. As God hath spoken of the restoration of all things by the mouth of all his holy prophets since the world began, must not all be restored to holiness and happiness, or God's prophets be censured for speaking of that which is not true?

- 15. If the punishment of sin be the second death, and the Mediator is to destroy death, and him that hath its power—if death shall be swallowed up in victory, and there shall be no more death, how can it with propriety be said that such a thing as endless pain or 'eternal death' can exist in all God's creation?
- 16. If Christ hath made peace through the blood of his cross, to reconcile all things to himself, whether they be things in earth or things in heaven, how can it be possible for any to remain irreconciled to God, or be for ever miserable?
- 17. If those days of which the Saviour spake more than seventeen hundred years

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ago, were the days of vengence, that all things written should be fulfilled-if he was revealed from heaven—came in the glory of his Father with his holy angels, to reward every man according to his work, to take vengeance on them that knew not God, and obeyed not the Gospel of our Lord Jesus Christ-if all these things were to be fulfilled before that generation passed away, according to his repeated declarations, can any of these threatenings be found, which have not been fulfilled? And if this was the greatest tribulation that had ever taken place, or ever would, such as was not from the beginning of the world to that time, no, nor ever should be-why do we hear of a greater day of judgment, greater tribulation? Can there be a greater than the greatest? The greatest ever to happen, took place at the destruction of Jerusalem, when these days of vengence and tribulation were fulfilled.

18. If God hath concluded all in unbelief, that he might have mercy upon all, will he not do that which he purposed to do? And will not the Jews be brought in with the fulness of the Gentiles, and so all Israel he saved?

19. If Christ shall destroy the works of the Devil, if all things are to be made new, and there is to be no more death, no more sorrow and sighing neither any more pain—if tears are to be wiped from off all faces, how can any such thing as pain and suffering remain while God exists?

20. If every knee shall bow, and every tongue swear that in the Lord they have rigteousness and strength, he being made unto all righteousness, sanctification, and redemption, what more can they have to make them holy and happy?—And If all flesh shall see the salvation of God. will not all have these perfections! Will not all know God, from the least to the greatest, and have eternal life?

21. Can the will of God be defeated? If it cannot, then will not all be saved? For God will have all men to be saved, and come to the knowledge of the truth,

22. If the whole creation, which was made subject to vanity, shall be delivered from the bondage of corruption, and brought into the glorious liberty of the children of God, will any be miserable world without end?

Brethren, to the law and to the testimony.

N. S. R.

Written for the Herald of Truth.

"The righteous hath hope in his death."—Prov. xiv. 32.

Looking abroad over the immensity of God's works, we behold the righteous man diligently pursuing some means that will in the end yield desired enjoyment. He walks abroad in the morning, ere the majestic king of day has taken posession of his resplendent throne in the azure vaulted skies—when the warblers of the grove are

tuning their mellow throats to the great Author of their existence—when the air is balm, and the rose is gracefully nodding her head upon the parent stalk, and opening her beauty to the sweet scented breeze, undimmed by the ruthless gaze of the noon-day sun-when the gentle foliage of the trees is not disturbed, save by a single zephyr that wantonly sports through their branches-when the lilly bows its modest head toward the silken grass, and breathes the fragrance of the pearly dew-then his heart is poured out in thanksgiving and praise, before the Father of the spirits of all flesh-his bosom throbs with gratitude to his maker—the golden goblet of his joy is filled to overflowing—the measure of his happiness seems complete—and his humble prayer is, that all might partake of these delights without alloy! The noonday sun hath charms for him, and the evening shade. The lightning's vivid flash that lays the proud temple in a heap of mouldering ruins-the harsh thunder that breaks in loud and reiterated peals over his head, he fears not, for they proceed from the Fount of life and love!

But he must die! "His head is silvered o'er with age"—the frosts of many winters have bleached his auburn tressesbut nought alarms his peace, or disturbs the quiet of his soul!—no clouds obscure his horizon—no dreams of future despair disturb his peace, or mar the joys of his delighted bosom; he hears no cry from the lone widow, whose cottage he has made desolate—he sees no houseless wanderer, that he has refused admittance to his hospitable mansion. At last he stretches his weary limbs on the dying couch; no groans or shricks of despair proceed from the dying man; his very sigh is radiant with hope—a sweet smile of resignation rests upon his manly brow-death approaches clothed in the habiliments of an angel of light-his arrow hath no stinghis form no dread; he bends over his couch, and gently bears him down to the silent mansions of the tomb! The willow gracefully weeps over his silent dust—and the Zephyr sighs forth in melodious strains, " the righteous hath hope in his death."

A. C. B.

#### DR. CLARKE, ON ACTS III: 21.

"Whom the heavens must receive, until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

The above passage is found in Acts iii: 21—and we propose offering a few comments on it. The reader may of course consider it one of those texts where Universalism is at least favoured, and that therefore our comments are all premised. But we intend to give the language of that distinguished believer in endless torment, Dr. Adam Clarke, and ask every one who reads, what is to be thought of such language

from such a source? Surely the truth is so evident, sometimes, that men cannot avoid their decisions in its favor. Here is the comment.

" Now as the word (rendered restitution) is here connected with—which God kath spoken by the mouth of all his holy prophets'-it must mean the accomplishment of all the prophecies and promises contained in the Old Testament relative to the kingdom of Christ upon earth; the whole reign of grace, from the ascension of our Lord till his coming again, for, of all these things have the prophets spoken; and as the grace of the Gospel was intended to destroy the reign of sin, its energetic influence is represented as restoring all things, destroying the bad state, and establishing the good; taking the kingdom out of the hands of sin and satan, and putting it into those of righteousness and truth. This is done in every believing soul; all things are restored to their primitive order; and the peace of God which present all understanding, keeps the heart and mind in the knowledge and love of God. The man loves God with all his heart, soul, mind, and strength, and his neighbour as himself; and thus, of which the holy prophets have spoken since the world began, relative to the salvation of any soul, accomplished in this case; and when such a work becomes universal, as the scriptures seem to intimate that it will, then all things wil be restored in the fullest sense of the term. As therefore the subject here referred to, is that, of which all the prophets, from the beginning have spoken, (and the grand subject of all their declarations was Christ and his work among men.) therefore the words are to be applied to this. and no other meaning. Jesus comes to raise up man from a state of ruin, and restore to him the image of God, as he possessed it at the beginning."

Star and Universalist.

#### RELIGION.

It is truly painful to the feeling and Christian heart, to witness the indifference of people towards the religion of Christ.—'They treat it as though it were a matter of small importance, as though it had no claim upon their attention; no power to elevate their character, no hopes to cheer the desponding and dying. They are unawed by the majesty of its author, unattracted by the splendour with which it was ushered into the world, unaffected by its mercy and compassion; and unconcerned about its warnings of danger.

Such people have never conceived the nature of true felicity. They fancy it consists in vain amusement, in the indulgence of the passions, and in the posession of this world's honors and goods; whereas it consists in religion—in lofty and generous views of God, in a devout reverence for his Son, and, in that firm faith, which opens to the mind, a region of spiritual blessedness and beauty.

O. A. S.

#### HERALD.

#### GENEVA, SATURDAY AUGUST 30, 1834.

#### - SPIRITUAL QUIXOTISM.

"The age of Chivalry is gone," was an exclamation of the eloquent Burke-but shade of the immortal Cervantes! Quixotism is not yet extinct-for even in our retired spot on the terresrestial ball, where the clarion of heralds and menat-arms have never echoed to summon the Tournay's Champions to the lists, there for a smile of their Ladye's Love cause their stern opponents to "bite the dust." Yet we have our tiltings, and by the rood! in a spirit too, that if great words were lances, we guess that our wind-mills would scarce escape the attacks of some imitators of the never-dying Don, and his faithful squire Sancho Panza. Universalism has recently been subjected to an attack of a spiritual enthusiast, in the presence of a few of its supporters, little less chimerical than some of the exploits of the peerless hero of La Mancha. After exhausting a tolerable stock of vituperation and anathemas, he proceeded to illustrate his address by anecdotes, wherein the advocates of our "damnable heresy" have been visited with Supreme vengeance even in this world. "A Universalist, confident of salvation being secured to him, and being a man of calculation, concluded that so many Sabbaths (or idle days) occurring throughout the year, was a great loss of time, and might advantageously be otherwise ordered; he accordingly, from a parcel of land he had just purchased, marked out forty acres, the whole of which he cleared, ploughed, sowed, reaped, and housed the grain therefrom, on the Sundays of the season—but mark the awful result—when he 'good easy man' was solacing himself with his superior acquisitions, and smiling at his neighbors for their supineness; in a moment he was startled by the coming storm, the Almighty director of the vengeful thunder instantly blasted his hopes. The barn and its unhallowed contents were struck with lightning and utterly consumed, leaving in black and smoking characters, another memento of the presumptious wickedness and frailty of man !"

The foregoing relation produced a harrowing effect, but some of the older hearers were not quite satisfied, and requested to know the location of the occurrence, but were refused. We also should like to know, but in the absence of such light, beg leave to remind our young Lecturer, that eloquence however vivid is not logic, and that in illustrating a subject before an audience in our beloved country, there is likely to be persons present who know something about the clearing &c. of an acre of land; moreover that their experience tells them, that there are but fifty-two Sundays in the year, but the exaggeration is too monstrous to be followed up. In conclusion we admonish our Tyro to keep within the range of probability in his illustrations, and particularly to remember, that nothing more surely indicates the weakness of a cause, then its defenders descending to villification and abuse.

#### GENERAL CONVENTION.

The General Convention of Universalists of the United States will commence its annual session at Albany, on the Tuesday Evening preceding the 3d. Wednesday in September next.

#### VERMONT CONVENTION.

The Vermont Universalist State Convention will convene at Barre, Vt. on the second Wednesday of September next.

#### NEW SOCIETY.

A letter received from Clinton, N. C. announces the pleasing intelligence that a Universalist Society has recently been formed at Red Hill, composed of twenty-six members, five females and twenty-one males, denominated the "Red Hill Society of Universalists." The members who compose this infant society, we are informed are of the first respectability.

#### DEDICATIONS AND NEW MEETING-HOUSES.

By a late number of the "Southern Evangelist," we are happy to perceive that two Universalist meeting-houses have lately been erected and dedicated to the purposes of divine worship. The first, at Mount Olympus, was dedicated on the first day of June. Sermon by Br. Willis Atkins. Br. L. F. W. Andrews was present and took part in the services. The second, at Montgomery, was dedicated on the third Sunday in June. Sermon by Br. Andrews, Br. Atkins being present and taking part in the services.

Another dedication of a Universalist church took place at East Cambridge, Mass., on Sunday, 20th ult. Sermon by Br. Whittemore.—Brs. D. D. Smith, T. B. Thayer, L. R. Paige, L. S. Everett and S. Streeter, were present and took parts in the services.

Another Universalist church was dedicated at Watertown Ohio, at the late session of the Washington Ohio Association.

A Universalist society was organized at Centreville, Allegany county, on Saturday, July 5th. Annual meeting to be on the second Saturday in September. Trustees, Nathan Bingham, Ziel Wight and Orin Pell.

#### DEATHS.

By the following note from Br. S. C. Bulkeley, (says the N. Y. Mess. and Phila. Universalist,) the reader will receive the painful intelligence of the very sudden death of that venerable Father in the Ministry of Reconciliation, EDWARD MITCHELL, of this city. His remains were brought to the city on Saturday last, and his funeral attended on Sunday afternoon, from his late residence, 13 Amos-st. by a large concourse of people.

For thirty years or more, Mr. M. has breasted the tide of popular prejudice here, (most of the time entirely alone,) proclaiming the love of God to an erring world, and the final ingathering of all men to holiness and happiness, in Christ their head. He was a zealous and animated preach-

er, and few, whether friends or opposers, could hear him with indifference.

Our denomination owe him much for his long, arduous, and talented labors in the cause, (about elseen years without any pecuniary compensation whatever.) But those labors are now ended, and he has gone, we confidently believe, to enjoy that crown of life and immertality laid up for him in that Divine Master in whom he so especially confided.

We are unable to give particulars of his history or family, but shall be happy to insert any that may be furnished by those acquainted with them. The letter of Brother Bulkely, to which allusion was made, follows:

Ba. Paice-Mine is the melancholy duty to announce to you that Rev. Edward Mitchell, of your city, the friend and companion of John Murray is no more! He breathed his last to-day about 5 o'clock, P. M. He arrived here last Wednesday, and put up at the place where I board, (Mr. H. Hunt's,) and intended to tarry during the warm season. His family were with him. I conversed with him in the forenoon, and for some time after dinner; he appeared unusually cheerful. He retired to his room about 4 o'clock. to rest himself, and in a short time came out into the sitting-room, and placed himself in a chair, and without speaking, fell immediately into a fit, in which he expired in about 15 or 20 minutes. He departed, as it is said he desired to do, suddenly, and without uttering a word or a groan. Peace be to his ashes, and Heaven his eternal home. S. C. BULKELY.

North Salem, Aug. 8, 1834.

In this village, of Cholera, Mr. J. M. Bloom, of New York.

As this announcement may probably cause alarm in the neighbourhood, we beg to assure our readers, that the Medical gentlemen of the village, report it as being in a very healthy state at present. The deceased arrived here from Detroit on Saturday afternoon, suffering under (as he supposed,) bad Diarrea, and put up at the hotel of Mr. Wilson; Medical aid was immediately summoned, but notwithstanding that, and the kind attentions of his host and hostess, he was carried off on Sunday morning at four o'clock. We regret to add, that we understand he has left a wife and family in New York to mourn the bereavement; may our universal Father, the only giver of every good and perfect gift, be their support in this their hour of tribu-

On Monday last, Widow Lydia Browne, of Putnam Co. N. Y., after a short illness, in her 68th year.

#### TO CORRESPONDENTS.

"Truth Seeker" from Penn Yan, is unavoidably postponed until our next.

ERRATA.—In No. 1, page 8, article "Life and the Seasons," 4th stanza, 2d line, for 'limped' read 'limpid'—5th stanza, 3d line, for 'globe' read 'glebe'—6th stanza, 3d line for 'fragment' read 'fragrent'—7th stanza, 4th line, for 'To' read 'Do'—9th stanza, 5th line, for 'desolated' read 'desolate'—10th stanza, 3d line, for 'imperious' read impervious—the two last lines are quoted, but the marks are emitted.

#### POBTBT.



Here let the Muse his sacred treasure bring, And strive the potent power of truth to sing,

#### FIELD FLOWERS.

Flower's of the field, how much ye seem
Man's fraifly to portray,
Blooming so fair in morning's beam,
Passing at eve away;
Teach this, and oh! though brief your reign,
Sweet flowers ye shall not live in vain.

Ge, form a monitory wreathe,
For Youth's unthinking brow;
Go, and to busy manhood breathe
What most he fears to know,
Go strew the path where Age doth tread,
And tell him of the silent dead.

But while to thoughtless ones and gay,
Ye breathe these truths severe,
To those who droop in pale decay
Have ye no word of cheer?
"Oh yes, we weave a double spell,
And death and life betoken well."

Go then, where wrapt in fear and gloom,

Fond hearts and true are sighing,
And deck with emblematic bloom

The pillow of the dying;
And softly speak nor speak in vain,
Of your long sleep and broken chain.

And say that he, who from the dust
Recalls the slumb ring flower,
Will surely visit those who trust
His mercy and his power;
Will mark where sleeps the peaceful clay,
And roll, ere long, the stone away.

[From the Young Ladies' Mirror.] FRIENDSHIP.

Friendship—that soft and soothing name, Again has caught the Poet's eye; Oft prized above the pearl of fame, Or beauties of the starry sky.

There's music in the purling stream,
That winds its way through silken grass;
There's beauty in the sun's bright beam,
That renders gay the merry lass.

But ah! there's music in the tone
Of Friendship's sweet and ardent call,
That hushes every sigh and moan
Within the bosom's lonely hall.

There's beauty in the dark blue eye,
Where Friendship stamps her lovely form;
Transparent as the clear blue sky,
Undimned by passion's howling storm.

Like music on the rolling deep,
Is Friendship's thrilling voice to me; ,
Like damask on the rose's cheek,
I Friendship's arthus beauty see.

HELVETIAN BARD.

#### THE DYING CHILD.

#### BY S. M. CLARKE.

Ah, look thy last, fond mother—
On the beauty of that brow,
For death's cold hand is passing o'er
Its marble stillness now;
Those silken eyelids weighing down
Upon the glazed eye,
Are telling to thy breaking heart,
The lovely one must die.

Yes, mother of the dying one,
The beautiful must go;
The pallid cheek, and fading eye,
And trembling lip of snow,
Are signets from the hand of Death,
When unseen angels come
To bear the young and beautiful
To their own happy home.

That soft white hand within thy own,
May never more entwine
Its arms around the mother's neck,
Like tendrils of the vine—
Those still, cold fingers never more
Along thy forehead fair,
Shall dally with the raven curls
That cluster thickly there.

The finales of its speaking eye—
The music of its mirth—
Shall never more make glad the hearts
Around the parent's hearth;
Then look thy last, fond mother—
Eor the earth shall be above,
And curtain up that sleeping one,
The first born of thy love.

But let thy burning thoughts go forth—
And pray that thou mayst meet

That sinless one, where world's shall bow
Before the judgment seat;
And pray that when the wing of death
Is shadowed on thy brow,
Thy soul may be beside the one
That sleepeth near thee now.

#### ON A SICK CHILD.

Send down thy winged angel, God!

Amidst this night so wild,

And bid him come, where now we watch,

And breathe upon our child.

She lies upon her pillow, pale, And moans within her sleep, Or wakeneth with a patient smile, And striveth not to weep!

How gentle and how good a child She is, we know too well, And dearer to her parents' hearts Than our weak words can tell. We love—we watch throughout the night,
To aid, when need may be;
We hope and have despaired at times,
But now we turn to to Thee!

Send down thy sweet-soul'd angel, God!
Amidst the darkness wild,
And bid him soothe our souls to-night,
And heal our gentle child!

R. C.

#### TO A FRIEND.

When from the soften'd twilight aky,
As fading sunset's hue,
And night's own brightest, fairest star,
Sails through a sea of blue—
When eye's faint holy light is thrown
O'er upland, lawn, and lea,
My heart will often turn to muse,
And fondly think on thes.

When o'er the silent darken'd earth,
Night broods her starry wing,
And waving tree, and gliding stream,
Their lone sweet anthems sing—
When shadowy forms flit fleetly o'er
The dim, the distant hill,
And tender thoughts come pensively,
My heart is with thee still.

When on the stilly air is borne,
The sound of sweet tened bells,
As of a Sabbath's holy calm,
Their loud clear music tells,
When the heart's happy light wing'd thoughts,
Go fosth in earnest prayer,
Then shall thy much lov'd name be breath'd,
And thou remembered there.

M. A. D.

CONSCIENCE is the mirror of our souls, Which represents the errors of our lives In their full shape.——

OLD DRAMA.

PRINTED AND PUBLISHED SEMI-MONTHLY BY
INCLUMNATE PROSCOTTS

#### E. D. KENNICOTT--EDITOR.

#### CONDITIONS.

The Herald will be printed semi-monthly, on good paper, and each number will contain 8 pages quarto, and afforded at the low price of ONE DOLLAR per year if paid in advance: one dollar and fifty cents if not paid within six months, and two dollars at the close of the year. No paper to be discontinued until arrearages are paid, and no subscriptions received for a less term than six months.

Subscribers who have their papers delivered at their houses or places of business, in this village, will be charged 25 cents per year extra.

Any person procuring six subscribers and becoming responsible for the same, shall receive the seventh gratis.

All letters and communications must be reer PAID, or free. Those on business directed to the Publisher, communications to the Editor.

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"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."-St. JOHN.

VOL. L

(#)ENEVA, N. Y. SEPTEMBER 13, 1834.

NO. 7.

#### THE PERACHER.



Let with prevail—base mader is no more; Let reason whine—and error's reign is o'er.

### ORIGINAL SERMON.—No. VI. BY 2. D. RENNICOTT.

But except ye repent, ye shall all likewish per-

Although this passage has frequently been quoted to sustain the sentiment of misery beyond the grave—although it has been reiterated by every votary of eternal wrath, until it has become familiar even to the unlearned head, and untaught tongue; still, from a candid and attentive perusal of its context and the scriptures in general, I am fully convinced that it teaches, nor imports any such doctrine.

A sentiment characterized by such distinguished traits of cruelty, and forced upon the world by such a small degree of evidence, should hold communion with none but the credulous and wild, whose minds ere continually and eternally hankering afer marvellous and incredible stories. If we desire a correct knowledge of the scripures—if we wish to draw from them the ruth, rather than a mere opinion, let us luster around the standard of their perfecion-let us strip ourselves of preconceired opinions—and with the spirit of candor imbuing our bosoms-with the god-like fame of charity warming our souls, let us bask in the rich splendor of that glory, whose brilliant lustre illuminates every page in this volume of eternal truth.

We need not ask then, how are we to have a correct knowledge of the scriptures? for it can be procured in no other way, than by an attentive and close examination of their contents. Can we expect to have a perfect understanding of the Bible, merely by reading carelessly a few detached passages? If this be any one's idea, he may rest assured that he will be shorn of his expectation, and die in hopeless despondency. As well might the historian expect to derive a perfect knowledge of a history by perusing its title-page, or tell the contents of a volume by gazing on its cover. The whole truth is, the only way to

derive a correct representation of the scriptures, is to be familiar with all its contents. Then we shall be able to trace the impress of harmony through every page, and learn that discord and confusion reigns not within the scriptures.

But except ye repent ye shall all like-tvise perish. Now what is the true meaning of this language? Or what is the meaning of the term repentance? I do not ask what is the common received opinion of this phrase. But what is its correct meaning? I know that men have imagined something that they call repentance, and enjoins it upon us by all the glories of heaven, and all the terrors of hell. They teach the necessity of experiencing a certain mysterious, inexplicable change; which their hearers cannot understand, and of which they themselves know nothing. This they are pleased to call repentance—pure genuine repentance, although its votary really be worse than before—although his bosom should boil with the anger of demons; and foam with the fury of hell. But in such repentance I shall never place any confidence—but such repentance needs to be repented of; it is only a cloak for the consummate hypocrite, beneath which to conceal the corruption of his actions, and hide the baseness of his designs.—But what is the scriptural meaning of the term repentance? or what is true repentance? Answer. To forsake evil and pursue good to abandon the practice of iniquity, and to live soberly and godly in this present world. But to a compliance with such a repentance, none should ever attach the glories of a happy immortality, for this would degrade the benevolence of God, and betraying the authenticity of the scriptures. Nor should a non-compliance with this repentance ever be represented as richly deserving the anger of endless perdition. For this would argue that man could secure a future state of happiness by good works, which the word of God disputes; or by a neglect of duty, render himself exposed to the corrosive wretchedness of eternal torments. All this we are conscious is taught at the present day; but still we find that the grand pillar which supports the structure of this opinion, is erected upon a sandy foundation, one that shakes at the might and power of investigation, and crumbles at the echo of eternal truth.-Man possesses not power to alter his eternal destiny. He may bask in the purity of virtue—he may roll in the corruption of sin, yet he cannot effect his eternal welfare. God has secured this upon a basis no hand can crumble—he has built it upon a foundation which neither the purity, nor wickedness of man can destroy, until he shall

wrest from God his dominion, and make him a subaltern to his own impudence.-The import of the scriptures is, that man cannot save himself by his works, and the language of the Bible is that 'by grace ye are saved and not by works, it is not of yourself lest any man should boast, it is the gift of God.' From this, the discerning mind will perceive, that no work of man however good, can secure to him eternal felicity, or render accessible the unfading glories of immortal happiness. No, this must be the free gift of God. If man sincerely repents—if he forsakes evil and pursues good—that men will enjoy present happiness, and be strictly under the influence of a present salvation, without in the least affecting his final and his eternal welfare. And the individual who will not repent of his conduct, and become a votary of virtue, will find himself encircled with present misery, and behold the portentous clouds of wretchedness, clustering around the lustre of his future happiness, without in the least swerving the plans of God from their deep channels, so as to alter the condition of man in a future state of existence. This must be either admitted, or else we must acknowledge that God has no plan as to the future destiny of man, but left the most important part of his creation—namely the soul of man; to drift in the splendor of heaven, or to float on the billows of hell. I consider that man can never alter the plans of God, neither can he render himself miserable or happy in a future state. The pursuit of virtue will yield him present enjoyment, or salvation? and the practice of vice will secure to him the wretchedness of condemnation, (or damnation.) This is my brief opinion of the nature of salvation, and it is entirely drawn from the language of scripture and reason.

'But except ye repent, ye shall all like-wise perish.' What is the true meaning of this language? Can we infer from this passage or its context, that Christ intended to teach those whom he addressed that except they repented of their conduct, they would be made miserable forever? I cannot believe, that there is a rational and sensible being on the broad expanse of creation, free from the ravages of derangement, who would dare venture so near the whirlpool of error, as to snatch from its vortex this incongruous opinion.—In the commencement of the chapter in which this passage is found we read, there were present at that season of the year some that told him of the Gallileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, suppose ye that these Gallileans were sinners above all the Gallileans, because they suffered such

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things? I tell you, Nay: but except ye repent, ye shall all likewise perish. Or those eighteen upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but except ye repent, ye shall all likewise perish.' Now that the doctrine of endless misery is not taught in this passage is evident. Christ informed those whom he addressed that except they repented they should likewise perish. He did not threaten them with endless misery, but gave them to understand that they should perish (unless they repented) in a manner similar to that, in which the Gallileans, or those upon whom the tower in Stloam fell. It must be evident to all that those upon whom the tower fell were never threatened with the dread calamity of endless woe. But they were annoyed merely by a visitation from God, and crushed beneath the ruins of the temple—proving to the world that 'the wicked shall not live out half their days.'

Now all that was even intended to be conveyed by this text was, that except those whom he addressed repented of their conduct, they would likewise be stamped with the impress of retribution. He pointed to the destruction of the Gallileans, and those upon whom the tower fell, as a warning voice to those who remained before him, giving them to understand that the Gallileans and those who were crushed by the tower, were not the wickedest of menthat there were others on the earth, who were as wicked as they were; and even they themselves needed a reformation, and unless they repented, they should perish in a like manner. Not that they should be made to suffer endless misery; but that they should fall, perhaps by some unseen calamity. Such I consider to be the true and the only meaning of this passage.-That man is to be punished for his crimes is true, but that he is to be punished endlessly is false. That temporal judgments, calamities and distress are to befall man on the earth cannot be denied, but that these judgments extend into eternity we entirely disbelieve.

The first transgression was visited with an earthly calamity, and if we trace the annals of creation from that moment to this, we shall learn I apprehend to our satisfaction, that 'the righteous are recompensed in the earth much more than the sinner and the wicked.' When Cain transgressed, he was threatened with a temporal calamity. When Israel rebelled, her wickedness was visited with stripes. The spies that were sent to search the land of Canaan, deviated from pure integrity, and for their conduct were cut down by the sword of death! And so with the people of Jerusalem; they had deafened their ears against the call of virtue and justice—they had trampled on the goodness of heaven—and in the face of the mercies of God—or in defiance of the

to death the prophets—and crucified our Saviour. But what was the consequence of such conduct, which threw that nation into the shades of infamy? Were the Jews threatened with endless misery? Certainly not. Christ addressing himself to the Jews, and bringing before them their perverse wickedness—their stoning the prophets, &c. tells them the consequence of their conduct—'Behold your house is left unto you desolate, and ye shall not see me again until the time comes when ye shall say blessed is he that cometh in the name of the Lord.' Now notwithstanding Christ had measured out to them a judgment unparalleled in the past or present-and never to be equalled in the future, yet he never threatened them with endless perdition, but intimated and taught positively that the time was yet coming when they should exclaim, blessed is he that cometh in the name of the Lord.' That the Jews are to be restored to happiness eventually, is a doctrine no disputation can render void. In fact it is not only the sentiment but the language of scripture. Language, which all must acknowledge to be true, or else own themselves votaries to scepticism. In Rom. xi. 25. 26. 27. 28. 29. 30. 31. 32. it is said— For I would not brethren that ye be ignorant of this mystery, ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, there shall come out of Zion a deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them when I shall take away their sins. As concerning the gospel they are enemies for your sakes: but as touching the election, they are beloved for the father's sakes; for the gifts and callings of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they may also now obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all. If the restoration of the Jews is not plainly predicted in this language, we are conscious that language will fail to do it. If therefore the Jews, who have been the wickedest people in the earth, are to be brought in, and saved in the fulness of time, is it rational to believe that those who are less guilty than the Jews, shall be made to suffer an eternity of torments? We think not! There is too much equity and justice in the ways of God.

The passage under consideration might with propriety be addressed to all wicked people. For unless they abandon the practice of vice—and forsake the labyrinths of iniquity—the fabric that towers in the heavens—or the lightning that plays on the clouds, in a moment may crush us into nothing. The earthquake may swallow us

the earth may cut us down and number us with the congregation of the dead. let me ask is not aware of this solemn truth? Who does not know that righteousness exalteth a nation, but sin is a reproach to any people.' This we can learn from. the annals of time—this we may read in the demonstrations of the present. Mark that nation the summit of whose glory is dyed in the blood of man—and you will behold a nation whose peace and tranquility is short. This is proved in all sections of the globe -where humanity has placed her foot or civilization has left a trace.

All mankind have deviated from right more or less, and consequently the voice of heaven speaks to all, and enforces upon them the necessity of repentance. Not that repentance which makes man a hypocrite, or which consists in a mere profession-but a repentance which is distinguished and characterized by penitence and reform. This is a repentance pure and unfeigned—it is something that will not confine itself to a mere profession, but will extend its heavenly influence into the wretched condition, to their benefit and melioration!! Such a repentance is taught. and enforced upon man in the scriptures, but a repentance over ill laid schemes, blasted in the bud of iniquity, appears to be a mere sorrow not for crime, or bad conduct, but for detection. Such a repentance needs to be repented of, and is looked upon: by our Heavenly Father with disapprobation. Now it is true, that those individuals who make this profession—who pretend to this repentance notwithstanding they may consider themselves very righteous, are no more, if as much righteous as many others; and to them the text speaks in echoes from Sinai, 'except ye repent ye shall all likewise perish.' That is as many other wicked people have perished. That this is the meaning of the passage is plain and evident to all who are familiar with its contex. Dr. Clarke remarking upon the 4th verse, says—' Do ye who live in Jerusalem, and who consider yourselves peculiarly attached to the law, and under the strongest obligations to obey it, do ye think that these Gallileans were more heathenish than the rest of the Gallileans because they suffered these things? No it was not on this account that they perished; both these cases exhibit a specimen of the manner in which ye shall all perish if ye do not speedily repent and turn to God.' This is the opinion of Dr. Clarke, and it appears to be rational. Temporal calamity is always attendant on an evil course of conduct, but the wild threatenings of eternal wrath. seems repugnant to reason—to well founded opinions and to scripture.

'Ye shall all likewise perish.' Upon this Dr. Clarke judiciously remarks, that they should perish in a like way in the same manner. And he still further adds, 'this prediction of our Lord's was literally threatenings of his retribution, they stoned up—or the pestilence that walks abroad in fulfilled. When the city was taken by the

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Romans, multitudes of priests &c. who were going on with the sacrifices, were slain, and their blood mingled with the blood of their victims; and multitudes were buried under the ruins of the walls of houses and temples.' Here the unprejudiced mind can discover the pure meaning of this passage, and be convinced that it had no reforence to eternity; and that the punishment threatened upon those who would not repent, was nothing more nor less than temporal calamity; similar to that which befel the Gallileans, and those upon whom the tower in Silcam fell! If we are to take language as meaning any thing, we consider this to be its true meaning. I am however, by no means ignerant that a contrary opinion is advanced by many; yet not by those whose minds have felt the influence of profound science and education. There is no intimation given that the language has reference to a future state; and the fact that Christ while addressing himself to them, pointed them to temporal calamities attendant on the wicked, and gave them to understand that a speedy reformation was requisite for them, in order to escape a like or similar calamity, is sufficient to establish this. As much as our Lord and Saviour desired the refermation of mankind—he never threatened them with the dreadfulness of ceaseless suffering. Like the elo-quent Paul he arrayed the temporal calamities before the wiched, he pointed them to the walking pestilence—to the rumbling earthquake—and to the fiery tempest descending upon the glory and grandeur, yet perverseness of Sodom-and to other catastrophes which are ever the offspring of a wicked and infamous career; but to the dark billows of eternal death-to the angry ocean of infinite cruelty-he never directed the eyes or minds of men in order to bring them to repentance. And what does this prove? Answer. It proves that the sentiment of endless misery is not tought nor supported by the scriptures; and it also proves that primitive christians and apostles, were fully confirmed in the belief that the 'goodness of God leadeth sinners to repentance,' and not a sentiment of infinite cruelty.

And in conclusion I would say-Brethren and friends, in this passage of scripture which thousands have imagined teaches the doctrine of infinite cruelty, we find full evidence to convince us that there is no such thing as endless punishment, inasmuch as man is punished for his crimes on the earth. This is the doctrine in which we believe, and it is the sentiment of the acriptures. May the giver of all good teach us to receive the admenition found within the text, that we may be led to unfeigned repentance—live in peace through the influence of religion die happy, and awake in the resurrection to blins and immostality. Amen.

MINUTES OF THE CHAUTAUQUE AS-SOCIATION OF UNIVERSALISTS,

FOR THE YEAR 1884.

The Chautauque Association of Universalists convened, according to previous appointment, at Westfield, Chautauque Co. N. Y. on Wednesday August 20, and having united in prayer with Br. C. Morton, proceeded to organize Council by choosing Brs. C. Morton, Moderater, W. E. Manley, Clerk, and E. D. Kennicott, assistant Clerk.

 Appointed Brs. N. Stacy, J. E. Holmes and S. Northum, a committee to arrange public services.

2. Received and read letters from soci-

eties in this body.

8. Whereas this Association has no constitution or definite powers, therefore Resolved, That Brs. N. Stacy; C. Hammond and J. E. Holmes, be a committee to prepare such constitution.

4. Approinted Brs. R. Tomlinson, R. Eldred and E. Beals, a committee towe-ceive requests for followship and ordination.

5. The committee chosen to draft a constitution presented the same, which was read, and unanimously adopted.

6. Appointed Brs. N. Stacy, R. Eldred and R. Green, a committee of discipline

for the coming year.

The committee chosen for that purpose, reported in favor of granting fellowship and ordination to Br. J. Todd.

S. Appointed Brs. J. E. Holmes and W. E. Manley, (ministers,) and Brs. S. Holmes and R. Eldred, (laymen,) delegates to attend the State Convention to be holden at Cooperstown, the last Wednesday and Thursday of May next. Brs. L. H. Pitcher and D. Allen, substitutes for the lay delegates.

9. Appointed Br. W. E. Manley, Standing Clerk for the ensuing year.

 Appointed a Conference to be holden at Warren, Pa. on the third Wednesday and Thursday in October next.

11. Whereas the delegates from the different societies in Council assembled, request that some measures be adopted to establish a circuit preaching umongst them, for the purpose of more effectually disseminating truth and advancing the cause of our Redeemer—Therefore.

Resolved. That Br. W. E. Manley visit such places as he may think proper, within the boundaries of this Association, to ascertain the ability of our brethren to sustain preaching; and to report the result of his inquiries at the Conference to be held at Warren:—And also, that our brethren in the different places which Br. Manley shall visit, be requested to remunerate him for his services while thus employed; and assist him, as far as practicable, in his inquiries.

19: Resolved. That the Standing Clerk prepare the minutes of this Association for publication.

13. Adjourned to meet at Lodi, Cattar-

augus county, N. Y. on the fourth Wednesday in August, 1835.

C. Morton, Moderator.

W. E. Manley, Clerk.

E. D. Kennicott, Assistant Clerk.

During the Association which continued two days, sermons were delivered by the following brethren:—E. D. Kennicott, W. E. Manley, R. Tomlinson, C. Hammond, A. Bond, Jr. and N. Stacy.

The services at Br. J. Todd's ordination, were as follows:—Introductory prayer, by Br. E. Beals. Sermon by Br. N. Stacy; text Rom. i: 14. Ordaining prayer, by Br. C. Morton. Charge, Br. C. Hammond. Right hand of fellowship, by Br. R. Tomlinson. Concluding prayer and benediction, by B. A. Bond, Jr.

The above named, together with Br. J. E. Holmes, who is located at Westfield, were the ministering brethren present.

The following were the delegates present: Chautauque county, N. Y.—Brs. S. Northum, Westfield; S. Parsons and G. B. Holbrook, Ripley; D. Jeffard, A. Perkins and I. Pratt, Chautauque; R. Green and J. Eames, Carrol; B. Sprague, D. M. Donald and S. A. Donforth, Pomfret; S. Holmes and R. Eldred, Hanover and Sheridan; A. Sprague, Northville.

Cattaraugus county, N. Y.—Brs. L. H. Pitcher, L. Torrence and L. Averill, Lodi; Brs. L. Vinton and B. P. Mason, Mansfield; G. N. Harper, Ashford.

Eric county, Pa.—Brs. J. Parker and C. E. Webster, Eric.

Warren county, Pa.—Brs. S. W. Sayles, Warren; J. Monroe, S. S. Raymond and S. Poor, Columbus.

Crawford county, Pa.—Brs. H. Goodrich, W Fowler, E. Shelmadine and N. H. Stacy, Oil Creek.

During the meeting, both in Council and in the services of the sanctuary, the utmost harmony and good will prevailed, and every thing appeared to be done "decently and in order," and, we trust, to the advancement of the cause of truth. It seemed, indeed, to be a "time of refreshing from the presence of the Lord." On both days, the weather was uncommonly pleasant, the travelling good, and the house filled to overflowing, and the most profound attention observed during all the services.

To the brethren in the ministry, whose services we enjoyed, some of whom came from a great distance to offer their assistance—to the delegates, for their punctual attendance and their council—to the Episcopalian society, for their kindness in opening their house for our accommodation—to the choir, for their excellence in performance—to the people generally, for their attendance and Christian attention—and to the brethren and friends in Westfield, for their hospitalities, we desire to tender our hearty thanks. Especially we would be gratoful to our heavenly Father, the primary source of every good and perfect gift, for the propitious smiles of his providence during our happy inceting.

May the God of all grace bless this effort to the advancement of the cause of Zion, in this part of his earthly vineyard; and may the triumphs of truth be extended till the knowledge of the Lord shall fill the whole earth, and all men see and enjoy the salvation of God.

W. E. M.

Precienta, August 23, 1834. Mag. & Adv.

[Written for the Herald of Truth.]

Mr. Editor.—It would be well for mankind if they could see, and properly appreciate, the superiority of moral actions over the mere belief of certain mysterious points of religious faith. In these degenerate times, the man whose opinions are in accordance with the improbable dogmus of some peculiar code of religious belief, is generally esteemed of a better moral nature, than he whose professions are of a more liberal cast, but whose actions are nevertheless based on the inexorable axioms of right and wrong. I am decidedly opposed to all hypocrisy, whether it be in religious opinions, or in the ordinary transactions of life; and the man who profeses to believe in a state of punishment hereafter, at the same time disregarding the common principles of good fellowship and and honesty in this life, is in my view, no better than a hypocrite. For more exalted does he rank in my estimation, who professes little; who gazes into religious belief as beyond his comprehension, and yet whose whole course of life is consistent, upright, and honest. There are far more religious hypocrites than those of any other cast. I do not refer exclusively to those who are professed members of our churches, but to those who utter opprobious epithets against, and denounce men who dil fer with them on doctrinal points; those, who look one who is sceptical upon all that is given in holy writ, as upon a hardened singer. I say, there are many pretended believers in the truths of the gospel, who at heart, are arrant hypocrites; men who profess to have faith in christianity, yet whose conduct in life is in direct violation of its precepts. Can such therefore, for a moment hold comparison in point of estimable qualities, with those whose entire history is distinguished by moral actions, rather than a belief in the dogmas of a religious sect? I think not, and whilst giving utterance to this opinion, I would not derogate in the most remote degree, from the merits of true believers, those who not only place implicit faith in the truths of divine revelation, but who also act, so far as they can, in accordance with the principles there inculcated. Amicus.

Geneva, September 1834.

[Written for the Herald of Truth.] TOLERANCE. No. II.

After having thought ripely upon the consistency, the justice and christian charity shown us, by all those who condemn our creed and pronounce to the world our being the proclaimers of the devil's doctrine. and examined the true worth of such an accusation, we declare it to be a ridiculous contemptible, metaphysical phrase, devoid even of common sense, of reason, and of a shadow of truth. The accusation is strong, and may excite some warm feelings Lin accordance with the true inteletions of

in the breast of our embittered foe, but when we will prove in our next, " that the existence of a devil is in direct opposition with the attributes of God the Almighty, the All-benevolent our Greater and Ruh Then will our readers clearly understand, that such an accusation is idefact but a pure phrase, devoid of common sense and of truth.

We will nevertheless here admit for one moment, the existence of such a devil as they depaint him, we will also admit the gravity and truth of their accusation, and thus shall use their own weapons to beat them easily, if they are not too ebstinate and blind to listen to the evidence of light and reason. We will now prove clearly to every importial reader, " that we are rather fully entitled to accuse our adversaries, as being the true proclaimers of the detil's doctrine.

Let us first give a clear definition of the gh dectiny of man, and to what end-our Greater has put us into this world. When man was first created, God placed him upon earth, with every thing which this world firmished to minister to his gratification and happiness; and with but one restriction, the infringement of which, was to cause him to neturn to the state from whence he was taken, 'Of the trise of knowledge of good and evil thou whalf not eat of it, for in the day thint thou eatest thereof, thos shalt surely die. The boul phat sinneth, it shall surely de. Now say our adversaries, this is the sentence from which Christ was to save the world. 'And is there one word in the law, the paralty, or the sentence, which can possibly be sonstruct everlatting and sudless death or panishment? Is there a syllable which implies any such thing? No sir, in the old Testament there is not the noist distant hint or implication of the kind. God forbid there should be; for if there were, not all the beautiful works of nature, nor all that is contained in the sevealed word of the Almighty, could possibly persuade us that that word was truth; for our Creater in that same word of truth has assured us, that before this sentence was executed or passed, before the law was given, before Adam was created, he had himself determined that this death should not be endless, but that he would re-create man to im mortality, glory and happiness! If therefore, there s one syllable under the dispensation of the law, which implies that the punishment of the law-which implies that the punishment of sin shall be endless, it impuges the truth of the Alminhty.

As this axiom is in perfect accordance with the attributes generally given to the Almighty who has created us men equal in rights, in free will; given us reason and judgment in order to enjoy the blessings of this world, and to prepare us for a future, a better life in proportion of our virtues, doeds and intrinsic worth, as this axiom is

God, how should he suffer that we Universalists, men and creatures like our accurars. although of different creed, should be condemned to eternal punishment in preference to our follow creatures?--- And--for what? Not for having sinned in the eyes of God who never has prescribed any of us to follow blindly any creed in particular, not for having committed any evime against the laws of our country, --- No six---we are coudemand to eternal punishment, simply for dissenting in some points of religious controversy-words and plasses not yet clearly defined and soundly explained. The ideatical proof of this our latter assertism, laye in the many hundred different editions, translations, commentaries, and interpretations of the Bible. Can these obscure inquisitors prove: to us clearly and without using any of these metaphysical placace which dazzle the eyes without giving them light, can they prove and convince us: we say, in which of these hunthreds of Bibles the Universalist's shall be positively and strengthy damped and rousted in heli!"

These men consequently ususp in their atvogant foolishmens, the power and wisdom of God, and proclaim in His name, a sentence which impages the lenity, the benevolence, and the intentions of the Almighty towards oil manhinth 🗀 🔻

The plain truth is; these persocutors are induced to condemn us in accertance of their selash and limitted intelerant views. Hiere: appears one hom of the picture of their davil. They say of this field, the is a selfish mentsterd—Show they set plainty their foolish selfishness in placing thenselves in charitable contplated by in hoaven, whilst we must be precip without mercy into the abysees of hall h

We wish candidly speeding, that then who have condemned us, and we hope their mimber may be small, read this our article and may retract. We express this wish not at all for our sake-we are as certain as they to be placed after death, each one at the place in heaven as our persecutors. and perhaps higher than they we wish only in future they may be more tolerant, more just for their own sake, and the sake of mankind in general, which prescribes mutual love, assistance and indulgence towards our fellow creatures.

The second horn shall soon appear. It is visible through the great anxiety to attract to their congregation as many believers to their creed as they utterly can obtain, it increases their income, it furnis their kitchen, cellar and table, with that plenty, which God has so bountifully spread over all his creatures. Fearing now that too many of their congregations might prefor our creed, in finding by comparison this one far superior to theirs, and be inclined to join the Universalists Church, they prefor to condemn us as quick as possible in order to intimidate those who might be inclined to pass over to us. This feer induces them to be unjust, ridiculous and intol-

erant, when they should have tried first by sound and hinding argument, to ettach us eir sect byn. clear and lucid conviction the superiority of their cood. But me able to satisfy us, they should at least leave ne to worship God after the dictates of our own ceascience and conviction, as every ightened and impastial man has a sight se expect from his follow-citizen, and in perfect accordance of the laws of God and the constitution. .. Unhappily for themselves then; follow mone of these gelilen procepts, dut dispatch us as a syranti would do his slaves, and condemn us in the midst of health, vigot, happiness and the blessings of our earthly career to an eterand doom, to ever lasting suffering.

What shall we say of such men! What arguments can we not against them? With what arms can we defend us. We shall say, we shall do nothing but pity their revings and act an disservations or tolerant maderate men superior to their clamors, in hoping and tousing it God Almighty, he may inspite them with some rays of balmy thine which may enlighten their reason and enlarge their too limited brains. They are to be treated as madmen, hypocrites or incamente devils, and not as christianis whose sterbdand first duty areacribes indulgence, love; climity, and tolerance towards every one, even against the most perverted sin-THE ! IN ! I'V J. G. 100 11

· Such men are nothing more or less than see selfish harsew minded beings. Their aven and their hell is in and with them and they terment themselves and tethers very gratuitously los Their destrine sars clearly that the devil does exactly as they He watches with his eyes of fire over the hellish concerns of his subterranean regions, like themselves over their earthly interests. Both disregard totally the tor ments inflicted upon mankind during their earthly career, and upon their souls when once our bodies are reduced to dust! Both have selfish, views, both prefer their welfare to any thing else.

We have presented yet but two horns, we must now introduce the beautiful clubfoot andtail as the most characteristic signs of their accomplished picture of what they call the droil. This accomplished gentlemen is deaf against the agonies and pitiful cries of the poor souls when he siezes and fixes them upon the glowing roast? His eyes sparkle brighter, his tail moves like a cat's tail, when playing with a poor mouse! So acts exactly the blind and furious persecuter of our faith, he is deaf to all representation, he shuts his eyes and closes his ears against reason and argument, he conemps to eternal punishment all those who while or at least profess not to think and Mik as they do. As it is easier to consouth than to courines, so is it easier to. reast a soul than to stant if the proper time to recentance and tenendment.

But Sir, this is not all: the devil is sutissied with reacting our poor souls, while I one off who love their children, and ere from to I the lake in a few days apprecards in perfect

the other surpettees him in cruelty. Not estisfied to condemn our souls to storm! roasting, these persecutors townest, so calded unbeliever's bodies, and search to ruin very often security their earthly career by a thousand winding and dark means. and try to reduce him to misery and despair, without that its victim can trace the source of this inflamous criminal deed! How many hundred examples could be given of these inquisitorial and dark proposedings.

- Who new of both acts fairer, such an Inspectation persecutor, or his commide the devil. The first sets under the mask of piety and fervent religious protestations of faith, like a robber kid behind a bush; a wanderer passes featless and in security; the rubber perceiving his being well provided with pistols and sword, lets him pass quietly, and shoots him from behind. Thus acts the persecutor, he rains a dissenter by gradual definaction, slander and malicious insinuations in his absence and behind him, and kills him here white living in his earthly career, and after his death he sends his soul to bell!

What some shall we give to such an infernal document . I may ask any imparted man possessing but a sound unprejudiced unind and commots sense, to answer my cruestion: who he thinks is professing the devil's dectrine, the former our personnes. er we Universalists. We have never concleaning any human being for religious opinious, we are sociable, polite, attentive unassenting and telerant. We persuade nobody to joils our congregation, we prevent movem from teaving us, and far less do we condensa any one who differe from our faith. We blees, exsist, and respect every honesi industrious and percoable fellow citizen of whatever creed he may be.

Meanwhile we heartly wish that our well-meant advice may fractify and open their too near sighted eyes, and their too prejudiced minds towards tolerant and christian-like charitable sentiments : and in this conviction we have they may not more condens us to eternal reasting! Amen-

G. L. G.

Utica, Sept. 18, 1884.

VALUABLE MEDICINE. THE LIFE PRESERVING CORDIAL,

A CERTAIN CURE FOR DIARRHOLA, DYSENTERY AND PREVENTIVE OF INDIAN CHOLERA.

This valuable Medicine, first introduced to the public in Geneva, Ontario County, in 1831, is now of established reputation there and in its vicinity, several hundred adults and children having been cured by it, many of them after the etmost skill of attending physicians had been exhausted. The diseases which anauelly take off so many infants and not a few adults are now conquered by a semedy pleasant to the taste, and he certhin in its result, as the action of water upon fire. It' is now within the reach of every

act according to their own impressions, are carnestly recommended to make a trial of this incotimable medicine, relying on it alone, and conforming to the directions which accompany each bottle, no one so doing will be disappointed. It is sold by the proprietor and numerous agents, in bottles at 25 and 50 cents each.

#### To the Boltor of the Heraid of Bruth.

Ma. Editor-I have the pleasure of communicating to the public some further evidences of the efficacy of the "Life Preserving Cordial," as a certain cure for diarhosa and dysentery, and what, at the present time is far more important, for the Asiatic Cholera, in its incipient stages,-The following is extracted from a letter dated August 29, received from Buffalo.

" Dear Sir-Your Life Preserving Cordial is becoming favorably known in this city. - All who have used it, having the premonitory symtoms of Cholera, wern generally immediately relieved. You will please send me, by stage, from four to six dozen bottles; I have now on hand twenty bottles; should the medicine continue in as much demand as for the last week, these will all be gone before those now ordered can arrive."

The following, received from Rochester, under deter of the 27th, and 20th, ultime:

"There is now frequent inquiries for that Life Preserving Cordial; these who have used it, speak in high torms of its efficier; and I have little doubt but that it will do well when more known."

From the same, ditted 50th :-

" I wish you would forward mis immediately h few dozen bother of the L. P. Cordisk as I fear I shall be out; also send me, as soon as ploutible, six bexus containing three duzen each ; the article is beginning to go rapidly, and where used, is highly approved of. Mr. T. of this city, said to me to-day, that it had performed such cures in his family, that he considered it his duty to the public to make it known."

From the Agents at Albany, Aug. 30th.

" Our supply of your medicine, ' The Life Preserving Cordial,' is nearly exhausted-Sales are very good, and it is fast growing into repute with us. You had better send us 12 doz. more immediately."

To the above I could add several very interesting cases of persons here and in this vicinity, instantly relieved from Diarrhea, &c. within the last week, one of which only will be noticed, as follows.-A lady from New York arrived in this village about a fortnight since, extremely debilitated from long continued Diarrhea, and suffering from other symptoms of approaching Cholera. A physician was employed, but his art could not relieve her-a few days practice in the regular way, was sufficient to reduce her to the verge of human existence, at this moment, when her friends apprehended that she could not linger many hours in life. A gantleman of this village procured for her a bottle of the L. P. Cordial, which had its usual benign effect.

The lady pursued her journey to the head of

health! For the truth of the facts here stated, reference is made to Mr. I. Prescott, Merchant, of this village.

P. BOURS.

Proprietor of the L. P. Cordial.

Geneva, Sept. 9th. 1834.

#### BABYLON.

The capital of Assyria, eccupied a deep and fertile soil, and was surrounded by massy walls. Their magnitude is shown by the fact, that in height they reached 350 feet, in breadth 87 feet, and embraced a circumference of 60 miles. The city was in the form of a square, the wall on each side, built of brick, extending fifteen miles; -on the outside the whole was enclosed by a large ditch filled with water. Each side of the wall was furnished with twenty-five gates made out of solid brass, and between every two gates three towers were erected. Four additional towers guarded the corners, and between the next gate, on either side, and each of the corners, were three other towers, all of them ten feet higher than the walls. From the twenty-five gates in each side of the square, an equal number of streets passed in straight lines to the correspondent gates, thus making the whole number of streets fifty, each fifteen miles long; of which twenty-five went in one direction, and the remainder in another, crossing each other at right angles. There were also four smaller streets built only on one side, the wall being on the other; these latter passed round the four walls of the city; and were each of them two hundred feet wide. By the streets crossing each other, the whole ground plot was divided into 676 squares, each being two and a quarter miles in circumference. Around these squares the houses were placed, but not contiguous, there being empty spaces between them; they were commonly carried three or four atories high, and decorated with every discription of ornament. The centre of each square was appropriated to yards and gardens, which occupied near half of the ground. — Herod. lib. 1. Diod. Sie. lib. 1. A branch of the Euphrates ran through the city, coming in on the north, ond going out on the south side. On each bank of the river, a high wall of brick was built; in those walls opposite every street leading to the river, were gates of brass, and from them descents to the water. The gates were uniformly shut at night. The bridge that crossed the river was not inferior to the other architecture, being three quarters of a mile in length, and 30 feet in breadth. The arches were composed of large stones, fastened together with chains of iron, and molten lead. Before the bridge was commenced, the workmen were compelled to divert the course of the river, to lay its channel

At the ends of the bridge were two palinto it, by religious devotees, much greater aces, which communicated by the intervenment the grandeur of the princes of this

tion of a vault, built under the river when it was dry. The old palace was in circumference, three and three quarter miles, and the new seven and a half. This last was surrounded with three walls, one within another, with a space between them. walls were adorned with a variety of carved works, representing different animals, forming an excellent resemblance to the natural objects. The hanging gardens of Babylon, are celebrated in ancient story as among the curiosities of the world. They contained a square of 400 feet, on every side, and were raised into the air, in the manner of several large terraces. The whole pile was supported by immense arches built one over the other, and strengthened by a wall of 22 feet thick, which passed around on every side. On the top of the arch was first laid large flat stones, 16 feet thick and four broad, and on these were placed reeds mixed with bitumen, over which were laid two rows of bricks cemented together by plaister, and then on these were put thick sheets of lead, on which in turn, was strew-ed the mould of the garden. The earth was deep enough to afford room for the roots of the largest trees, which grew luxuriently. In the upper terrace there was an engine by which water was drawn up out of the river, for the purpose of irrigating the garden. In the space between the arches, there was a set of large and splendid rooms, that added much to the elegance of this strucure.

The temple of Belus is another evidence of the grandour of this city. It had a tower in the middle, which at the bottom was half a mile square, and a furlong high : on this foundation eight towers aros,e one above another, each being less than the for-mer—hence the whole had the form of a pyramid. The stairs leading to the top went up on the outside, and in the different stories were many large rooms with arched roofs, supported on pillars. The wealth of the temple in in statues, tables, censers, cups, and other sacred vessels, all of massive gold, was indeed great. There was one image of 40 feet high, which weighed 1000 Babylonish talents. According to Diodorus Siculus, the sum of its riches amounted to 6300 talents of gold, The attic talent being one-sixth less than the Babylonish, there would be 7850 attic talents of gold. Now, 7350 attic talents of silver is worth 2,100,000 l sterling. The proportion between gold and silver, among the ancients, was ten to one; therefore, 7350 attic talents of gold amounted to 21,-000,000 l sterling, which is about \$91,000,-000. Fom this it appears that Babylon was a city celebrated not only for its size, but for the great wealth accumulated within its walls, and numerous ingenious mechanical contrivances by which it astonished the world. If a single temple was so renowned for the immense riches poured into it, by religious devotees, much greater

proud city have been. So claborate were her monarche and great men in their luxury, that 'Babylon' seeins to have become proverbial, as indicative of nations who had sunk themselves in every manner of sensuality and vice, that could be derived from the free enjoyment of voluptuous pleasures. The excesses committed by a people whose garners were filled, whose imaginations were corrupted by a false glory, and who, in the pride of their hearts, confessed that riches were their trust, soon made them a fitting example for the surrounding nations. Hence, the figurative apocalypse of John, the degeneracy of Rome, and her blasphemous idolatry, are set forth in glowing language as represented by the ancient Babylon. A woman is described, arrayed in purple and scarlet, and adorned with precious stones and pearls, having the inscri tion on her forehead, Mystery Babylon the great, the mother of harlots and abominations of the earth. Afterwards referring to the destruction of this magnificent city, the same writer continues his description. The merchants of the earth shall mourn over her, for no man buyeth the merchandize any more; the merchandize of gold and silver, and precious stones, and o' pearls, and fine linen, and purple, and silk, and scarlet, and all thyme wood, and all manner of vessels of ivory, and all manner of most precious wood, and of brass, and iron, and marble, and every possible variety of edors and huxuries.'-The whole narrative conveys to the reader a lively pic ture of the greatness of this emporium o the world.—Rev. chap. xviii.

Christ. Int.

#### IMAGINERS OF EVIL.

Who, imagines evil? Would not the infliction of unending misery be an evil? It cannot be considered otherwise by any reasonable mind. Then what must we think of those who advocate the doctrine i Where do you learn that it is ever threatened? It is not threatened in the oracles of God; it is not there taught;—this is assertion on my part, but the inspired writings speak for themselves. To the law then and the testimony; and if it is found, as it certainly is, that they do not teach it, but entirely the reverse of an infliction so cruel; then it is the creature of imagination, and the evil of it, is not to be questioned. Therefore those who imagine it, imagine evil-and we read, Prov. vii. 20. ceit is in the heart of them, that imagine

MRS. CHAPONE, was once asked why she was always so nunctual in being at church before the commencement of the services; 'because,' she replied, 'it is a part of my religion not to disturb the devetions of others,'

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#### HERALD.

GENEVA, SATURDAY SEPT. 13, 1834.

"THE WAY OF THE TRANSGRESSOR IS HARD."

. This is the declaration of the scriptures; and if it be true, I would ask candidly, why is it asserted that there is no punishment for crime in the present world? If it be true, that the way of the transgressor is now hard, it cannot be true that sin is sweet, as frequently represented by some, and its practice conducive of present bliss and enjoyment. Notwithstanding it is in direct opposition to the firm belief and frequent representations of our opponents; I am persuaded that a virtuous career and course of conduct, will ever be characterized by the fruits of peace and enjoyment; and even in the dark hour of apparent affliction, will diffuse a holy tranquility throughout the mind. "The way of the transgressor is hard." This is as much as to say, "the transgressor's way is a way of wretchedness and unpleasantness in the present world; but the way of the virtuous is strown with flowers, and bordered with the fruits of happiness." All this we think is obviously conveyed in the above passage. Now would it not be well for men to teach their fellow beings that there was punishment for sin and transgression in this world—that there is a God who "judgeth in the earth," who "will render to every man according to his work," and "who will by no means clear the guilty?" Let this once be taught plainly to all men, and we apprehend that a glorious reformation would perwade the earth. The incongruous opinion that Christ came to save men from just punishment, would be considered erroneous, and as accusing our Saviour of injustice, because he stayed the arm of justice, and permitted the guilty to go unpunished. The impeachless language of heaven is "the way of the transgressor is hard," and the reiteration of every day's experience, bears testimony to the same truth.

#### LUNE XIII: 5.

"But except ye repent, ye shall all'likewise per-

An individual in Penn-Yan, wishing an exlanation of this passage, writes as follows:

Ma. Kennicott—From the motioes of your saper and the frequent quotations of the Bible, I should suppose you to be a believer in the princises of the Bible. With this premise I will therefore usk you to give me instruction upon a passage of scripture found in St. Luke xiii. 3. "Except ye repent ye shall all likewise perish."

Yours, &c. TRUTH SERRER.

. We have endeavored to satisfy a "Truth Seeker," and he will find our views upon this and the 5th verse (whose meaning is the same) in the sermon of this number, to which we would refer him.

#### AUTODOXY.

We observe that Brs. Skinner and Drew in their respective papers, have manifested their disapprobation in applying the term orthodoxy to those who generally arrogate that property to themselves, and recommend as more appropriate the term autodoxy, with which we heartily agree. Br. Drew, of the Intelligencer, writes as follows:

"Some of our friends have inquired to know why we write autodoxy instead of orthodoxy. The reason is plain—because it is a more proper word as applied to the limitarian sects of the day. Do we believe they are really orthodox? No. indued! Then we will not call them so. We wish to call things by their right names. Orthodoxy signifies, sound in the true faith; autodoxy, sound in one's own opinion—a pretension to exclusive soundness in faith. It is therefore a more proper word to apply to the limitarians, than orthodoxy. We shall therefore continue to use it. Some have queried whether we did not, by the use of this word, mean something disrespectful, and to apply it as a nickname. Most certainly not. We hope all will understand we have adopted the use of the word soberly, and from conviction that it is proper, without any intentions of disrespect towards those whom we designate

#### RELIGIOUS INTELLIGENCE.

Convention.—The General Convention of the United States will meet at Albany, N. Y. on the third Wednesday and Thursday the 17th. and 18th. of September inst.

THE Connecticut State Convention of Universalists will hold its annual Session at New London, on Wednesday and Thursday the 8th. and 9th. of October next.

THE Cayuga Association will meet at Hartford, (Virgil South Settlement,) on the fourth Wednesday and Thursday in September.

THE Genesee Association will meet at Bath, Steuben County, on the second Wednesday and Thursday in October.

THE New Pensylvania Association will be held and organized at Sheshequin; Bradford co. on the first Wednesday, and Thursday in Octoher.

THE EDITOR will preach at the Ridge at Oaks Corners, on Sunday the 21st, inst. at 3 o'clock, P. M.

#### MARRIED.

At Catlin, on the 31st. ult. Mr. Baseter Gilbert, of Reading, to Miss Almeda Thompson, of the fermer place.

At Le Roy, on the 3d. inst. by Rev. Mr. Metcalf, George Danforth, Esq. of Ovid, to Miss M. B. Foster, daughter of Daniel Foster, Esq. of Le Roy.

On the 4th. inst. by Rev. E. Everit, Mr. W. them to exclaim, "the Lord giveth and the Lord T. Dale of Romulus, to Mrs. B. M'Clure of taketh away, and blessed be the name of the Hector.

E. D. K.

At Seneca Falls, on the 7th inst. by E. D. Kennicott, Mr. George Stecker, to Miss Anna Grotts.

#### DEATHS.

In Gorham, on the 10th ultimo, Mr. Joshua Drake, formerly of Genoa, Cayuga county, aged 40.

In Detroit, on the 21st. ult. Mrs. Philena Hastings, wife of E. P. Hastings, Esq. aged 40. Mrs. H. was a native of Massachusets, and resided several years in this village.

In Benton, on the 26th. ult. Miss Caroline Barnes, in the 16th. year of her age; youngest daughter of Mr. J. Barnes.

In Havana, on the 30th. ult. from the rupture of a blood vessel, Mrs. Nancy Wiers, aged 32 years.

In this town, on the 4th. inst. at the house of her father, Philo Bronson, Esq. Mrs. Marcia Richardson, wife of Rev. I. Richardson, of Pittsford, Monroe Co. aged 29 years.

#### OBITUARY.

It is with feelings of sorrow and deep regret, that we are called to announce the death of our much loved Friend, Rev. W. I. REESE, Pastor of the Universalist Church In Buffalo, who died at his residence last Saturday. That benevolent man-that practical christian-that whole-soul philanthropist, is no more But a few days previous to his death, the writer of this, was at his house, and spent several days with him.-At this time the cholera was raging to a destructive extent in the city, and it was truly a heavenly sight, to witness the assiduity of this virtuous man, in assisting the sick, and lending all the aid in his power, to comfort and console the afflicted. When a new case of sickness was announced, he stopped not to inquire whether it was his friend or foc-but his first question was, " can F be of any help to that individual? Can I do any thing to mitigate his misery, or alleviate his pains?" This was his inquiry; and if he could assist in any way he was ever ready to do it.-He was emphatically the widew and the orphan's friend, and a consolation and help to the distresed. It mattered not whether within the splendid parlor or lowly cottage, the cry of distress was heard, wherever is articulated he rushed a second "Howard" to its alleviation. But now he s no more! His form has vanished before the rude destroyer-his aloquent voice that ouce pleased and convinced, is awed into silence mid the solitude of death-and he sleeps in the narrow house of clay silently and forgotten! Forgotten did I say? Ah? no! as long as a friend to his benevolence shall remain, his name will be buried in the deep abyes of his memory; and the pillar of his virtues stand in the midst of society, an eternal momento of his kindness. He has left behind to mourn his loss, two lovely children, and an affectionate wife. May the Sovereign of the Universe comfort and console them in their affliction-reconcile them to their lot-and cause them to exclaim, "the Lord giveth and the Lord

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#### PORTRE.



Here let the Muse his eacred treasure bring, And strive the potent power of truth to sing,

#### HOPE

Unfading Hope! when life's last embers burn, When soul to soul, and dust to dust return! Heav'n to thy charge resigns the awful hour! Oh! then, thy kingdom comes! Immortal Power! What though each spark of earth-born rapure fly The quivering lip, pale cheek, and closing eye! Bright to the soul thy scraph hands convey The morning dream of life's sternal day—Then, then, the triumphs of the trance begin! And all the Phonix spirit burns within!

Oh! deep-enchanting prelude to repose,
The dawn of bliss, the twilight of our woes!
Yet half I hear the parting spirit sigh,
It is a dread and awful thing to die!
Mysterious worlds, untravell'd by the sun!
Where time's far-wand'ring tide has never run,
From your unfathom'd shades, and viewless spheres.

A warning comes, unheard by other ears-Tis Heav'n's commanding trumpet, long and loud, Like Sinai's thunder, pealing from a cloud! While Nature hears, with terror-mingled trust, The shock that hurls her fabric to the dust; And, like the trembling Hebrew, when he trod The roaring waves, and call'd upon his God, With mortal terrors clouds immortal bliss, And shricks, and hovers o'er the dark abyss!

Daughter of faith, awake, arise, illume The dread unknown, the chaes of the tomb! Melt, and dispel, ye spectre-doubts, that roll Cimmerian darkness on the parting soul! Fly, like the moon-cy'd herald of Diemay, Chas'd on his night-steed by the star of day! The atrife is o'er—the pange of Nature close, And life's last rapture triumphs o'er her woes. Hark ! as the spirit eyes, with eagle gaze, The noon of Heav'n underzied by the blaze, On Heav'nly winds that wash her to the sky, Float the sweet tones of star-bosn melody; Wild as that hallow'd anthem sent to hail Rethichem's shaphards in the lonely vale, When Jordan hush'd his waves, and midnight still Watch'd on the hely tow'rs of Zion's kill!

Soul of the just! companion of the dead!
Where is thy home, and whither art thou fied?
Back to its heav'nly source thy being goes,
Swift as the comet wheels to whence he rose;
Doom'd on his airy path awhile to burn,
And doom'd like thee, to travel, and return—
Hark! from the world's exploding centre driv'n,
With sounds that shook the firmament of Heav'n,

Careers the fiery giant, fast and far,
On bick'ring wheels, and adamantine car;
From planet whirl'd to planet more remote,
He visits realms beyond the reach of thought;
But, wheeling homeward, when his course is run,
Curbs the red yoke, and mingles with the sun!
So hath the traveller of earth unfurl'd
Her trembling wings, emerging from the world;
And o'er the path by mortal never trod,
Sprung to her source the bosom of her God!
Campbell.

[Written for the Herald of Tuth.]
PRAY WITHOUT CEASING.
Pray without ceasing, pray,
When dawns the early light;
the fervil hour of bright noon-day,

At the fervid hour of bright noon-day, When welcome evening's russet gray Comes o'er thy fading sight.

In ev'ry changing scene
Of life's oft-varied way,
In ev'ry state where man has been,
In ev'ry cove of nook and sin;
Hast thou not strength to pray?

In thy infantile hours,
In childhood's fitful day,
In youth's, in manhood's fleeting years,
When age has dimned thy sight with tears?
Hast thou no cause to pray?

With health upon thy cheek,
Bright prospects in thy way,
When all earth's pleasures thou dost seek
Flow ready as thy tongue does speak;
Hast thou no seed to pray?

In aickness' dreary hour,
When health and strength decay,
When coming tempests darkly lower
And pain holds sway with tyrant power;
Hast thou no wisk to pray?

When sua and air do fing
A pestilential ray
On ev'ry earthly, living thing,
When Death is up and on the wing;
Hast thou no will to pray?

Strength, couse, need, wish and will, Firmly implanted there, Thy mind with love and praise would fill And perseverance too instil To raise uncessing prayer.

M. L. F.

Lima, Sept. 1834.

#### NAPOLEON.

Th' eternal word was forth, the cup of crime Was overflowing, and the full of time Was come, when all the wretched and the cursed And impieus nations, should behold the burst Of the fierce vengeance, that had brooded e'er, And menaced Europe long, with floods of gove. Speak out, ye horrors that were then concealed, Speak in your earthquake veice, who, reveal'd Your fearful, fatal, bloody destiny, And swept aside the world so easily.! Who! who, the 'mighty dreadful deed hath done,' Ye smoking empires say?—Napoleon!

"Peace to his shade" his throne hath crumbled

The crown is fallen, and the blasting frown
That of has gathered on his awful brow
Make not the globe around to tramble new.
His direful whirlwind, desolating breath,
Hath spent its force, for lo! he sleeps in death.

### THE GRECIAN WARRIOR TO THE TURKISH RULER.

Away, then! away with thee, fiend of the East!
There is blood at thy temples, and blood at thy
feast,

Away with thee! over the Bosphorus' wave!
We scorn, we abhor thee, 'thou son of a slave!'
Shall the star of the night shade the orb of the day!
Or the Crossof the Greek to the Crescent giveway?
Though fires are dim, and our alters defiled,
Though our sires are martyred, and Greece reviled,
Yet'neath peaceful bosoms are hearts that can feel,
With a sigh for her woe and a hope for her weal;
And in scabbards of silver those sabres repose,
Whose sheaths will ere long be the blood of her
foes!

Though the day of her liberty long has been o'er, Its even of glory shall shine as before!

And its stars be those glances of gladness we see, From the beautiful eye of the lovely and free,

Whose wrongs have raised ramparts of sabres in Greece.

Whose smile can bid warfare and enmity cease.

Shall the school of the arts, shall the land of the brave.

Be the sport of the despot, the heme of the slave? Shall those pages which spoke of our ancester's fame.

Brand the names of their sons with dishesor and And the eyes of the fairest who Grecia adom, Beamwith sparkles of hate erwith glances of score. On no! by the gleam of the glaives that we we ar, By the land that our sires have bled on, we swear, By the heart that can throb when our standard

By the tear that has hung in each beautifuleye; At the signal of freedom unsheathed in each glaive, [brave. For the home of the freezann or the bed of the

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E. D. KENNICOTT-EDITOR.

#### CONDITIONS.

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Subscribers who have their papers delivered at their houses or places of business, in this village, will be charged 25 cents per year extra.

Any person procuring six subscribers and becoming responsible for the same, shall receive the seventh gratis.

All letters and communications must be rear PAID, or free. Those on business directed to the Publisher, communications to the Editor,

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"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."-St. John.

VOL. I.

#### GENEVA, N. Y. SEPTEMBER 27, 1884.

NO. 8.

#### THE PREACTION.



Let truth prevail—base slander is no more; Let reason shine—and error's reign is o'er.

#### ORIGINAL SERMON.—No. VII.

BY K. TOWNSEND.

But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them.—Luke ix. 55—6.

These words were addressed by our Lord and Saviour to his disciples upon a certain occasion, and that we may fully understand their form and importance, it is necessary that we also understand the nature of the doctrines which he was sent to promulgate to the children of men. No language can more beautifully express the object of our Saviour's mission, than that which is used by the prophet Isaiah, when he says-" The spirit of the Lord is upon me: because the Lord hath anointed me to preach good tidings unto the meek-he hath sent me to bind up the broken hearted -to proclaim liberty to the captives, and the opening of the prison to them that are bound-To proclaim the acceptable year of the Lord, and the day of vengeance of our God to comfort all that mourn; To appoint unto them that mourn in Zion. To give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord that he might be glo-rified." This testimony is applied by our Lord to himself and expresses in a peculiarly happy manner, the influence of that glorious gospel which brought peace, life and salvation to the wanting, needy family of man. It was in accordance with this declaration, that our Lord went up and down on the earth doing good—that he ministered to the temporal wants, as well as the spiritual necessities of the children of men-was not only the physician of their bodies, but healed the wounds and bruises which sin had made. Finding mankind involved in the darkness of sin and error. he shed upon them the healing influence of truth, enlightened their minds by the ir-

radiations of the blessed sun of righteousness, and guided their footsteps in the pathway of peace. His precepts-his example—the mild influence of his doctrines, was emphatically, "peace on earth, and good will to man." In the dissemination of these blessed truths, he discarded all force and violence, commanding his followers not ro resist evil, with evil; but to overcome evil with good. To return blessings for cursings, love for hatred, and the most unbounded christian philanthrophy, for contumely and reproach. He did not require of his followers, that they should exceed in the practice of virtue, the examples which he daily set before them; but assued them, that it was sufficient that the disciple should be as his Lord; not above him. He gave them unanswerable, incontrovertible evidence of his love to his enemies, in that he freely gave himself for them, and breathed out his last agonizing sigh, in prayer for his murderers-" Father forgive them, for they know not what they do." That no excitement to obedience might be wanting-that they might see the necessity of the exercise of love to enemies, he pointed them to an undeniable evidence that God loved his, and bade them to contemplate upon the assurances of that impartial love, in the rising sun and the descending rain; shedding its rays over the whole universe of God, and watering the fields both of the just and the unjust. To these he pointed, as the evidences of the perfection of God, and exhorted them to imitate his character-to assimilate to their Creator-to be perfect, even as your Father, which is in heaven is perfect. Having given to his disciples the benefit of his instructions, and his example, he required of them, that imitating his example, and heeding his instructions, they should go into the world, preaching the gospel to every creature—that all might be certified of the boundless, the unsearchable riches of Christ, and the impartial love of God, to a lost and sinful world. However closely we may scrutinize the doctrines and the examples which have been set before us by our Lord for our imitation, we shall ever find that, they perfectly harmonized, the one with the other: and that our Saviour ever lived the doctrines, which he promulgated. While he admonished his disciples that a house divided against itself could not stand -that wrath, strife, envyings and bitterness, were the works of the adversary; he assured them, that it was for this purpose the Son of God was manifested, that he might destroy the works of the Devil. And he gives neither to us or them, any warrant for resorting upon any occasion, or under any circumstances, to the weapons of a carnal

warfare, that we might at all times resort to a perfect rule for the government of our conduct upon all occasions. We have been favored with a narration of his life. and his teachings to his disciples, under varied and different circumstances, where he gives them. ' line upon line, precept upon precept,' aud enforces the sublime truths of the gospel in the most plain, tender and affectionate manner. None of his teachings are without instruction, and the text which we have selected, and the attending circumstances, which produced this declaration of our Lord; is profitable for doctrine and reproof, and well calculated to mould our feelings into that mind, which was in Christ Jesus our Lord.

The occasion and circumstances which elicited the declaration in our text, are thus narrated by St. Luke. 'And it came to pass when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem. And sent messengers before him, and they went and entered into a village of the Samaritans, to make ready for him. And they did not receive him, bécause his face was as though he would go to Jerusalem.' All of you are aware, that it is by no means uncommon for particular nations to single out from among them one, which it seems to be accounted a merit to despise.

This custom not only prevails among nations, but smaller communities; and even in our own enlightened age and country, these prejudices prevail and are fostered to a greater or less extent.—Should a person entertaining these prejudices, be called upon for a reason, it is very likely that he would be utterly at a loss for any better, than that he had a prejudice without knowing why. This prejudice exists in all its forms among the natives of North America; and it is considered in the highest degree degrading for an Indian to encamp, or eat with the members of a particular tribe. Such a prejudice, for some cause existed between the Jews and the Samaritans: it not only existed, but was carried to such blameable extent, that the Jews had no dealings with the people of Samaria, and when our Lord sent his messengers before him to their village, it appears for no other reason, than his being bound to Jerusalem, they, in the true spirit of ancient prejudice refused to receive him 'And when his disciples James and J saw this, they said Lord wilt thou that we command fire to come down from heaven,

and consume them, even as Elias did.'
Whether the disciples under the same circumstances, would have imitated their conduct, may perhaps admit of a question. The Jews were not a whit behind the Sa-

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maritans in prejudice; but circumstances wear a very different appearance, when we are called to encounter the ills of persecution, than what they do when fired with zeal, professedly for God—we persecute others.

The disciples of our Lord undoubtedly knowing the benevolent intentions of this visit to their city, looked upon their mistaken prejudice in its true light, as unreasonable and uncalled for, and the two who are mentioned, probably anxious to give some visible tokens of their attachment and ardent zeal; asked of their Lord-" Wilt thou that we command fire to come down from heaven and consume them." The reply of our Lord, was full of instruction, with that mildness which ever characterised his communications under the most trying circumstances. He rebuked their intemperate zeal, informing them that they knew not what spirit they were of. 'For the Son of man' said he, ' is not come to destroy men's lives, but to save them.' We would here remark, that had this rebuke, either in language or manner displayed the least degree of temper, or anger, the disciples in the example of their Lord, would have found some excuse for their evident departure from the life and spirit of the gospel of our Lord. Believing it to be our privilege as well as our duty, to gather instruction from every event of the providence of God; and from all the teachings and declarations of our Lord and Saviour, we would now in the continuation of our subject, invite your attention to the requirements of those, who were acknowledged as believers by Jesus Christ and his disciples. We are far from believing that our Lord ever required or expected, that there should be an exact con espondence in every minutiæ of christian faith. When we look abroad upon the natural world, we find various, different classes, and orders of men, and even among these different orders, a great variety of complexion, features, and countenance. In fact so extensive, that no two can be found in the human family who are exactly, and in all respects alike. This variety does not stop here. From difference of circumstances there are probably no two persons whose knowledge in all respects exactly corresponds; and this may in fact be accounted for from the fact, that individuals standing side by side, and looking upon the same object, will discover in that object different propensities. What one views as beauties, the other looks upon as deformities; and where one sees order, the other with all his art can discover nothing but discord and confusion.

tham far from wishing to say, that all the differences will be discovered in revelation; but it is certain, that the same narrative, will have different degrees of effect upon different persons; and the evidence which is discovered and satisfies one person, can not fix the faith of him, who is ignorant of its existence, or of its connexion with the subject of belief.

Again, a mere assent, is not by any means an exercise of faith: the believer should not only believe, but should know also, why he believes. It appears to me, that the great and important outlines and doctrines of the gospel, have been amply and fully taught by our Lord and Saviour; and that in matters of lesser moment, the believer has been left to fill up these outlines by comparing his views with the acknowledged attributes of God, and what has been revealed in his word, exercising those faculties of the mind, and that reason, which is the gift of him from whom cometh every good and perfect gift. These views are strengthened by the invariable practice of our Saviour, ever imitated by the disciples and early followers of our Lord. When, in obedience to his injunction they went into all the world preaching the gospel to every creature, we find that they admitted persons into the body of his visible church, upon the most plain and simple avowal. The candidate was not asked if he believed in open or close communionin election or free will—the final salvation of all men, or the interminable damnation of a part: but dost thou believe that Jesus is the Christ-that Jesus Christ is the Son of God. Salvation was not predicated on a long chain of inexplicable conditions; but he who believed on the Lord Jesus Christ was assured that he should be saved. Although the preachers of our Lord's gospel, unquestionably received instruction in reference to their duties, and the disciples in particular heard from his own lips the the gospel of Jesus Christ; yet it is evident that their knowledge in reference to the things pertaining to the kingdom of God, was by no means exactly equal. This rendered a simple admission not only eligible, but necessary, for the followers of our Lord, and that none should be disfellowshipped however limitted his knowledge, who had received the truth into a good and honest heart, and gave evidence of that fact by bringing forth fruit unto life eternal to the glory of God. Again, one great object of our Saviour's mission was to make peace, to break down the middle walls of partition; not to divide mankind into petty sects-introducing among them strifes and contentions about matters of trifling moment. His design would have been rendered (in a measure at least) abortive, had a long train of concessions been required of those who were to avow their faith in him as the Son of God, and the Saviour of the world. This was not done by our Saviour and his disciples, and his early followers so far as they imitated his example and walked in his steps, avoided a course so reprehensible and fraught with so many evil and pernicious consequences. It appears however, that even in the time of the apostle Paul, there were those who from interested motives or some other cause, sowed the seeds of dissention, and the spirit of party was discovered among those who exclaimed,

I am of Paul; and I of Apollos. And the history of the church from that period to the present time, is one of general discord, confusion and strife. As their minds became corrupted from the simplicity that was in Christ, the smallest differences of of opinion were made the grounds of seperation; the middle walls of partition were built up, and strengthened among professing christians; wrath, strife, malice, hatred, envyings and every evil work were introduced; discord and confusion prevailed, 'darkness covered the land, and a gross darkness the people.'

This spirit, the same which led the apostles to inquire ' who should be greatest in the kingdom of heaven?' unchecked in its unhallowed influence, led each sect to strive for the mastery, with unlawful weapons; to seek the patronage of princes, potentates and powers-to tolerate the crimes of kings and nobles, and under the avowed sanction of human laws, to propogate the mild suasive doctrines of the Redeemer by the aid of fire, the scourge, the prison, the faggot, and the stake, deluging the earth with rivers of innocent blood, and making religion the jeer of infidels, and the scoff of fools. Truly it may be said of them, ' they knew not what spirit they were of,' for the Redeemer of the world ' came not to destroy men's lives, but to save them." It will be well for us to notice, that these persons were not thus destroyed because they were turbulent and unruly subjects-because they prevented others from exercising the honest dictates of their consciences, in the worship of their creator: but, it was, because they claimed the same privilege that others exercised, and which were allowed to them, because they would not hypocritically deny their faith; persisted in reading the word of God, practising the essentials of the Catholic religion, said yea and nay, belived that the father was greater than the son, or some other crime of equal magnitude. Such a course it will readily be perceived, was well qualified to multiply hypocrites, and diminish the number of honest men. Such practices have brought a deadly blight upon the cause of christianity, and wounds the cause of our master in the house of its professed friends. Can such enormities be justly charged upon the peaceful religion of the Saviour of the world? And was it while acting in obedience to his heaven born precepts, that man became the enemy of man-that neither the helpless mother, the aged sire, nor the smiling infant, were spared from his cruel rage? Oh no! Listen, ye who have ignorantly believed such cruel slanders, hear the admonitions of that calumniated Saviour, when he commands his followers to love their enemies; to bless those who curse them, to do good to those who hate them, despitefully use and persecute them. Go to the foot of Calvary, and be assured from his dying lips, of his God-like nature. Hear Hear his last agonizing sigh ascend to

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heaven, in a prayer for his murderers, 'Father forgive them, for they know not what they do.' Such was the influence of this doctrine upon its author, that gospel which was preeminently calculated to exalt the humble, to abase the proud, to raise up the bowed down, to administer consolation to the afflicted, to release the weary captive of sin and error, and to wipe the tear of sorrow and regret from every eye, abundantly demonstrating that it is indeed 'good tidings of great joy, which shall be unto all people.'

We are now brought to a part of our subject, and to the consideration of truths of particular importance to us all. It is of little profit for us to reflect upon the wanderings of our fathers, or the errors of the past, unless we can make them the grounds of profitable improvement at the present That person who with honesty and in a christian spirit points out the errors of professed followers of Christ, is entitled at least to their silent gratitude. It will be my aim upon the present occasion, to discharge the duty which further devolves upon me in a commendable spirit; in the exercise of that charity, which rejoiceth not in iniquity, but rejoiceth in the truth-I shall then at least insure an inestimable reward, the approbation of my own conscience.

When we look upon the situation of our own country, we see the professed followers of our Lord divided and subdivided into sects, almost innumerable; and that often from the most minute and trifling causes. This state of things has produced walls of seperation almost immeasurable, and varied conflicting interests. The admirable constitution of our country has secured the right to all of unmolested worship, according to the dictates of conscience, and a general principle absolutely necessary, to excuse their secessions from some other order, has been generally acknowledged and approved, (I mean in theory.) That is, that it is the duty of every one to read the word of God, and believe according to their own understanding of truth. stranger might as he contemplated upon these laws and principles, with truth exclaim, happy country, favored people, here no religious distinctions exist, the government freely tolerates all, and each by common consent, have agreed to tolerate each other; each have agreed, that the other in his difference of opinion, is in the discharge of a consciencious duty.' But such a remark would show conclusively, that if he understood our laws, he was indeed a stranger to our practices.

Does that sect which excuses its secession from the cetholic church because it was their duty to form their own opinions of the word of God, allow the same privilege to others, and admit that the same reasons make it the duty of others to secede from them? Excommunications and anathemas without number, declare in a voice deep toned as the distant thunder, that 'they

heaven, in a prayer for his murderers, know not what spirit they are of, that they 'Father forgive them, for they know not have forgotten the injunction of him, who what they do.' Such was the influence of commanded his followers to bless, and this doctrine upon its author, that gospel curse not.

The various different sects in our country, have produced among each a spirit of party calculated to strengthen the separating walls which have been built up, and causing those pointed and unchristian denunciations to which we have so often been compelled to listen, so disgraceful to the christian character and profession. This state of things has also produced a systematic strife for the power and force of numbers. Presses are established, books and papers published, from which every thing is carefully excluded which is in the least calculated to militate against a particular faith. I do not go beyond the bounds of truth when I say, that characters are traduced in the lump; and those who may conceive themselves aggrieved, are compelled to suffer, and to suffer in silence. Would it be believed that such things are done in the name of him who has required, 'Therefore all things whatsoever ye would that men should do unto you, do ye even so to them, for this is the law and the prophets.'

I have already said that this state of things has produced a strife for the force of numbers. Every one has seen and attended upon those meetings, which have now been so long in rise among the various different sects, that they may with propriety, be said to have become fashionable. I shall not attempt to point out all that I have seen practised at such places, that I conscientiously believe to be objectionable. I have, however, often been addressed at such places in common with the denomination to which I belong, as an infidel, as one of the most dangerous men in society, as respects faith and practice. Now my friends, permit me to say that I became an Universalist by reading the Bible. I did this because I was assured that the Bible was the religion of protestants, and because I thought it my duty to read it with care and prayerfulness, and to believe as I found therein written. My faith is founded upon the Bible, and I am no infidel. Again, I here solemnly declare that if I am cherishing the most trifling error, I am open to conviction, nay anxious—desirous to be informed. If I am not what I should be in conduct, no one is more inviting to reform. Now very many of my brethren make the same avowal. But is calling us infidels and bad men in public, and refusing either in public or private to point out our errors calculated to reform us. And if we thus remain in error, without one effort to reclaim us, are not our accusers as much in the fault as we are? But brethren suffer the question. Is this putting away all wrath malice and evil speaking? Is this propagating the truths of christianity?

Again, are the proselytes which are made at their meetings, cautioned to take the word of God into their serious considera-

tion, to read it carefully candidly and prayerfully. To believe and avow their belief in such doctrines as they find taught therein? Are they informed that it was because their fathers were denied this privilege, that they revolted from the Catholic church?— No, it would be mockery, impious mockeery, to make such a pretension. Every one knows that they are hurried onward without time, without opportunity for reflection, to join a church and make a profession. That afterward they are required to attend that church, heapits doctrines preached, read publications alone which inculcate the same sentiments, and in many cases were forbid to converse with those who are denominated their heretical neighbors.-Will these precipitate measures be attempted to be justified by the example of the Apostles? Permit me to remark that they had a sure warrant for the honesty of their converts-for every one who avowed their faith of the Son of God, did it at the peril of his life, for a long period of time; and no one was admitted who did not believe in our Lord Jesus Christ, while thousands are now admitted before they know whether they believe or not, or even what they are required to believe. Again, the articles of faith of the apostolic church were indeed very few and simple, while those to which the candidate is now required to give his assent are numerous and complicated; and I hazard nothing in saying that there is not one in fifty that knows what they are, and a still less number that can repeat them .-The strife for members in the various churches has produced corresponding movements without, and persons have been invited to join, because they were assured that it would tend to their political advancement, to the furtherance of their pecuniary interests, and would raise them in the estimation of their fellow men. Can it be wondered under these circumstances, that vital piety has not increased in proportion with the prosperity of the different sects. That the widow's wants have not been relieved, that the naked of our land are not clothed, that the hungry are not fed, and the wanderer reclaimed. That peace with its healing wings does not brood over neighborhoods and the family circle. That those who look upon their neighbors as infidels, should be puffed up with the sentiment I am more holy than thou, and imitating the example of their teachers, they should forget that the weapons of their warfare are spiritual, and should spread strife envyings and discord around them. I speak of these things in sorrow not in anger. If I may speak of my own feelings I love the religion of Christ, I ardently desire to see it prosper, to see every stumbling block removed out of the way; and every professor as conspicuous by his example, as by his profession, but such examples have been set before you as we have mentioned.

(Concluded on page 62.)

[Written for the Herald of Truth.] PROOF POSITIVE OF THE DEVIL'S EXISTENCE.

It has been said by an eminent partialist writer, in proof of the existence of a personal devil, that ' the worship of idols is an invention of the devil, (of course, the assumption being true, there must have been a devil to invent such a worship, or it never would have been invented,) for what other deity besides the devil could require human wictims like those sagrificed to Moloch.'

The doctrine believed in by the worshipers of Moloch-the tites of sacrifice required by his votaries, were so horrid in their kind, so repulsive to every feeling of humanity, that according to the writer alluded to, it must have originated in hell, the devil alone could have been the inventor of it. But what then shall we say of the religious doctrine which has been imposed upon the christian public? Does not that doctrine hold forth a God, in character ten fold more furious and savage then was ever attributed to Moloch. Does it not contend for the sacrifice of victims to satiate vindictive wrath-a sacrifice ten fold more horrid in its kind, than was ever required by the god of the Amelekites? Moloch's victims were burned to death, and their sufferings (of perhaps an hour's length) ended with their lives. But the God now pretended to be worshipped by christians, requires the never ending torture in liquid fire and brimstone, of the victims devoted to his irreconcilable hatred—a death for ever dying, and yet never dead. If then the religion of Moloch be taken as valid evidence of the existence of a personal devil-I have still stronger proof, I think, in support of such an idea, in the doctrine of endless suffering. And I would say—the doctrine of endless hell torments is an invention of the devil-for what other deity, or creature, besides the devil, could require the souls of men in eternal sacrifice, like those required by the 'doctrine of endless misery?-

York, Sept. 1834.

J. G. 2nd

#### HELL.

No word occurs more frequently in religious conversation, and no one has been the occasion of more anxiety and distress, than that which stands at the head of this article. Hell! What a startling term! How fearful and revolting its associations! How gloomy the forbodings it awakens! How intolerable the pains, how intense the agonies it produces! What mind can conceive of any thing more dreadful? Who that is acquainted with the popular descriptions of hell, can wonder that the fear of it, has driven thousands to melancholy, and other thousands to madness? Surely no

Where any degree of credence is given to those descriptions, it must be the terror of all classes of the community, of the young

and the old, the rich and the poor, the living and the dying. Who has not trembled at the sound of this terrific word? who has not recoiled with horror from the inconceivble torments which custom has associated with it? Who has not found in the contemplation of it, a mortal poison, one which diffuses itself into every interest and comfort of life? Who, in a word, that has deemed himself, his friends, or his race exposed to its miseries, has not loathed his very existence, and felt himself unable to restrain a desire to change it for nonentity.

But why should this short word produce so much consternation, such an incontrollable panic, such an amount of intense suffering? Are there any just grounds for these things? Is there any thing peculiarly terrific in the term itself, when considered with respect to its derivation and biblical import? There surely is not. Of this there can be no reasonable doubt. It is its modern and not its original and proper signification which renders it so fruitful iu ter-

ror and painful apprehensions.

But this fact is rarely, if ever taken into consideration. People allow themselves to be thrown into the utmost perturbation without stopping to enquire whether there is any real occasion for it or not. They follow the example of the timid and credulous who have gone before them, and of those by whom they are surrounded. They see others in agony from the fear of hell, and they agonize with them. They are moved by their sympathies, not by their undestandings. Their consternation is epidemical, and easily communicated from one to another. Hence, like those of old, people are frequently ' in great fear where no fear is.' This often occurs in regard to the subject before us. Tradition has effected a revolution in the signification of the word hell. It has affixed to it a meaning perfectly analagous to its own dark designs, one which renders it in the highest degree subservient to its gloomy interests. It has made it signify a place of intense and interminable eternity.

This is a superinduced meaning, and one wholly of human fabrication. It has no countenance from the spirit of inspiration; but still, it has long since supplanted the true one in the minds of men, and been handed down from father to son, and from generation to generation. Like many other pernicious errors it has succeeded in spreading itself through the christian world. It has been so long held as the genuine sense of the term, by all who have been deemed sound in the faith, that very few have the courage, or even the inclination, to enquire whether it be the true sense, that is, the one attached to it in the scriptures, or not. That it is, the multitude take for granted, because they perceive in the great body of the religious world but little, if any disposition, to call its correctness in ques-

But this is not its true meaning.

nally and as it occurs in the inspired wri-tings, hell did not signify a place of torment in eternity. Of this fact any one may be certain, who will give himself the trouble to examine the subject with suitable care and caudor. That this was not its original meaning, is a truth which admits of no dispute. The learned assure us that at first, the word 'hell denoted only what was secret or concealed.' It is a term of Saxon derivation, and in that language ' signifies to hide, to cover up, to secrete.

To hell a thing was to hide it; and any hidden or suspicious place was a hell.-The term is frequently used in a similar acceptation in the present day. Houses devoted to gambling, to dissipation, to criminal indulgences, and other unlawful pursuits, are called 'Hells.' This use of the word often occurs both in this country and Europe, and for aught I know, wherever the English language is spoken; and it is obviously a very proper one. In these haunts of abomination and wretchedness, crimes are perpetrated in the dark. The light is avoided. The public gaze is shunned. None but the deluded votaries themselves know what is going on in these sinks of folly, madness and ruin. The passage to them is the way to hell, and they are much more to be dreaded than the fiction to which popular theology has applied the term, because they are places having real existence, and in them thousands on thousands have been reduced to poverty and shame and ruin.

But this, nor any one like it, is the sense in which the word hell is popularly employed. It has long and very generally been used to signify a place of never-ending misery in the world to come. This acceptation has become so fashionable that the great mass of the community do not know, nor do they dream, that it ever had, or can have, any other. The good and the great, the learned and the unlearned, attach to it this meaning, and have done so from time immemorial, and the fear of appearing eccentric and singular is enough to deter ordinary minds from suspecting its correctness.

Now that great and good men, and indeed all that are christians, with a few exceptions, have long used the word in this sense, I readily admit; but I contend that it is a meaning of their own. They have no higher than human authority for this use of it, nor have they authority of this sort with which an enquiring or candid mind ought to be satisfied. It is quite foreign from its signification in the language from which it was adopted. In that, as we have seen, 'it denoted only what was secret or concealed,' upon any fair principles of in-. terpretation.

Moreover, a plan of interminable misery in eternity, is not the meaning attached to this word from the scriptures. This is plain from the original Hebrew and Greek words of which this is the translation. In.

their original and proper signification, Sheol in the Hebrew, and Hacles in the Greek, had no reference to a place of torment in the future immortal state. They were used to designate the grave, or the state of the dead in general without reference to their moral characters during the present life. Dr. Campbell, a very learned and eminent critic, says that Sheol, the word translated hell in the Old Testament, 'signifies the state of the dead in general, without regard to the goodness or badness of persons, their happiness or misery.' Of Hades, the corresponding word in the New Testament, he says, 'In my judgment it ought never in scripture to be rendered hell, at least in the sense wherein that word is now universally understood by christlans.' Its proper meaning is 'obscure, hidden, invisible.

A candid examination of the passages of scripture, and their contexts, in which these words occur, will satisfy any one it is believed, that the foregoing views are correct. They are not, however, the opinions of Dr. Campbell alone. They are those of all the learned, at least, at all times except when the support of a darling tenet renders others absolutely necessary for the time being. This accounts for the vast difference between the people of ancient and modern times, in their manner of thinking and speaking of hell. Every one accustomed to read the Bible, must have been struck with this marked difference. There is not the faintest appearance in the sacred volume, of the same fears and distressing apprehensions on this subject which people entertain at the present day.

The reason of this, is perfectly obvious. When the Bible was written, hell was considered as the common receptacle of the departed. Every body understood by it 'the state of the dead in general.' No one expected to escape it, any more than any one now expects to escape death. No one was alarmed at the thought of going to hell, from the apprehension of any misery he would be doomed to suffer there.—It was contemplated as a state of utter unconsciousness, one where there was 'no work, nor device, nor knowledge, nor wisdom,' neither misery nor happiness.—There the wicked ceased from troubling, and the weary were at rest.'

Such, in brief, were the ancient opinions of hell. All, it was believed, were bound there, Jews and Gentiles, the old and the young, the good and the bad. People talked about their deceased children and friends, as having gone to hell, and expressed their expectations of going shortly to join them. In times of severe and long-continued afflictions, the unfortunate often prayed God to sever the cord of life, and send them to hell, that they might escape from the miseries of the world. But with the modern notions respecting the torments of hell, would any one have offered such a prayer? Certainly not.

In the prevailing excitements of the day, fanatics now and then pray that some very incorrigible sinner may be cut off and sent to hell. They conceive it to be a place of intolerable sufferings; but the inspired writers, as we have seen, considered it as 'the common state of the dead.'

But besides this legitimate sense, they sometimes employed the term figuratively, to signify great temporal calamities and mental distress: Jonah expresses the anxiety and pain he experienced in the bowels of the 'great fish' by saying, 'Out of the belly of hell cried I.' David also, to express the intense sorrow and anguish which he brought upon himself by his criminal conduct with respect to Uriah and his wife, says, 'The pains of hell gat hold upon me; I found trouble and sorrow.' But the Bible mentions no endless hell, none out of which there is no deliverance. Jonah was delivered from hell. David was delivered from hell. All who cease to do evil are delivered from it. In a word, let us not forget that the indulgence of a carnal mind, a course of sin, is the only hell we need to fear or dread .- Southern Pioneer.

## CONTEMPLATION ON A THUNDER STORM;

Or, Similarity to the Life of Man.

The morning had been beautiful, the skies their azure crown of glory wore, and nature was arrayed in her most charming colours—the birds chaunted their melodious lays-the flowers shed their sweetest fragrance—the trees were clothed in their greenest foliage-but soon the scene was changed—the azure vault overspread with clouds—earth answered to the hues above, and the music ceased in the grove—dark and gloomy clouds hovered on the horrizon, and soon the tempest raged around us. Whilst contemplating this grand and magnificent scene, it conveyed to the mind a strong similarity to the mind of man. At its early dawn how beautiful it is ?-it resembles the faint streak of light that ushers in the approach of morn. We set out on life's tempestuous ocean, with a prosperous breeze and a fair sky. For a short time our course is joyful, and we imagine that happiness will be our lot below; but soon the belusion vanishes—as the light bright tints of spring changing into the deeper, darker hues wither and die, so the hopes of our youth deepen, darken and fade in our after years. The smoothest ripple is changed to the mountain billow—the gentle breeze is raised to the whirlwind fury, and the little vessel on which all our hopes are embarked encounters the violence of the storm-how few escape the dangers in their path. The world presents a bright picture to the youthful mind-impatient of control. restless and inconsiderate, it longs to break the band which ties it down, and it burns to enter the stage of active life. It enters, and for a while is pleased with the novelty

of the scene—but soon a storm blights the splendour of its path—a whirlwind rends the bright wings of hope-or worse, far worse to the enthusiast, the cold dull spirit of this world will chill the finer feelings of the heart,—as time has shown there is no eternity even in love—no certainty but self-ishness and sorrow. 'And doth time show all this?' To many, not all. There are some hearts no time can chill, no adversity change, no intercourse with the cold world can sink them to the level of a common crowd. Is this belief a truth, or a bright and beautiful dream? Alas! the beautiful powder must fall from the butterfly's wings—the delicate bloom be brushed from the fruit—the delicious fragrance of the opening flower evaporate, so the beauty, fragrance, and bloom of the young heart is not more lasting. Who can replace them? Not man. A chill will come over his heart—a blight cross his spirit—for this world is not his resting place. Man himself marred the beauty of paradise-his crime brought the storm-his guilt made the desert-its sorrows come upon himits misfortunes blight his fancy hopes. In those dark and gloomy hours, when agony of mind, and affliction's crushing hand shall weigh us down—when our spirits, now buoyant and elastic, are chilled by the contact of a selfish world—when disease shall have unnerved the vigorous arm, dimmed the bright eye, and palsied the active frame, it is then we turn from the contemplation of the present, and seek for consolation amid the Eden of departed years.-How bright! how beautiful! through the dim vista, seems this brief moonlit track over the walls of our youth!

How soon before the unwelcomed truth,
The venturous dreams of hope can fade;
How fast the visions of our youth
Sink from the sunshine to the shade.

Is happiness—the aim of man,
The end and object of his care?
How doth he spend his little span,
On empty trifles light as air,

Oh! could he list to wisdom's tongue,
And give the reins to nature's hand:
And let his heart be ever young—
To sink or swim as she commands.

Then—then the happier, holier race,
Would tread the weary walks of earth,
And vice would sink from virtue's face
And wealth subservient be to worth.

[Banner.]

CHARITY.—Without this says the apostle, we are nothing; even though we have all faith. Of what value then, is the religion of those, who in their zeal to defend what they call the true faith, overstep all the bounds of churity, and doom all to perdition, who reject their creed? Such people are like sounding brass or tinkling cymbal. Alas? for the truth! how much brass there is in the church!

## Concluded from page 59.

If they are sanctioned by the practice of our Lord and his disciples, it is your duty to follow them, if not, it is evidently your duty to return back to the first principles of Christ, and set out anew in the christian race and warfare.

Once more, brethren, and in reference to our text, we presume that no one would pretend that those who thus treated our Saviour at the village of Samaria, were believers in his doctrines. If then they were unbelievers, in how forcible a manner might our Lord have reminded his disciples of their doom, and the impropriety of their conduct, and the awful punishment which awaited them, cut off without space for repentance. But it will readily be seen that he makes no such allusion; he simply says ye know not what manner of spirit ye are of. Again, brethren, we are forcibly reminded by our previous remarks and the doctrines of our text, the necessity of at all times doing all things in the spirit of our Heavenly Master. We are in duty and consistency bound to be zealous in the discharge of every duty. But we should remember also that

"True zeal is merciful and mild,
Can pity and forbear;
The false are headstrong fierce and wild,
And breathe revenge and war.

You have been called to notice some of the effects produced by a zeal, not according to knowledge; and have seen that it has been invariably opposed to the spread and dissemination of the pure principles of the gospel of peace; that it has made man the enemy of his fellow men, depopulated some of the fairest portions of the globe, and arrayed the world in sack cloth and mourning. Beware then I beseech you of an intemperate zeal. Be careful that you exercise all that mind and spirit which was in Christ Jesus our Lord. Endeavoring to keep the unity of the spirit in the bonds of peace; and may God enable you to put away all wrath, all bitterness, all malice, and evil speaking; and may you advance the gospel of salvation by well-ordered lives and a godly conversation—be happy in life, resigned in death, and awake to a blissful immortality beyond the grave. Amen.

#### STRANGE THINGS.

Most of our readers have seen the tract called 'a strange thing.' Now there are some things which to speak in common parlance, are no more strange than true. Such is one of the strange things noted in the above tract. The author thinks it strange that the apostles should meet with such opposition and persecution, if they preached the doctrine of universal salvation. We acknowledge it appears strange, that any human being, who claims to have in his heart, the common principles of huma-

nity, should rise up and persecute a man for preaching a doctrine which breathes the very life and soul of benevolence to all mankind; and, overlooking all the proud distinctions of earth, bears peace and joy alike to the king and the beggar. But as we said before strange things are sometimes true. And it is no less true than strange, that the apostles were persecuted for preaching this same doctrine of universal salvation.

Will the reader take Paul's word for the truth of this? Hear him. 'This is a faithful saying and worthy of all acceptation, for therefore we both labour and suffer reproach, because we trust in the living God who is the saviour of all men especially of those that believe.' Now God is the saviour of no more than he saves. and hence, if Paul can be credited as to the cause of his labour and reproach, it was for believing and preaching the salvation of all men. Who now suffer reproach for preaching the same dootrine? The Calvinists? Who ever heard it cast as a reproach upon the Calvinists of our day that they trust in God the saviour of all men? Is it the Methodist? No. For he does not believe or trust in a God who is, or will be the saviour of but a part. When Calvinists accuse them of such a trust, they always stoutly deny it. Is it not equally strange then that Universalists should be reproached for trusting in God the Saviour of all men? Yes. But strange things are sometimes true. I. D. W.

Inq. & Anch.

How dangerous, how foolish, how presumptuous, is it in adults to suppose that they can read the thoughts and the feelings of those of a tender age! How often has this presumption, on their part, been the ruin of a young mind, which, if truly estimated and duly fostered, would have blossomed and produced good fruit! The blush of honest indignation is dark as the blush of guilt-and the paleness of concentrated courage as marked as that of fear-the firmness of conscious innocence is but too often mistaken as the effrontery of hardened vice-and the tears springing from a source of injury, the tongue tied from the oppression of a wounded heart, the trembling and agitation of the little frame convulsed with emotion, have often and often been ascribed by prejudging and self-opinionated witnesses, to the very opposite passions to those which have produced them. Youth should never be judged harshly, and even when judged correctly, should it be in an evil course, may always be reclaimed ;-those who decide otherwise, and leave it to drift about the world, have to answer for the CAST-AWAY .- Jacob Faithful.

THERE is this difference between happiness and wisdom; he that thinks himself the happinest man, really is so; but he that thinks himself the wisest, is generally the greatest fool.

## HERALD.

GENEVA, SATURDAY SEPT. 27, 1834.

EXPOSITION OF SCRIPTURE.

"And if the righteous scarcely be saved, where shall the ungody and the sinner appear?"—1 Pet. iv. 18.

Although this passage has been frequently employed to prove and sustain the sentiment of never-ending torment—although now for this purpose it is not uncommonly made use of; yet to a mind familiar with the rudiments of understanding, and not a stranger to reason and rationality, it must appear obvious, that such is not the original import of the passage.

In the chapter from which this passage is taken, our Saviour was giving the people some intimations of the fearful calamities, that were about to befall the Jews for their wickedness. He also admonishes them to be vigilant and prayerful, observing-"and above all things have fervent charity among yourselves; for charity shall cover the multitude of sins: use hospitality one to another, without grudging. As every man hath received the gift, even so minister the same one to another: as good stewards of the manifold grace of God." After giving some useful and important admonitions, and hinting partially of the calamities which were soon to come upon the irreclaimable Jews, he says:-"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you. But rejoice, inasmuch as ye are partakers of Christ's sufferings: that when his glory shall be revealed, ye may be glad also with exceeding joy." Again, 16, 17, verses; "Yet if any man suffer as a christian, let him not be ashamed; but let him glorify God on this behalf. For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God." And then follows the passage, "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

Here we have before us the circumstances that gave rise to the passage under consideration, and so far from favoring, much less teaching the sentiment of endless misery, which by many it is supposed to teach, it gives no intimation, of such a catastrophe. Dr. Clarke observes upon the following language, thus: "And if it first began at us, Jews who have repented, and believed on the Son of God. What shall the end be of them, the Jews who continue impepitent, and obey not the gospel of God? Here is the plainest reference to the above Jewish maxim; and this, it appears, was founded upon the text which St. Peter immediately quotes."

Again, Dr. Clarke observes on the text under consideration:—"And if the righteous scarcely be saved, if it shall be with extreme difficulty that the christians shall escape from Jerusalem, when the Roman armies shall come against it, with the full commission to destroy it, where shall the ungodly and the sinner appear? Where shall

the proud pharasaic boaster in his own outside holiness, and the profligate transgressor of the laws of God, show themselves, as having escaped the divine vengeance? The christians, though with difficulty, did escape every min, but not one of the Jews escaped, whether found in Jerusalem or elsewhere."

From the question of Dr. Clarke's, you discover that he positively disproves the popular and vulgar opinion of this passage; and shows beyand successful contradiction, that it was spoken with reference to the calamities attendant on the Jewish nation; their entire overthrow, and dispersion among all the nations of the earth; instead of the fearful wretchedness, that we are told awaits the impenitent to come. And to confirm what we have said, we will give another quotation from his language, while speaking on the same subject. "I have, on several occasions, shown that when Cestius Gallus came against Jerusalem, many christians were shut up in it: when he strangely raised the siege, the christians immediately departed to Pella in Calosyria, into the dominions of King Agrippa, who was an ally of the Romans; and there they were in safety: and it appears from the ecclesiastical historians, that they had but barely time to leave the city before the Romans returned under the command of Titus, and never left the place till they had destroyed the Temple, raised the City to the ground, slain upwards of a million of these wretched people, and put an end to their civil and ecclesiastical state.' Such was the state of the Jews, and such their calamity, at the time their Temple and City were destroyed. Hence, all that the language under consideration was intended to convey, was that if the christians, or Jews, who had repented, chould just make their escape when Jerusalem was about to be destroyed, where should the hardened sinner appear, where should he find a shelter from justice, or seek an asylum from the impending vengeance of just retribution, More than this, the passage was never intended to teach; and why eternity, with all the imagined wretchedness of the reprobate is attached to it, I cannot justly discover. But one thing is very apparent, it says nothing about eternity, nor does it relate to a period far distant, as is evidently shown by the language which immediately precedes it, "For the time is come, that judgment must begin at the house of God; and if it first begin at us, what shall be the end of them that obey not the gospel of God." Here it is positively asserted that the time had then come, that judgment should begin at the house of God; consequently it will never answer to say, that the language alludes to a future state; for this would impeach the veracity of the Apostles, and raise the pillar of opposition against the holy scriptures.

But, perhaps it will be said that we confine all the threatenings to this life, and carry none into eternity. I answer, all the threatenings were spoken with reference to this life. Here is the place where men commit their crimes, and here is the place where they should receive their punishment. If a farmer sows seed for a crop in one field, he does not expect to reap it in another; nor should we expect to sin in this world, and

reap our punishment in another, for this would be unreasonable and inconsistent. Why, if it be true, is it not plainly declared that men, for their conduct here, shall be haunted forever with the fangs of torment, in the subterraneous abyss of wretchedness and woe. As we are conscious that the scriptures do not authorize us to believe in such a sentiment, we are led through charity to believe, that those who have embraced this rude notion are non compos mentis; for we verily believe they are non conscire sibt.

I am sensible that there are many threatenings contained in the scriptures; threatenings too, that are awful and sublime, such as terrify the mind with the glance of their magnificence, and cast a shade of reverence and awe over the horrors of infamy and guilt: but these threatenings grand and terrible as they appear extend not into eternity. They are wonderful and awful descriptions of the temporal calamity, that threatened the wickedness of the Jews. Frequently in describing these calamities, our Saviour makes use of figurative language, which description is often clothed in sublimity and grandeur. Take for example the description of his coming at the destruction of Jerusalem; what a shining blaze of transcendent beauty beams upon it. He speaks of the lightning appearing in the east, and flaming into the west; with what terrible grandeur does it flash athwart the sky, and brighter abroad in resplendent glory: the stars appear sinking into ruin-the sun-the moon-the whole blazing train of luminaries, that swim in the vast ocean of immensity, seem tumbling into madness amid confusion and disorder—the earth shrinking affrighted with horror, reals intoxicated at the sight, and sinks into primeval chaos. Such is the splendor and grandeur, of the description given by our Saviour, of his coming, and it is well calculated to strike with admiration and awe, the rebellious and profligate. But we are not to consider these threatenings as extending into eternity; because they were spoken not for mans benefit hereafter, but with a view to make him better on earth. The passage we have been examining, was undoubtedly spoken for no other, but for the same purpose. When I see a passage of scripture like this, encircled with the embroidery of simplicity, and shaded by the lovely features of consistency, wrested from its plain and obvious not oning and dragged into a foreign and unnatural vervice, I am at a loss to account for it; but when I reflect that a mind, unused to think for itself, and ignorant in a measure of the sacred scriptures, can be swerved to almost any point, at least if it partake of the marvellous, I can then discover that it is not very strange that the popular construction of this passage should be so prevalent in the world.

We see a throng of pretended christians, arraying themselves under the banner of their creed, and waking into exercise every means and faculty within their power, to bring all others to their own belief. They are not satisfied with using reasonable measures to accomplish their object, and hence they advert to all passabla means, whether christianlike or otherwise. The peasant is diverted from his industrious habits by those individuals who arrogate to themselves the

exclusive right of interpreting the scriptures.—And not only these individuals, but all others, in whatever condition or situation they may be placed in, are shamefully annoyed, and pressed into their notions, though haggard with the slaughter of the scriptures, and fraught with the grossest absurdity.

How, therefore, can we expect consistency, while society is haunted by such a religious pressgang. How can we we expect that our communities, will be those that think for themselves, and such as reason upon a doctrine before they embrace it, while this spirit of delusion is cherished in our country. If we teach mankind the absolute necessity of reasoning upon all sentiments before they are competent judges of their correctness, it will stimulate them so to do; but if you tell them it is of no use whatever to reason, and give them to understand that it leads to pernicious consequences, then in fact you render tardy their understandings, and chain in cruel bondage the noblest faculties of the man. When I see mankind washed away in the current of this delusion, and overwhelmed in the fury of this wild infatuation, I am led to exclaim; O! miseras hominum mentis, O l pectora cæca, how wretched are the minds of men, and how blind their understandings.

#### EDUCATION.

The American parent does an injustice to his child which he can never repair, for which no inheritance can compensate who refuses to give him a full education because he is not intended for a learned profession-whatever he may intend he cannot know to what his son may come, and if there should be no change in this respect, will a liberal education be lost upon him because he is not a lawyer, a doctor, or divine? Nothing can be more untrue or pernicious than this opinion. It is impossible to imagine a citizen of this commonwealth to be in any situation in which the discipline and acquirements of a collegiate education, however various and extended, will not have their value. They will give him consideration and usefulness, which will be seen and felt in his daily intercourse of business or pleasure; they will give him weight and worth as a member of society, and be a never failing source of honorable, virtuous, and lasting employment, under all circumstances in every station of life. They will preserve him from the delusion of dangerous errors, and the seductive vices. The gambling table will not be resorted to, to hasten the slow and listless step of time, when the library offers a surer and more attractive resource. The bottle will not be applied to to stir the languid spirit to action and delight, when the magic of the poet is at hand to rouse the imagination, and pour its fascinating wonders on the soul. Such gifts, such acquirements, will make their posessor a true friend, a more cherished companion, a more interesting, beloved, and loving husband, a more valuable and respected parent.

TEMPERANCE NOTICE.—The Phelps Temperance Society will hold their quarterly Meeting, at the Presbyterian Meeting-House in Vienna, on Saturday the 4th of October next at 3 o, clock, P. M. An Address will be given by Mr. E. D. Kennicott of Geneva. It is expected that all who feel interested in the cause of Temperance will be present.

E. W. FRISBIE, Sec'y,

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## POBTRI.



Here let the Muse his sacred treasure bring, And strive the potent power of truth to sing,

### THE PHARISEE AND PUBLICAN.

Lo! to the Temple, hallowed place of prayer, A Pharisee and Publican repair:
When thus, with pompous mien and proud parade, The self-adoring bigot stood and prayed:
"I thank thee God, that I so much excel
The hateful reprobates that round me dwell; Such as extortioners and unjust men,
Idolaters, and this vile Publican.
Twice every week a solemn fast I hold,
And pay the tithes of all my goods and gold."
But mark the Publican's more humble air,
His lowly station, and his contrite prayer.
To Heaven he raised not up his tearful eye,
But smote his trembling breast, and heaved a sigh:

Whilst from his lips but one sad sentence stole, "O God have mercy on my sinful soul!"
This penitent petition rose to Heaven,
And freely was the Publican forgiven.
But God the boasting Pharisee abhorr'd,
And meted to his pride a just reward.

## THE HYPOCRITE.

-He was a man Who stole the livery of the court of heaven. To serve the devil in; in virtue's guise, Devoured the widow's house and orphan's bread; In holy phrase, transacted villainies That common sinners durst not meddle with. At sacred feast, he sat among the saints, And with his guilty hand touched holiest things: And none of sin lamented more, or sighed More deeply, or with graver countenance, Or longer prayer, wept o'er the dying man, Whose infant children, at the moment, he Planned how to rob. In sermon style he bought, And sold, and lied; and salutations made In Scripture terms. He prayed by quantity, And with his repetitions long and loud, All knees were weary. With one hand he put A penny in the urn of poverty, And with the other took a shilling out. On charitable lists,-those trumps which told The public ear, who had in secret done The poor a benefit, and half the alms They told of, took themselves to keep them sounding.-

He blazed his name, more pleased to have it there Than in the book of life. Seest thou the man! A serpent with an angel's voice! a grave With flowers bestrewed! and yet few were deceived.

His virtues being over-done, his face

Too grave, his prayers too long, his charities
Too pompously attended, and his speech
Larded too frequently and out of time
With serious phraseology,—were rents
That in his garments opened in spite of him,
Through which the well accustomed eye could see
The rottenness of his heart. None deeper blushed,

As in the all-piercing light he stood, exposed,
No longer herding with the holy ones.
Yet still he tried to bring his countenance
To sanctimonious seeming; but, meanwhile,
The shame within, now visible to all,
His purpose balked. The righteous smiled, and
even

Despair itself some signs of laughter gave, As ineffectually he strove to wipe His brow, that inward guiltiness defiled.

Pollok.

## ON THE DEATH OF A YOUNG LADY.

Hush'd are the winds, and still the evening glow,
Not e'en a zephyr, wanders through the grove,
Whilst I return to view my Margaret's tomb,
And scatter flowers on the dust I love.

Within this narrow cell reclines her'clay,
That clay where once such animation beam'd;
The King of Terrors siezed her as his prey,
Not worth, nor beauty, have her life redeem'd.

Oh! could that King of Terrors pity feel,
Or Heaven reverse the dread decrees of fate!
Not here the mourner would his grief reveal,
Nor here the muse her virtues would relate.

But wherefore weep? her matchless spirit sears
Beyond where splendid shines the orb of day;
And weeping angels lead her to those bowers
Where endless pleasures, virtue's deeds repay.

And shall presumptious mortals heaven arraign,
And, madly, godlike providence accuse?
Ah! no, far fly from me attempts so vain,
I'll ne'er submission to my God refuse.

Yet is remembrance of those virtues dear,
Yet fresh the memory of that beauteous face;
Still they call forth my warm affection's tear,
Still in my heart retain their wonted place.

BYRON.

## ELEGIAC STANZAS. FROM BLACEWOOD'S MAGAZINE.

Farewell! if there can be farewell
To what is graved on memory's page;
Thine image there undimm'd shall dwell,
And highest, holiest thoughts engage:
When, in the calm of solitude,
I think how pure mere man might be,
How meekly great, how truly good,
My spirit turns to thee.

Thine was the tongue which spoke no ill;
Thine was the judgment, ever kind,
That for the erring, lingered still
Benevolent excuse to find;
Pure in thyself, 'twas thine to think
That others,—all mankind were such,

Alive to feel, and quick to shrink From sin's polluting touch.

Yes! 'twas no idle, vain pretence,
No frothwork of a feeble mind,
For thine was learning's excellence
With strong and manly sense combined;
The glories of the ancient day
Illumed thy steps with classic light,
The patriot's deed, and poet's lay
Bequeath'd thee sweet delight.

And thine was duty's loftiest sense,
And thine that calm, high, Christian faith,
Which warm'd thee to bene volence,
And soothed the thorny bed of death;
So God hath call'd thee back again,
Back to thy birthright in the sky,
Who ne'er gave cause of grief to men,
Save when 'twas thine to die!

## THE LILIES OF THE FIELD.

BY MRS. HEMANS.

" Consider the lilies of the field."

Flowers! when the Saviour's calm benignant eye
Fell on your gentle beauty; when from you
That heavenly lesson for all hearts he drew,
Eternal, universal, as the sky;
Then in the bosom of your purity
A voice He set, as in a temple-shrine,
That life's quick travelers ne'er might pass you
Unwarned of that sweet oracle divine.
And tho' too oft its low celestial sound
By the harsh notes of work-day care is drowned,
And the loud steps of vain unlistening haste,
Yet the great ocean hath no tone of power
Mightier to reach the soul, in thought's hushed
hour.

Than yours, meek Lilies! chosen thus and graced.

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## E. D. KENNICOTT---EDITOR.

#### CONDITIONS.

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ription, neatly and promptly executed at this Office. Also, a complete assortment of Law and other BLANKS.

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VOL. I.

GENEVA, N. Y. OCTOBER 11, 1834.

NO. 9.

#### THE PREACEER.



Let truth prevail—base slander is no more; Let reason shine—and error's reign is o'er.

## SERMON.—No. IX.

OMNIPRESENCE OF GOD.

BY REV. S. STREETER.

Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do.— Hebrews iv. 13.

The text plainly inculcates the doctrine of the Divine ommpresence. This is an essential perfection of the Creator and Governor of the universe, and one which is inseperable from his infinity. If God be infinite in the strict and proper sense of the term, he must be all pervading, must fill immensity with his presence. There cannot be, for an instant of time, a single place, or being, or want beyond the reach of his observation.

But that God is strictly infinite the concurrent testimonies of both reason and revelation assure us, and, therefore, we may feel certain that he is omnipresent; that he is every moment present in every place, and with every creature throughout the universe. Such is the obvious sentiment of the text. Neither is there any creature that is not manifest in his sight, but all things are naked and opened unto the eyes of him with whom we have to do.

The writer designed by this assurance, and from the nature of the subject it is well calculated, to inspire us with the profoundest awe, and confidence, and homage; to guard us against an undue reliance upon ourselves, and the things of the world, to awaken and fix our hopes upon the care and mercy of our Maker. This was plainly his design, and in what way would he have been more likely to succeed, than in the one he adopted, to assure us of the universal and perpetual presence of the Being, in whom we live and move and have our existence, who is good and doeth good, whose tender mercies are over all his works and endure forever? No one it would seem. A happier selection of means could not have been made.

All things are naked and opened to the cyes of him with whom we have to do. What a noble thought! What a sublime sentiment! What a towering subject of contemplation! How full of grandeur and interest! What a theme of declamation for the pen of poetry! What high conceptions and pomp of description does it admit! What a field for the employment of fancy, in its loftiest and most diversified flights; and for all the powers of intellect and affection does it spread out to our view!

But these are not the bearings of the subject which I purpose to survey in the present discourse. 'The doctrine of the Divine omnipresence is valuable to man, chiefly, on account of its practical influence, its tendency to diminish the inquietudes and increase the hopes and comforts of man; in other words to lessen his sufferings and augment his enjoyments. These are the two great subjects of human solicitude, the one, that it may be shunned, the other that it may be secured. Every man feels anxious to know in what way he can escape misery and secure happiness; and the doctrine of God's omnipresence, when rightly understood, is eminently calculated, it is believed, to afford him aid in both these respects. It will neutralize his apprehensions, and impart to him a rational serenity of mind.

But to avail himself of these advantages, he must make himself well acquainted with the subject. He must inform himself correctly with respect to the nature, relations, and true character of God. He must learn that he is love, pure, boundless, and unchangeable love itself; that there is no mixture of malevolent and revengeful passions in his constitution; that he is truly the Father of his spirit, and of the spirits of all flesh; and that his character is that of an almighty and immutable guardian and friend. These things he must learn, and bear constantly in mind, or he will be able to derive no support and no solace from the fact that God is every where, and at all times, present with him. If he become wise above what is written, and change the glory of the incorruptible God into an image made like to corruptible man; if he allow his imagination to arm him with infinite vodgeance, and attribute to him capricion ness of temper and partiality in the distribution of his favors; the man, I say that does those things will find no projection, and no comfort in the assurance of his Maker's omnipotence.

No, he surely willnot. It will become a source of painful apprehension and dread. It will multiply his fears, and add a sharper poignancy to his terrors. It will turn his joys into sorrows, and his hopes into despair. It will cause him to loathe his

very existence; to prefer nonentity to being. Such have often been the results of misapprehensions on this subject, and what has been, may be again.

But those who have learned and who remember, that God is a being of infinite kindness; that he is altogether lovely; that his thoughts are thoughts of peace and not of evil; that he will never leave nor forsake the feeblest and most unworthy of his creatures; but that, eventually, he will deliver them out of all their tribulations, will stretch forth a hand of mercy and wipe away tears from all faces; all such will find in the conviction of their Maker's allpervading presence a sure support under every trial, a balm for every wound, an anodyne for every pain. This is all we can expect from any source, at least, it is a very great assistance.

If, in the present imperfect state, one in which good and evil, sorrows and joys are every where blended, the knowledge of our heavenly Father's omnipresence tends in an eminent degree to sustain us under afflictions, to moderate the vigor of tribulation, if it render us more contented and tranquil in life, and more composed and happy in death, we derive from it all which the nature and circumstance of the case will admit. And that an enlightened view of this subject will afford us such support and solace, will be obvious, I apprehend, if we duly consider the main sources of human pleasure and pain.

From what then do these proceed? I answer, from what mankind endure, and what they fear; from what they possess and what they anticipate. According to this view, the miseries of mankind proced mainly from two circumstances—from what they endure and what they for. To most of us, the latter of these is the more fruitful source of suffering Men generally endure more pain som their fears than from their actual privations; and the reason of this fact is very apparent. It is found in the insatility of human affairs. Change distiguishes the world in which we live. proctuation of circumstances is every where visible. The condition of no one remains, for any length of time, the same. The keenest eye cannot penetrate the uncertainty which shrouds the future. The shrewdest mind cannot divine what a single day may bring forth; but that some alteration in our affairs will shortly happen, all our experience of the past positively assures us.—This is what cometh alike unto all

The change, it is true, may be for the better; but it may also, be for the worse; and how natural it is to fear that the latter will prove to be the fact. Our lot may

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have been a hard one, our path uneven and strewed with thorns; our adversities many and progressive; but still, however disastrous our course may have been, greater calamities, we know, may await us in the future, our cup of wo has never been and is not now, so full, as to admit of no More intolerable ills than we addition. have ever endured may yet come upon us.

Hence, it is obvious that a greater amount of misery is likely to result from the fear of impending evil, than from the endurance of existing disasters, or from any other source whatever. Bodily sufferings fall far below it, because mind is more susceptible than matter. Who does not know that mental anguish is much more intense and insufferable than corporeal pain? We can endure the burning of a fever, the agonies of a wound, or of the amputation of a limb with tolerable composure, if the mind be serene and tranquil; if it rest in innocence and conscious security; but a wounded spirit who can bear?

Of what avail are wealth, and titles, and honors, and the firmest corporeal constitution, if at the same time guilt be gnawing at the foundation of our peace, if moping melancholy sit brooding upon our breasts, and despair, wild despair has thrown her gloomy mantle over our prospects? Alas! they are of no avail at all. In the midst of health, and splendor, and all the external means of enjoyment, deep sighs will escape from the heart. The exclamation, my misery is greater than I can bear, will burst from the lips. All this anguish of spirit may result from groundless fears; but this circumstance does not change its nature. It is notwithstanding pain, corroding and intolerable pain. It stings like an adder, graws at the very core of the heart, as doth a ca uker.

Now under such circumstances, how soothing, how full of support and comfort is the assurance of God's omnipresence; a deep habitual conviction that he is always with us, and will n ever suffer afflictions to come upon us greater than we can bear, or than he can overrule for our ultimate good; that in the darkest momen.'s of our being and the greatest embarrassmen ts of our affairs, he is truly our Father and Friend, and that in due time, his own good time, he will deliver us out of all tribulation and make us perfectly and endlessly happy.-Such are some of the practical uses of the Divine omnipresence in seasons of adversity; and how much are they needed by every human being in his passage through the world. To every one the days of darkness, the trials and afflictions of life will be many; and this great doctrine affords the only ark of safety and repose, and blessed be God, into this ark, this safe retreat, every child of sorrow may flee.

But the benefits of this doctrine are not confined to seasons of adversity, it is equally well adapted to those of prosperity. As ces, what he endures and what he fears, so his happiness is derived from two opposite sources, from what he possesses and what he anticipates. Has Providence hitherto smiled propitiously upon him? has she scattered her favors profusely in his path?-Have health, and peace, and competence, attended him without interruption? Are his children doing well, his companion alive to enjoy them, and all his affairs in a prosperous train? These are felicitous circumstances, rich blessings, such as fall to the lot of but few; but rich as they are, they are insufficient of themselves to complete the sum of human felicity. Hope's soothing aid is still wanting. Without this, our highest and purest joys are incomplete. We must hope that the smiles of our Maker, and the tide of good fortune by which we have hitherto been attended, will continue to enliven and bless our course in all time to come. We must hope that the future progress of the Divine government will open to us new and still nobler sources of felicity. From hope indeed the sublimer and purer enjoyments of our being are derived. It fills the measure of human bliss; and this hope is fed and kept alive by a firm conviction of the omnipresence of God. Hence, this doctrine is eminently beneficial in seasons of prosperity. It tends greatly to augment and to give vigor and permanence to the happiness of human

But we must not expect that even correct views of the character of God, and an enlightened and habitual persuasion of his universal presence and supervision, will raise us above all anxiety and trouble. are imperfect, feeble creatures, and not always upon our guard. The recollection of these great truths is frequently absent from our minds; and during these intervals a thousand occurrences may transpire to startle and rouse our fears. Were we conscious of no superintending power at all. our feelings, at times, should be the same. We may be sensible that alarm and terror contribute neither to our safety or comfort, and still be unable wholly to suppress them. We know this by experience, and why is it so? It is the natural, and I may say, necessary result of our weakness, and the limitation of our intellectual capacities.

We do not see like Him to whose eyes all things are naked and opened. His perc. eption is without bounds, ours is confined to a mere speck of the little world in which we live. We are, therefore, exposed by our imperfection to great fluctuations of feeling and coprehension. 'Without are fightings and within are fears.' Calamities uncontrollable by human foresight or power threaten our pcace, and we know not whether they will reach us or not.-This imperfection of our knowledge is a fruitful source of inquietude.

Did all things lay naked and opened to our eyes, as they do to the eyes of Him the misery of man proceeds from two sour- | whose knowledge intuitively comprehends |

all beings and events, no occurrence could alarm our fears or depress our spirits. We should then see that every purpose of God's mercy and grace will be accomplished; and that every event under his government will terminate favorably.

Much of our misery it is true, arises from our vices; but even these in a very important sense proceed from our ignorance.-'My people,' says God by the prophet, perish for lack of knowledge; they are wise to do evil, but how to do good they know not.' Paul also tells us that the understanding of sinners is 'darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their minds.' Hence it is highly probable that perfection of knowledge in man would effectually do away his inclination to sin and perfect his happiness.

It would dissipate every cloud, remove every disaster, and turn all his sorrows into joy. It would exhibit to his astonished glory, a halo of goodness and glory around all the ways and works of God .-All ideas of accidents and misfortunes: would be removed from his mind. Those events which had previously been viewed as accidental and disastrous would appear like parts of an infinitely wise and benevolent system of government. He would see all things as they are, in the hands and under the direction of God. He would know that under his government accidents and contingencies are impossible; that he saw the end of every thing from everlasting, and that no event has transpired, or can transpire, which has not been visible to his infinite eye from eternity. In a word, he would know the whole truth, and the truth would make him free from his tormenting apprehensions.

The counsel of God, like himself, is without variableness or shadow of turning.' It embraces all the transactions and occurrences of time, and of the interminable ages to come. He is as familiarly acquainted with every one of them as numberless ages of direct observation can make him. These views are inseperable from the very notion of omnipresence. What sublimity and grandour mingle in the subject! What lofty conceptions of the perfections of the Divine character grow out of it! How honorable to his name and government: how humbling, and at the same time, how useful and consolatory to man! Circumscribed as we are in understanding and subjected necessarily to various occurrences which are abstruse and perplexing, absolutely beyond our comprehension, how natural it is that many things should appear difficult from what they really are.

Were their results at all times naked and opened to our eyes, how different would be the aspect of the world as we pass through its ever varying scenes? And how different would be our sensations at different stages of our journey, and under adverse ti uns of fortune to what they now.

are? From how many pains and sorrows would such a discovery deliver us? Above the pangs of how many gloomy days and sleepless nights would it raise our despair-

ing hearts?

To impress this sentiment more forcibly upon our feelings, let us survey a few incidents as they have occurred in the lives of eminent individuals. I begin with the mother of Moses. Her history is familiar to you all. Consider her then, at the most trying and eventful period of her life, when called upon by the decree of her King to devote to death the suckling of her breast! What must have been her thoughts and emotions; how intense the anguish of her bosom-how frantic her despair-how wild and incontrollable the tumult of feelings within her, as she bore along her smiling and beautiful babe, the son alike of her affection and her hopes, and committed the lovely creature, all innocent as he was, to the mercy of the winds and the waves, and the monsters of the Nile; and that too in a frail and untrusty bark? O God what a moment was this for a kind and faithful mother? No pomp of description, no embellishments of rhetoric can come up to the tremendous reality of her sufferings. You must remember that she was a mother .-The child was her own. It was one of great beauty and promise. She loved it. She doted upon it with all the tender yearnings of a parent's heart.

She would gladly have hid it longer in her bosom, but she could not; she would have tenderly cherished and brought it up, but the bloody decree of the tyrant demanded The hour had come when the fatal deed must be done; when this doating mother must tear her own child from her breast, and expose it to destruction by the waters, by the lingering agonies of starvation, or by the voracious jaws of the croc-odile. And she did it. Yes, my friends, she did this soul-rending deed, She took the ark and laid it in the flags by the river's brink!' Her child was in it; and she turned from him and left him to his fate. She could not sit by and rock him to rest, and protect him. No, she could only send up into the ear of the King of heaven a prayer for his safety and preservation.

What a war of emotions and what a conflict between hope and fear, indignation and piety must have raged within her breast at this terrible moment!

Can we form an adequate conception of the intensity and depth of her anguish?—Mothers have you not a tear to drop on the recollection of her woes? Can you think of them and not weep? Take one look more at your own infant child. See it look up and smile upon you, and play.—Think then of the trial to which this hapless woman was doomed, and deny her a tear if you can.

But how different, at this time, would have been the feelings of this distracted mother, had 'all things been naked and

opened to her eyes.' How suddenly and completely would her sorrows have been turned into joy! She would have seen her son in perfect safety, and surveyed with transport the honors that awaited him.—She would have beheld in him the redeemer, and law-giver, and pride of his nation, and the benefactor of the world. She would have seen him in all the splendor of a fadeless glory.

2. Let us notice in the next place, the case of the patriarch Jacob. It is strictly in point, and replete with interest. When he fixed his eye, bedimmed by age, upon the 'coat of many colors,' dripping as he supposed with the blood of his beloved Joseph, what must have been his emotions? Who would attempt a delineation of the torrents of horror and grief which rushed

upon him and rent his soul?

No wonder that he exclaimed in the deep agony of his spirit, 'All these things are against me. Ye will bring down my grey hairs with sorrow to the grave.'—How full of tenderness and wo is this language? It is that of nature in its purest and best form. The old man felt and spake like a father bereaved of a dutiful and affectionate son, the hope and solace of his age. It was a case in which tears and deep lamentation were not only excusable; but proper. He felt all that he said; but he could not say all that he felt. There is a sublimity in the sorrows of bereavement which language cannot reach.

But all things were not naked and opened to the eyes of the venerable patriarch. He saw but in part. Had the curtain been raised from the scene and the realities of the case appeared; could the eye of Jacob have but passed along the vista of Joseph's future course, what a thrill of delight he would have experienced? What emotions of joy would have filled and overflowed his breast? He would have seen this son of his care and love, secure in the arms of protecting providence, and in the direct way to the highest eminence and honor.

3. One example more, and I have done. It is the case of the disciples on the crucifixion of their Lord and Master. How dark, and how full of despair was this hour? How disastrous the appearance of this trugical event, in the eyes of the little band of christians. How completely did it extinguish their hopes? How suddenly and thoroughly reverse their prospects?

But had all things been opened to their view; could they have seen the remote as well as the immediate results of this gloomy and portentous occurrence, their joy would have been full. They would have seen the bars of the tomb giving way; the Conqueror of death rising again into life, and ascending up into heaven. They would have seen his kingdom spreading abroad and filling the earth. They would have seen their Master crowned with glory and honor, owned and served as Lord of all, by every kintled and tongue, and peo-

ple. All these things they would have seen, and seeing them they would have rejoiced with joy unspeakable and full of glory. But they had not this foresight, and, brethren, we have it not; but our Maker and Guardian, as we have seen, has it for us, and we have, therefore, the same reasons to be serene and tranquil, as though it resided in ourselves. How often do we commit our secular interests to the care of a trusty friend, and feel perfectly secure.-How safe and happy does the helpless child feel, while the parent is with it? Let us then remember that God is our parent and always with us. Let us trust in him and not be afraid, for in the Lord Jehovah is everlasting strength, and he has become our salvation .- Southern Pioneer.

#### MERCY.

There is no way in which man can so effectually assimilate to the character of the model of all excellence, as by shewing mercy. It is this attribute in the Deity which the benevolent mind delights to dwell upon; it is the abundant mercy of God in sending the Son of his bosom to ' seek and to save that which was lost,' that melts the obdurate heart of man, and causes tears of repentance and gratitude copiously to flow. It is the mercy of God that moves us on to acts of kindness to suffering humanity, and causes us to feel for the woes of others. Who that has a heart to pity, can contemplate the toils, sufferings, and ignominious death of the blessed Redeemer, and not adore the mercy and benign acts which characterised his eventful life?

God delights in mercy, for it is the habitation of his throne. The Lord Jesus displayed mercy in all his intercourse with men. The Angels in heaven are actuated by this divine principle, for they rejoice at the return of the prodigal to his father's house, where there is bread enough, and to spare.' The spirit of the 'just made perfect,' delight in mercy, and join in chanting the song of 'redeeming love.'-And shall not man delight in mercy in imitating his Father in heaven, the Savior of sinners, the angels of God, and the spirits of the 'just made perfect?' Let no one who has felt the blessed effects of the mercy of God, forget to exhibit in all his intercourse with the world, a spirit of kindness .- Universalist.

The two most precious things on this side the grave, are our reputation and our life. But it is to be lamented that the most contemptible whisper may deprive us of the one, and the weakest weapon of the other. A wise man therefore, will be more anxious to deserve a fair name, than to possess it, and this will teach him so to live, as not to be afraid to die.—Colfor.



# [Written for the Herald of Truth.] SCRIPTURE ILLUSTRATION.

"And when Jesus was entered into Capernaum, there came unto him a centurion, bescecking him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am u man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth Ir. When Jesus heard Ir, he marvelled, and said to them that followed, Verily 1 say unto you, I have not found so great faith, no, not in Israel."—Matt. viii. 5—10.

The Centurion here spoken of, was the captain of a Roman guard; and of course a gentile and a foreigner: and as such it could not be expected, that he would be so likely to entertain a belief in the heavenly power and authority of Jesus, as individuals of the Jewish nation, who had long been anticipating the coming of their Messiahhence the reason, why Jesus should marvel at finding in him faith more strong than he had yet found among the house of Israel. But what do we discover in the language made use of by the centurion, calculated to convey an idea of great or strong faith, or belief in Jesus. The superficial reader, perhaps, might not at once discover the real meaning of the centurion. But it is, perhaps, as conclusive as any that could possibly have been used. The idea is this: For I am a man under authority as well as you-my power of command is derived from Cæsar, who sways the empire of the civilized world, but you derive yours from him who is King of kings, and Lord of lords. If then within the sphere of my authority, one man goes at my bidding, and another comes in obedience to my commands; what need have you to go to my house who am but a gentile not worthy to receive one of your character and power-but speak the word only, and my servant shall be healed in obedience to your command, with as much readiness as my servants obey my commands, without my personal appearance among them.

York Oct. 1834. J. G. 2nd.

[Written for the Herald of Truth.]

Br. Chase—If you think the following worthy a place in the columns of your very valuable paper, you are at liberty to insert it.\*

In view of the rapid progress of Universalism, for the last half century, and in anticipation of its future greatness, what bosom not harrowed up by the heart-rending cruelties of a sectarian creed, does not swell with emotions of gratitude to our Saviour, its founder. Notwithstanding it has been trampled upon upwards of eighteen hun-

dred years; first by the superstitious Jews, who madly put the Lord of glory to the infamous death of the cross; then by the mangling footsteps of Popery, twin sister of infidelity, and finally by the monster Orthodoxy-first born of heathenish paganism, still it is now spreading its benign influence over the whole enlightened world, causing thousands and tens of thousands to rejoice in the hope of ultimate emancipation from sin, and its concomitant evils, pain and death. And we have the pleasing assurance of the gospel, that it shall ride forth in the vehicle of infinite justice, clothed in the garments of divine love, from conquering to conquer,' till the whole world shall see of the salvation of our

Again, when we hear the Macedonian cry, 'come over and help us,' proceeding from our brethren of the human family, while superstition is striving to bind them to the car of vindictive wrath; when we hear them groaning beneath the yoke of an ecclesiastical tyranny, are we not led to exclaim in raptures, surely these things will have an end, and universal love must prevail! But much is to be done. The sons of liberality must be up and doing. The champions of Orthodoxy must be ably met, and repelled-error held up in its most disgusting form, and scattered by the brilliant rays of divine truth-sinners must be shown the folly of sin and the pleasure of holiness, and their minds must be directed 'to the Lamb of God, who taketh away the sin of the world.'

Can we then, who confidently believe that we enjoy the rich consolations of that 'faith, once delivered to the saints' lie supinely on our backs, and suffer our brethren to solicit in vain our assistance in the great work of mental emancipation? I answer, we should not 'hide our talent in the earth, lest it be taken from us and given to them that have abundance.' We should go forward in the great work of reconciliation, with a determined resolution to see superstition's broad basis engulphed in oblivion, and 'pure and undefiled religion' seated in every heart, and the theme of every tongue. Oh what u pleasing prospect do the doctrines of the bible present to our view! There we discover the affinity which exists between God and his offspring. There God is represented as being the Father and bountiful benefactor of all. There the final destiny of man is clearly shown, and there the attributes of God, shine with transcendent brilliancy.

Brethren of the human family, how long will you continue to estrange yourselves to the glorious truths of the gospel, and wander in the shades of an unsatisfactory religion? a religion, eminently calculated to veil the lovely character of our heavenly Father, in the dark shades of cruelty and revenge, and shroud his word in inexplicable mystery or falsehood, and himself in impotency, folly, or injustice. How long

ere you learn that 'the goodness of God leadeth men to repentance,' and that his wrath is only imaginary! For a moment let us reason together. Brother Orthodox, you believe in an endless hell, and still you desire the salvation of all from its torments. Do you believe that the mercy of God is as great as yours? 'O yes,' is the answer. Then God's mercy, independent of any other attribute, would save all men? 'Yes.' Then let us see what is the conclusion. Infinite mercy desires the salvation of all mankind.—Infinite mercy (being an attribute of God) desires nothing but what is infinitely just.—Infinite justice, therefore requires the salvation of all mankind, and Omnipotent Power will effect it. Therefore, brother, of whatever denomination thou art, let us no more war with each other, seeing that 'God will have all men to be saved, and come to the knowledge of the truth.' Let us unite our efforts in the great work of peace and reconciliation to God, that we may dethrone the worst enemies of our happiness, superstition and infidelity, and cause the devil to become an idle spectator. Then shall peace like a river, flow from heart to heart. Then shall the humble cottage, and the splendid palace, become the abiding place of piety; millenium glories shall dawn on a benighted world-Adam's numerous family unite in one loud chorus of praise, and universal nature shout hallelujah! Then sin shall have been destroyed, and transgression brought to an end. Then shall the ransomed of the Lord return, and come to Zion, with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away. Then shall be brought to pass the saying that is written, 'death is swallowed up in victory. O death where is thy sting? O grave where is thy victory? The sting of death is sin, and the strength of sin is the law. Therefore, my beloved brethren, be ye steadfast, immoveable, always abounding in the work of the Lord, inasmuch as ye know that your labor is not in vain in the Lord.'

Geneva, Oct. 4th, 1834.

## CORDINATION SERMON.

Just received and for sale at this office, "A Discourse, delivered at Baldwinsville, Onondaga co. N. Y. at the ordination of Rev. W. QUEAL, Pastor of the societies of Universalists at Baldwinsville and Liverpool, by Jacob Chase, Jr. Pastor of the first society of Universalists in Skaneateles, N. Y. The text upon which the Discourse is founded is 2. Timothy, iv. 5.—"Do the work of an Evangelist—make full proof of thy ministry."

The object of this Discourse is first, to define and explain the word Evangelist—secondly to show what the work of an Evangelist is—thirdly, how he is to perform the labor of his office, and fourthly, to state the qualifications indispensable

impotency, folly, or injustice. How long in the character of an Evangelist.

<sup>\*</sup>The following article is cheerfully inserted, and we hope "D." will favor us as often as he can make it convenient.—ED.

But that the reader may judge for himself in this matter, we give an extract, a specimen of of the Discourse:

"We will now carefully proceed to show, how an 'evangelist' is to perform the 'work' of publishing and defending these glad tidings of great joy-the Gospel-the truth of God. In my endeavors to do that justice to this part of my subject which it evidently demands, permit me in introducing it to observe, that this Gospel was not in primitive times promoted and defended by holy inquisitions, swords, flames, racks, and cruel tortures—by burning heretics at a slow fire made of moist green wood, that their miseries might thus be protracted as long as possible—nor by holy crusades against those whom a self-righteous class of enthusiasts might have been disposed to pronounce infidels. Nor can it now be defended and promoted among men by these unjust and unholy means. Most certainly not; for this Gospel being an evidence of the love of God to sinnners, could never, and can never, prompt a well instructed 'evangelist' to use any means in performing his duty, that were, or are incompatible with the nature of love to God and good will to men. May this truth never be forgotten. This position is amply confirmed, first, by the practice as well as precepts of Jesus Christ, who was the brightness of his Father's glory and the express image of his moral perfections.— He is acknowledged by all to have been the founder of the Gospel system; and hence it is to Him first, that we are to look for example and instruction.

Contemplate then, his humble entrance into the world, his unassuming appearance, his familiarity with those who were considered beneath the notice of the great, by the numerous devotees to a partial theology, to spiritual pride and a misguided ambition; witness his undissembled charity, extended over them who were ignorant and out of the way, and his inimitable forbearance towards his bitterest enemies, persecutors and murderers. Contemplate all this, and blush with shame, ye self-righteous, haughty and bigoted religionest of the present century, and immediately reform, 'for thou art in the gall of bitterness and bonds of iniquity.' Yes, go back in your reflections to the manger of Bethlehem, to the sea, and streets of Galilee, to Gethsemane, and to rugged Calvary, and there learn of him, ' who was meek and lowly in heart, and ye shall find rest to your souls;' yea more, ye shall there be taught how to do the work of an evangelist.' To some of the most important sentiments embraced in the Gospel, as taught by him and his Apostles, and to the manner of extending them among mankind, permit me to secure your attention a few moments. First, Jesus Christ taught clearly the doctrine of one God, (see Matt. xxiii. 9.) 'And call no man your Father upon the earth, for one is your Father which is in Herven.' Our Saviour at the age of thirty, 'when he came to Na- tion.

here evidently intended to discountenance the absurd doctrines of polytheism, which the Jews had borrowed from the Pagan fables; and at the same time teach his disciples and the erring multitude, the great and important truth, that there was but one God, who was the Father of all, who was through all and in them all, and that it was wholly improper to associate with him any other being in the universe, as a being of equal adoration and worship.

Jesus calls himself a man—the woman of Samaria called him a man-the Apostle calls him a man, as we shall hereafter show, and that he was inferior to the Almighty God, appears evident from many of his own declarations, especially in Matt. xxiv; he there says, speaking of the approaching destruction of Jerusalem, 'Of that day and hour knoweth no man-not even the Angels of God, neither the Son, but my Father only.' Now is he equal in knowledge to God, or is the knowledge of God limited? We think if one of these questions is answered in the affirmative, the other must be, Jesus Christ being judge; and upon his word we rely. 2dly—The Apostles received and seemed to have perfectly understood the nature and force of the above, as may be seen from the reasoning of St. Paul, concerning things offered to idols, (see 1 Cor. viii. 4.) 'As concerning therefore the eating of those things offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.' Again, chap. vi. But unto us there is but one God and Father, of whom are all things and we in him.' Again, 1 Tim. ii. 5. the same Apostle affirms that 'there is one God, and one Mediator between God and men, the man Christ Jesus,' which corresponds with Eph. iv. 5. where he says, 'There is one God and Father of all."

Candid hearer, in view of all this, can you give your countenance and support to the promulgation of a sentiment, which stands in direct opposition to the word of Divine truth, as clearly stated by Jesus Christ, and the great Apostles of the Gentiles, and call it doing the 'work of an Evangelist?' No, you cannot in conscience.-The second important sentiment taught by Jesus Christ, was that of a Mediator and universal Saviour. At the time when he first appeared in a Jewish temple, he held a warm debate with the doctors of the law. which astonished all who heard him, so extensive was his knowledge and understanding, he being then but twelve years of age and unlearned.

But when he returned to his parents, and after he was affectionately informed of their regret in consequence of his absence, he said unto them, 'How is it that ye sought me?—Understand ye not that I must be about my Father's business?' See Luke ii. 49. İs not this designed to show that he was the Messiah—the Mediator? Again,

zareth where he was brought up, and, as his custom was, went into the temple on the Sabbath day,' one of the Jewish priests. perhaps as an insult, presented him with the book of the prophecy of Isaiah, when he immediately read as follows, applying the language to himself and his office as Mediator and Saviour of all mankind: 'The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and the recovering of sight to the blind, to set at liberty them that are bruised.' See Luke iv. 18.

That he applied this language to himself, is made fully to appear from the 21st verse. 'And he began to say unto them, this day is the scripture fulfilled in your ears.' He is called by St. Paul, 'the man Christ Jesus, who gave himself a ransom for all,' and also, 'Jesus, who was made a little lower than the Angels, for the suffering of death, crowned with glory and honor, that he, by the grace of God, should taste death for every man.'

Thus we are perfectly informed that God was the Father of Jesus Christ, as well as all mankind; that he was a man, and that his benevolent mission into our benighted world, was to announce the glad tidings of deliverance to the captives, and the salvation of the world, through him as the Son of God and righteous Mediator."

## PERSECUTION.

Persecutors on the score of religion, have, in general, been the foulest of hypocrites, and their burning zeal has been too often lighted up at the altar of worldly ambition. Suppose we admit that persecution may, in some solitary cases, have arisen from motives that are pure; the glory of God and the salvation of men. again, the purity of the motive is most wofully eclipsed by the gross absurdity of the means. The persecutor must begin by breaking many fundamental laws of his master, in order to commence his operations in his favor; thus asserting, by deeds, if not by words, that the intrinsic excellence in the code of our Saviour, is insufficient for its own preservation. Thus it is, that even the sincerest persecutor defends the cause of his master. He shows his love of man, by breaking his cardinal laws; he then seeks to glorify a God of mercy, by worshipping him as a Moloch who delights in human sacrifices; and lastly, he shows his love of his neighbor, by toasting his body for the good of his soul. Can a darkness which is intellectual, be done away by a fire which is material? or is it absolutely necessary to make a faggot of a man's body in order to enlighten his

We ask advice, but we mean approba-Digitized by GOGIC

## DECAY OF NATURE:

Every one's experience and observation must prove the insufficiency of all terrestrial objects to impart peace and permanent enjoyment. The perishable things of this world are incapable of satisfying the capacious desires of the immortal soul. For lasting felicity, we must look to a source sure and unfailing. All things beneath the sun are mutable, and subject to decay; and even if unchangeable and imperishable, they would yield but a temporary gratification. Life is short and uncertain. The sundering ties of nature—the knell that speaks of departing friends, daily admonishes us that we are accountable—that we are mortal, and that this earth is not our abiding home. We all naturally desire happiness; but seek in one way or another, an imaginary, rather than a real good. We cagerly endeavor to seize the gilded phantons which eludes our grasp. Disappointed in our first expectations, we renew our exertions, and again indulge in the delusions of hope. Our minds are actuated by some other alluring object, and we fancy we should be happy in its attainment. With renewed ardor, we pursue it.

" But like the circle-bounding earth and skies, It lures from far, yet as we follow flies."

Thus are all our efforts to obtain this expected good defeated, and all our schemes of happiness again fall. Day after day is spent in the vain pursuit of the same happiness, deceiving ourselves by mistaking its true source and object; and consequently, never arriving at what we aim. Instead of following the straight and open way which leads to peace and joy, we choose the dangerous path that winds (in imagination) through flowery fields and groves, but ends in wretchedness and wo! We amuse ourselves in plucking the roses which adorn the way, regardless of the thorn; until, like Obadiah, we find the day is spent and we have gained nothing. We regard not the poison and the fatal consequences of thus misspending our time, and neglecting the one thing needful, Instead of ' laying up treasures in heaven, where moth and rust do not corrupt, and where theives do not break through and steal,' we are laying up treasures on earth which perish-feeding upon husks, and satisfying ourselves with the empty shadows of this world. All our hopes of comfort and unmingled gratification from any thing short of the pure principles of religion, will ever prove fallacious -our nearest and dearest relations cannot impart to us any consolation beyond the grave! our affection for them, may be the unconscious means of leading us away from our duty to our Maker. Those to whom we look for advice, may prove the enemies of our peace; and those whom we trust to direct us in the way we should go, may become snares to our feet. We should learn the failing of all our expectations of endless fruition from others; for less hell. But nothing of this is said in the

this, we must look to ourselves and to our God, and not to others. The rude hand of death will soon sever the ties that bind our affections to every earthly object. Those forms on which we delighted to gaze, and which appear too levely to decay, will soon be laid in the dust! The eye which beamed so much loveliness and benevolence will soon be closed forever! That tongue which was wont to speak to us words of consolation will soon be hushed and silent as the tomb! Can we then trust to our arm of flesh for consolation? Can our nearest connexions be to us an unfailing support in the hour of dissolution, or give us comfort in the grave? They, like ourselves, will soon be cut down, and pass away as the flower of the fields. Wealth has many alluring charms. It maketh many friends, and may convey a short-lived gratification. But riches take to themselves wings and fly away;' or if retained, are as often a source of misery as enjoyment. Honor in all its captivating dress, is but an empty name, and can excite but a transient joy. It is a mere bubble blown by the wind. Those who are crowned with honors one day, may, on the next, ' find none so poor as to do them reverence.' The fashionable amusements of the world are vain and unsatisfying. If they sometimes produce pleasurable sensations, they are often attended with vexation and disgust, and seldom afford the votaries of pleasure their anticipated enjoyment. By a too frequent indulgence, they disqualify the mind for serious reflections and improvement, and unfit the soul for the residence of every heavenly virtue. Those who have thus sought happiness, have met with disappointment, and can testify that their promises are vain. Thus, many of us pass our days seeking that in unworthy objects, which religion alone can give. It alone can sustain us in the hour of affliction-can atone for the waste of yearsthe desolation of our dearest hopes, and smooth our journey to the tomb.

" His hand the good man fixes on the sky, And bids earth roll, nor feels her idle whirl."

## ON SELF MURDER.

" Whoso hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him."-John iii. 15.

This text is very often quoted to prove that no self murderer can ever enter the kingdom of God. The reading, however, is generally changed, for no one would suppose, as the text stands, that it gives any support to such a doctrine. It is usually quoted in the following manner:-Whose hateth his brother is a murderer, and ye know that no self murderer shall ever enter the kingdom of God.' Thus it is made to say, all that commit suicide, shall be banished forever from the divine presence, and suffer all the pains of an endoriginal text; neither is any thing said of self murder.

The apostle has no reference to the death of the body; he is speaking of hatred, and showing that it is a murderous spirit. The man who hateth his brother cannot have eternal life, because that is love—the knowledge and love of God are eternal lifeand he that hath these in his heart, cannot have the principle of hatred. He that hateth his brother is in darkness, in the region of the shadow of death, and in this region he will remain, so long as he retains the spirit of hatred. The text then gives no proof that a self murderer can never be saved.

And what, let me ask, is there in the crime, that can place the one who commits it, beyond the reach of God's mercy and power? Is it a sin of the deepest dye? Can nothing short of endless suffering atone for it? There can be but three causes, that can lead to the commission of this sin, These are insanity, weakness, and crime. The two first mentioned causes may be the effect of sin. But this is not always, nor indeed generally the case. However, suicide is a crime, only when the effect of sin. It is the most unnatural act a man can perform. The love of life is deeply implanted in our nature. We are bound to earth by various ties. Society, Friendship and Love cause us to cling to this world, as to a supreme good. Besides these, there are the fears of death, which are deeply implanted in the nature of man. All these render suicide the most unnatural of all acts. And it is only when the mind is borne down by adversity, overwhelmed by the billows of despair, or disgusted with life by iniquity, or misfortune, or sickness, that man will raise his hand against himself. Indeed, it is very generally supposed, that man from some cause must be partially insane to commit such an unnatural deed. None of those causes which lead man to take the life of his fellow being, can lead him to take his own.

Wealth, honor and revenge are the principal causes of murder. But those can influence no man to take his own life. It, must then I think be admitted, that the immediate cause of suicide, is insanity. But this insanity may be caused by crime. Hence the guilt will be in proportion to the consciousness of the moral wrong of that act which led to the insanity. This is admitting all that can be asked of any man. Well, let me now inquire if man, when committing sin, knew that that sin would lead him to insanity, and that insanity to suicide, would persist in it? I think no one will contend for this. Then let me ask again if man's accountability extends beyond his knowledge of right and wrong? All will answer no. Hence if man is not conscious of the full consequence of his acts, he cannot be accountable for the full consequence of them. His accountability extends no farther than his knowledge of sin

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and moral wrong in the motive that led him to the commission of the sin. This lessens much the sin of suicide. We do not make these remarks to countenance suicide. No: we would have every man guard against it by holiness of life, and by prayer. But we make them that the evil may not be magnified—it is sufficiently large without it. Hence we say, there is nothing in the crime that places the person who commits it, beyond the reach of God's mercy. I know it is generally thought, that no self murderer can ever be saved. The following is the argument by which this idea is supported-Suicide is an assault upon one's self in the last moments of life; and as the state of all is inevitably fixed at death, it leaves no room for repentance, but seals a person's doom to the regions of endless woe, But should we allow all this to be true, which we do not, is not the murder of another a greater crime than the worst species of suicide? In the last case, the guilt and the suffering are both confined to one; but in the former, the innocent bleeds for the malice of his wicked enemy. Should we consider them both in an unprepared state for death; then one goes to misery by his own hands, another by the hands of his enemy; and this enemy still remains a prepared victim for those fearful torments. In which of these is the most injury done to society? The person that has committed suicide, has not fallen upon his neighbour, but upon himself, the person that has committed murder, has fallen upon his neighbour, and has left a wretch to burden society. Perhaps it may still be said he had a chance for repentance. Yes, truly, your sentiments allow him this opportunity. But it presents a hard case in relation to the poor unfortunate sufferer! The villain has lifted his hand against him, and because he was not converted, has hastened him to unalterable misery; but he himself craftily turns his course, and mounts to the abodes of bliss. Thus the poor man is sent to hell; but the wretch that sent him there, goes to heaven! Alas! What is heavenly felicity? What the feelings of that converted soul that swims in bliss, while conscious that a better man than he, by his hands, groans in unutterable woe? And all this it appears, because the wicked man did not give him time for repentance. Can so much be in the power of man? No: it cannot be. It is too much to be entrusted in the hands of so frail and treacherous a being.—Phil. Lib.

## RELIGION.

True religion is noiseless and unostentatious; its influence is like the descent of the evening dew and the gentle rain.—False religion is noisy and ostentatious: it is like the tempest, which roots up the fairest plants, and destroys the most flourishing garden.

## HERALD.

GENEVA, SATURDAY Oct. 11, 1834.

#### NEW ARRANGEMENT.

The writer would take this early opportunity, to inform the public generally and the patrons of the "Herald," in particular, that he has made arrangements with the REV. JACOB CHASE, JR. now of Mottsville, Onondaga Co. N. Y. (a gentleman too well known to the Universalist denomination to need any encomiums from my pen,) to take charge of this paper as editor, and also to become joint proprietor and publisher with me of the "Herald of Truth." This arrangement, I am confident, will meet with the approbation of all who feel an interest in the cause which we rejoice to promulgate and defend. As we own the press and printing establishment, it is our intention to persevere, and we have no doubt but the friends of religious liberty, and the worshippers of an impartial God, will sustain us in well doing. To them therefore, shall we look for encouragement and support.

BR. CHASE has labored within the bounds of the Cayuga Association about six years, and that too, with good success. And I believe he has succeeded in securing the cordial friendship and full confidence of all who know him, where bigotry an i superstition do not interfere.

His name is inserted in this number, as will be seen, as Editor, but the advanced state of the present number, prevents an appropriate address from him to our patrons and the public, which will appear in our next.

We hope our friends will now take courage and endeavor to increase our subscription list, we shall feel very grateful for every favor of the kind. I have only room to say—the plan of our paper will not at present, be altered, and we mean to have every thing done decently and in order.

I. PRESCOTT.

Editors friendly to our cause, will confer a favor by noticing the above arragement.

## TO THE PROPRIETORS OF THE "RELI-GIOUS INQUIRER AND GOSPEL ANCHOR"

Much respected Brethren—You will accept of my hearty thanks for your confidence and friendship in placing my name in your very useful paper, as associate editor, as we had previously mutually agreed. Circumstances have rendered it necessary that I should make the arrangement which you will notice in the present number of the "Herald," you will therefore, with my best wishes for your prosperity and happiness, be so good as to drop my name, and be assured that I shall spare no pains in rendering you all the assistance in the circulation of your paper that lies in my power.

With assurances of the highest esteem, I subscribe myself your Friend and Brother in the Gospel.

J. CHASE, Jr.

Geneva, Oct. 11th, 1834.

Names, as subscribers for the "Religious Inquirer and Gospel Anchor," will be received at this Office.—Ep.

#### GENERAL CONVENTION.

On Tuesday evening, the 16th ult., the General Convention of Universalists of the United States, met at Albany, N. Y., and organized their Council by choosing Br. Hosea Ballou, of Boston, Moderator, and Br. T. J. Sawyer, of New-York, Clerk, and receiving the certificates of delegates present, from the respective State Conventions belonging to the general body. The session was continued on the two succeeding days: and truly was it to us, and we believe to all present, a season of joy and refreshing satisfaction .-There we were permitted to meet many of our brethren in the faith of a world's salvation, whom we had not seen for many years, and more whom we had never before seen in the flesh, and to reciprocate the heart-inspiring sentiments of friendship and love, and take sweet council together, as we went in company to the house of God.-The deliberations and business of the Convention were transacted with great harmony and unanimity of feeling-fifty brethren in the ministry were present from various parts-the state of our cause in general, throughout the country, represented a highly flourishing and prosperous condition-seven discourses were preached on the occasion, by-laws for the government of the body adopted-a Universalist Historical society organized, to meet annually, hereafter, at the same time and place as the General Convention-and the body finally adjourned to meet in one year from that time, in the city of Hartford, Ct.

It was a season long to be remembered with satisfaction and delight; and we trust that much good was done to the cause of truth on earth, and peace among men, both in the city of Albany and among those who attended from a distance. The minutes of the proceedings of the Convention, will soon be published in full, and therefore we need not protract this notice to any greater length. Our readers will see all in due time.—
Evangelical Mag.

#### RELIGIOUS INTELLIGENCE.

REMOVAL.—Br. Moses Ballou, late of Monroe, Mass., has recently removed to Bath, N. H., and requests all letters, &c. designed for him, to be directed to the latter place.

The Philadelphia Association will meet at York, Pa., on Saturday, October 25th. and continue two days.

A New Association will be held and organized at Reading, Pa., on Tuesday and Wednesday, the 21st. and 22d. of October.

The Erie Association of Universalists will be held at Elaqandes, Genesee county, on the fourth Wednesday and Thursday in October.

Br. WM. QUEAL will preach in this place, on the fourth Sunday in this month, 26th inst.

## DEATHS.

In this town, on Monday last, Henry Hall, a native of England, ized by

### POBBBB.



Here let the Muse his sacred treasure bring, And strive the potent power of truth to sing,

#### ORDINATION HYMN,

Composed for, and sung at the ordination of Rev. Wm. Queal, at Baldwinsville.

BY J. CHASE, JUN.

Indulgent God, before thee now,
With joyful hearts we meet;
In pure devotion humbly bow,
And worship at thy feet.

To thee we look for truth and grace, And every gift of life; That truth then, help us to embrace, Which leads from doubt and strife.

And now great God of love and truth, Send thy good spirit down; Oh! may it rest upon this youth, With power his labors crown.

Direct his steps, his mind control,
Protect him night and day,
And fill, with heavenly love, his soul,
With light Divine, his way,

And if base envy's darts are hurl'd,
If foes are gathered round,
If friends grow cold, and if the world,
Seems dress'd in gloom profound;

Sustain him Lord by thy right hand, Through life's uneven way,— May he fulfil thy great command, 'Till called from carth away.

And then, at last, when death shall come, May he his life review,— And look with joy towards the tomb, And die with Heaven in view.

And when the last loud trump shall sound,
When all the dead shall rise,
May he, and all mankind be found,
In bliss beyond the skies.

#### HYMN TO THE CREATOR.

BY LORD CHANCELLOR BROUGHAM.

"There is a God," all nature cries:
A thousand tongues proclaim
His arm almighty, mind all wise,
And bid each voice in chorus rise
To magnify His name.

Thy name, great Nature's Sire divine,
Assiduous we adore,
Rejecting godheads at whose shrine
Benighted nations blood and wine
In vain libations pour.

Yon countless worlds in boundless space,
Myriads of miles each hour
Their mighty orbs as curious trace,
As the blue circlet studs, the face
Of that enamell'd flower.

But thou too mad'st that flowret gay,
To glitter in the dawn;
The hand that form'd the lamp of day,
The blazing comet launch'd away,
Painted the velvet lawn.

As falls a sparrow to the ground,
Obedient to thy will;
By the same law those globes wheel round
Each drawing each, yet all still found
In one eternal system bound,
One order to fulfil.

#### A PRAYER.

O Thou, that holdest in thy spacious hands
The destinies of men! whose eye surveys
Their various actions! Thou, whose temple

Above all temples! Thou, whom all men praise! Of good the author! Thou, whose wisdom sways The universe! all bounteous! grant to me Tranquility, and health, and length of days; Good will towards all, and reverence unto Thee; Allowance for man's failings, and of my own The knowledge; and the power to conquer all Those evil things to which we are too prone—Malice, hate, envy—all that ill we call. To me a blameless life, Great Spirit, grant, Nor burden'd with much care, nor narrow'd by much want.

## VISION OF BELSHAZZAR.

The king was on his throne,
The satraps throng'd the hall;
A thousand bright lamps shone
O'er that high festival.
A thousand cups of gold,
In Judah deem'd divine—
Jehovah's vessels hold
The godless heathen's wine!

In that same hour and hall,
The fingers of a hand
Came forth against the wall,
And wrote as if on sand:
The fingers of a man;
A solitary hand
Along the letters ran,
And traced them like a wand.

The monarch saw, and shook,
And bade no more rejoice;
All bloodless wax'd his look,
And tremulous his voice.
"Let the men of lore appear,
The wisest of the earth,
And expound the words of fear,
Which mar our royal mirth."

Chaldea's seers are good,
But here they have no skill:
And the unknown letters stood,
Untold and awful still.

And Babel's men of age
Are wise and deep in lorc;
But now they were not sage,
They saw—and knew no more.

A captive in the land,
A stranger and a youth,
He heard the king's command,
He saw that writing's truth.
The lamps around were bright,
The prophecy in view;
He read it on that night,
The morrow prov'd it true.

"Belshazzar's grave is made,
His kingdom passed away,
He in the balance weigh'd,
Is light and worthless clay.
The shroud his robe of state;
His canopy, the stone;
The Mede is at his gate!
The Persian on his throne!"

#### HUMAN LIFE.

KING.

Life is a weary interlude—
Which doth short joys, long woes include:
The world the stage, the prologue tears;
The acts vain hopes and varied fears;
The scene shuts up with loss of breath,
And leaves no epilogue but death.

### TO SUBSCRIBERS AND AGENTS.

Our friends in sending their subscriptions will oblige by naming the county, as well as their place of residence, the circulation being extensive, we wish as far as possible to avoid mistakes; and Agents in forwarding remittances, will also favor us, by being particular in mentioning the parties who have paid, in order that we may duly acknowledge the receipt thereof. A return of Subscriber's names soon as obtained, is requested.

1. PRESCOTT,
J. CHASE, Jr. PUBLISHERS.

## J. CHASE, JUN.-EDITOR.

## CONDITIONS.

The Herald will be printed remi-monthly, on good paper, and each number will contain 8 pages quarto, and afforded at the low price of ONE DOLLAR per year if paid in advance: one dolar and fifty cents if not paid within six months, and two dollars at the close of the year. No paper to be discontinued until arrearages are paid, and no subscriptions received for a less term than six months.

Subscribers who have their papers delivered at their houses or places of business, in this village, will be charged 25 cents per year extra.

Any person procuring six subscribers and becoming responsible for the same, shall receive the seventh gratis.

All letters and communications addressed to the Publishers must be POST PAID, or free.

JOB PRINTING of every description, neatly and promptly executed at this Office. Also, a complete assortment of Law and other BLANKS.

# RDRALD OF TRUE.

"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."-St. John.

VOL. I.

GENEVA, N. Y. OCTOBER 25, 1834.

NO. 10.

## THE PREACHER.



Let truth preveil-base slunder is no more; Let reason shine-and error's reign is o'er.

## ORIGINAL SERMON.—No. VIII. DIVINE PRAISE.

BY JACOB CHASE, JUN.

An Occasional Discourse delivered before the Cayuga Association at Harford, Cortland Co. N. Y. Sept. 24th. 1634.

#### Friends and christian brethren;

By a vote passed in the council of this Association at its last Session, the duty was assigned me of addressing you on this interesting occasion. It is however, a duty which, though cheerfully disposed to perform, I could have wished had devolved upon some one better qualified to discharge the same. But I am not disposed to yield to the impulse of puerile diffidence, nor by the affectation of extraordinary inability, attempt to secure unmerited applause; but upon the intrinsic merits of my own labours I rest the issue, expecting from you, as candid people, all proper allowances, indulgence and charity.

It may be expected that I shall present you with a history of our denomination as far as relates to this Association; but I must beg leave to be excused from a task, which, however interesting it might be to you, I am not at present qualified to perform

As it devolves on me to deliver the first Discourse on this joyful anniversary occacion, I shall only endeavour to introduce the services of the same, leaving the labours to be performed by more experienced and competent workmen. In accomplishing this design, it will be my principal aim to call together the wandering thoughts of this numerous and attentive assembly, and fix them upon the necessary and joyful worship of our benevolent Creator; showing them also, that to know God, and become experimentally acquainted with the principles of pure religion, and be permitted to unite our hearts and voices in publicly celebrating his praise, is an exalted privilege, as well as a religious duty. As a foundation, therefore, for the following remarks,

we have selected the following admonition, recorded in—Psalms extviii. 1.

" Praise ye the Lord."

We consider it proper to observe, that the Psalm which contains our text, has no title; but by the Syriac it is attributed to Haggai and Zeckeriah, two of the minor prophets. The Septuagent and the Ethiopic follow it, uniting in the same opinion. These facts however, as they relate to the subject matter of the following Discourse, are of comparitively small importance. As a hymn of praise, it far exceeds in sublimity any other Psalm contained in the book. By referring to this animating production, it will be perceived that the Psalmist calls on all the creation to unite in rendering praise to the incomprehensible Author of the universe. Yes, he calls on all the angelic hosts-the visible heavens-the carth and the seas-the meteors, mountains, hills and trees; beasts, reptiles and fowls, kings, princes and mighty men; men, women and children; and especially all the house of Israel, to ' praise the Lord.'

It will be remembered, that, when the Revelator saw in prophetic vision, the King of glory, seated on his throne, he informs us, that he heard all the angels which stood around the throne, with the beasts and the elders, and every creature in heaven, on earth, under the earth; and such as were in the sea; lifting up their voices and singing in heavenly concert, a hymn of thanksgiving and praise in honor of God and the Lamb. A similar choir we here find summoned to a like employment by the Psalmist, and exhorted to join and assist him in praising that Divinity, who is declared to be worthy of receiving all the honor and praise that the universe is capable of rendering-for ' He created all things, and for his pleasure they are and were created.' The natural heavens, through all their various regions, with the luminaries placed in them, and the waters sustained by them; though they have neither speech nor language, and want the tongues of men, yet, by their splendour and magnificence, their motions and their influences, all regulated and exerted according to the ordinance and direction of their maker, do, in the most striking manner, declare the ineffable glory of Jehovah; and they call loudly upon us to translate their actions into our language. and to copy their obedience in our lives; that so doing, we may both by word and by deed, glorify, with them, the benevolent Creator and benefactor of the universe.

In the beautiful arrangement of this Psalm, it will be seen, that after the whole creation had been exorted in the most animating manner to render thanksgiving and

praise to the universal Parent, man, for whom the whole was brought into existence-ma:, the best and noblest workmanship of creative Goodness-man, who fell frem primeveal innocence into sin and vanity-man, who has since been redeemed by the precious blood of the adorable Son of God-man, who bears the moral impress of the Divinity; is affectionately called upon to join in filling up the universal chorus of heaven and earth, as being intimately connected with both. Persons of every degree, of each sex, and of every age; kings whose power God has made an image of his own, and who should be the suns of their respective systems; judges and magistrates of all governments, who derive their power, as the moon and planets do their light, from their original source; young men and maidens, in the flow of health. strength and beauty; old men, who have accomplished their warfare, and like the wasted taper, are going out of life; children who are just entering upon the stage of conscious activity, and who discover every thing around them new and fascinating-all these should be impressed with their several reasons for rendering praise and honor to the God of heaven, whose name is above every name, and whose transcendent glory is above the earth and the heavens!

As men, in the scale of animate being. are above all other creatures, so above all creatures, are they in duty bound to magnify the Lord and praise his holy name. But, my beloved brethren, let us not, in our reflections upon the general praise which we have seen that our heavenly Father requires from all creation, and man in particular, cause us to forget that all, even we who are here assembled in annual convention, are entitled to this holy and happy privilege, and are under the same obligation. And let it be fully realized that this reasonable requirement is what has this day been the means of calling us together, and the simple circumstance of our being permitted this day to assemble—to behold each other's faces-to witness these cheerful countenances, which are so many testimonies to the truth of our faith-to greet each other in the bonds of fraternal affection-to sit in sweet council together, and mutually enjoy the rich instructions of the sanctuary; is enough, we should suppose, to inspire every heart with the purest devotion, and fill every soul with the most affectionate gratitude to our bountiful Be-

How consoling is the reflection, my hearers, that the Author of our existence, has never required of his rational offspring any duty which they are anable to perform:

and still more gratifying is the thought that he has wisely connected our highest moral and intellectual requirements which He enjoins upon us as subjects of his moral government. It will require no arguments to convince the intelligent hearer, that every discharge of moral duty is accompanied with its appropriate blessing. Who of you, I would ask, have ever raised your thoughts to God, and, to any considerable degree, contemplated his nature and perfections, and the many manifestations of his transcendent benignity, that have not experienced a glow of transport warming the heart, enlivening the affections, and filling the soul with the most heart-cheering emotions of gratitude to God and benevolence to man? Who that has seriously considered upon his own existence, his physical capacities, his mental faculties, his moral abilities and his social relations, that is not inspired with a holy reverence for the Divine Being who formed and constituted him thus? Where is the person who contemplates, fully believes in, and faithfully and cheerfully practices the religiou of Christ, that does not realize the extatic joys, the blissful delights, the exalted and refined pleasures

"That nothing earthly gives or can destroy?"

And may I not ask again: Where is the individual who calmly reflects upon the present and future worlds, the christian religion, its institutions, its arguments, and its holy joys, that esteems it not an invaluable privilege as well as a bounden duty, not only to lisp the praises of his maker in his secret retirement, but also to unite with his neighbors and friends in celebrating the name and perfections of the Divinity in the sanctuary consecrated as the house of prayer for all people? I am fully aware that it is the case with many, that the cares of this world, a desire for temporal prosperity, and that strange infatuation which induces mankind to withdraw their reflections from God and religion, and fix them almost exclusively upon the deceptive charms of transitory things, tends in a very great degree, to promote infidelity and stifle the spiritual pleasures of public as well as private devotion and worship. And I am also convinced of the distressing fact, that the many false representations of the Deity -his character, the designs of his moral govern nent; and above all, his partial unjust and cruel dealings with the creatures of his power, not only at the present but the future world, have greatly contributed to nourish and promote this scepticism and cold indifference which so extensively preand in the religious world. But we are to take the world as it is, and do all we can to make it what we desire it should be.-Hence we would say to you: To study carefully and a tentively the holy scriptures, and interestedly e ramine the great volume of nature which is of on to the inspection of all, will introduce us to an acquaintance with the Deity who is the Divine Author should become terribly enraged at his base finite reward, nor by the terrors of hope-

of both, and to become acquainted with God, his true character and infinite perfections, is wisely calculated to secure our willing worship and heart-felt praise.

Another great difficulty in the way of pure worship is, and it arises also from erronious teaching, that too many religionists worship their linaginary deity in the character of hirelings. They are expecting to receive an infinite reward in the future world for their religious duties in this, if they continue faithful to the end of life; but if not, to be eternally damned without mercy or compassion for their neglect of those duties. Selfishness and slavish fear therefore are the only inducements to the discharge of what must be felt to be irksome duties. These views and these feelings are altogether incompatible with the nature and exercises of true evangelical religion.

To illustrate the subject—Suppose a poor pennyless and suffering beggar enters my dwelling in a starving and insane condition; my table is spread with the choicest dainties-I give him a pressing invitation to be seated beside it. And suppose he readily accepts my invitation, seats himself and satisfies his wants. Now, what would you think of him, my hearers, if, on rising from my table, he should demand of me, as a reward for his obedience in complying with my invitation, a slipend for lif: sufficient to pay all his future expenses ! Would you not at once conclude that the man was insane, or at least very unreasonable?-Would you not consider the benefit he had received a sufficient reward for his compliance with my invitation? Most certainly this would be your conclusion.

The application of this figure to the views which are generally entertained of God, and religious duty, with its rewards, will find a justification in the following divine invitations. 'Ho, every one that thirsteth, come up to the waters; and he that hath no money; come up, buy and eat; yea come buy wine and milk, without money and without price.' (Is. lv. 1.) Again, And the spirit and the bride say come: And let him that heareth say come: And let him that is athirst come: And whosoever will let him come, and take the water of life freely.' (Rev. xxii. 17.)—But suffer me to inquire: Where is there any other reward promised than that which is comprised in the benefaction presented, and of which we are cordially invited to partici ate? The individual above noticed, could be very moderate in the reward demanded, in comparison to those religionists who presume to demand an infinite reward for eating of the bread of God and drinking of the water of life while sojourning here below?

But on the other hand; what would you think of me in the above supposed case, provided the starving individual in violation of his reason, refused or neglected to comply with my benevolent invitation, if I ingratitude and folly; load him with irons -cast him into a dismal prison, and forbid that he should ever come out or ever have another opportunity of tasting a mouthful of food till my cruelty and his hunger closes his career in the icy arms of death? Would there be any propriety, justice or consistency in my conduct? Most surely you would say there would not. But what would such cruelty and consistency amount to in comparison with the cruelty and inconsistency of a God, who, because his dependant creatures refuses or neglects to to comply with the spiritual invitations of the Go-pel, cuts short his earthly career and consigns him to the dismal prison of an endless hell, and torments with all the engines of infinite malignity world without end? In regard to the individual above noticed, every rational mind would at once decide that the present and increasing miseries, arising from the want of food, would constitute a sufficient refusal or neglect, without the addition of penal suffering .-So in relation to the conduct of the Deity. The invitations embraced in the Gospel are given 'to every creature;' if they comply, their reward is received in the spiritual repast which is kindly proposed—if they refuse or neglect to comply, present and increasing moral hunger and thirst, is the only punishment which they deserve, or will over receive. Christ says, 'yo will not come unto me that ye will have everlasting life.' Hence they abide in death; and we read that 'the wages of sin is death,' not shall be. But thanks be to God, the spiritual cloth will never be removed, nor the invitation cease to be reiterated, while one soul of man remains unsatisfied or unreconciled.

My he vers do you require proof of the assertion! See Is. xxv. 6. 8. In this mountain will the Lord of hosts make unto all people a least of fat things; a feast of wines on the Ices, of fat things full of marrow; of wines on the lees well refined; And he will destroy in this mountain the face of the covering cast over all people and the veil that is spread over all nations; he will swallow up death i rictory; and the Lord God will wipe away tears from off al! faces; for the Lord inth spoken it? The common assertion that this text alludes to the universal spread of Gossel truth on earth in the millenial day, amounts to nothing but falsehood, for Et. Paul applies it to the general resurrection.

See 1. Cor. xv. 54. 65. and 56. verses. So when this correptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death where is thy sting? O grave (hades or hell) where is thy victory?

From the foregoing remarks, it must be seen, I, think, that our religious worship and praise are not fired by the hope of an inless and ondless wee. No, our religious worship is the spontaneous effusion of the heart that is conscious of the paternity and the trascendent benignity of the stupendous Author of our being. Such devotion and obedience, is so far from being considered a task—a heavy burdm, that we are under obligation to perform statedly or be forever damned, is in fact, deemed an important privilege, which no reat christian would be deprived of for all the gold of Golconda.

Respected hearers; to assemble within the consecrated walls of the house of God -to withdraw for a season from the busy and perploxing affairs of the world around us-to devote our minds to the inspiring contemplation of God-of ourselves-of our relation to our maker-of our connection with the intellectual universe-of our dependence upon the Deity-of the exalted station which we hold in the scale of animate existence—of our proneness to evil and the effects of sin—of the necessity of being virtuous and holy, and of the moral Imppiness such a course secures. Yes, and above all, to contemplate that great love' which our Heavenly Father has manifested for us, even while we are dead in sin, by sending his well beloved son to re-.deem and save a world. And to reflect upon the many divine assurances which inspiration furnishes, that God's will, purpose .and pleasure shall be fully accomplished in the ultimate immortal happiness of all our race. And then, to be aided and assisted in these contemplations, by the judicious and well arranged labours of public teachers who are worthy and well qualified for the work. This, my christian friends, is to be esteemed the most re. acd and exalted privilege that human beings are capable of enjoying in life.

In the wise and benevolent economy of Jehovah, man was made and constituted a religious—a devotional being. But he is liable to be seduced, like the prodigial son, by the deceptive visions of puerile fancy, and the alluring charms of a vair and transitory world, and is frequently found wandering from his Father's house. But experience teaches us, that in doing thus, we wander from home and from happiness.—We may suppress in our bosoms the suggestions of the Divine monitor, but in so doing, we dash from our lips the pure cup of the water of life, and rashly oppose the satisfaction of our own moral wants.

We cordia ty unite in opinion with a venerable assembly of divines, whose hearts were nearer the truth than their heads were willing to admit, who once told us that 'The chief end of man was to glorify. God and enjoy him forever.' To glorify God, however, is to enjoy him forever; for 'God is not worshipped of men's hands as though he needed any thing of them, seeing he giveth to all life, and breath, and all things.' All God requires of us is, to be happy;—and to serve him with our bodies which are his, is the only way to answer the require-

ment. We worship and praise God, therefore, not for the vain purpose of increasing his essential, but only his declarative glory—not to augment h.s., but our own happiness and the well being of our race—not to lay God under an obligation to us, but to discharge our reasonable obligations to Him and the world of mankind. And we do this, not with the expectation of an infinite reward, nor from the fear of immortal misery! But for the same reason that we eat when we are hungry, and drink when we are thirsty.

Man is so constituted as to possess a moral as well as a corporeal nature. 'The mind therefore requires food as well as the body. Food for the mind must be spiritual, while food for the body is literal. A God has made ample provision for both. Yes, my beloved friends, in this sanctuary of the Lord, a table is now spread—a rich and sumptuous feast is in preparation-it will present you with a rich variety of spiritual provisions. if the Lord wills, before our present Session closes-and may your hearts be duly prepared to eat of the bread of God, and drink of the waters of life, and rejoice in the happy privilege, thus offered, of publicly and joyfully praising the Lord.

But I would charitably admonish you, my friendly hearers, carefully to remember that, as with the body frequent repititions of eating and drinking, are indispensible to the preservation of health, strength and activity, so in relation to the mind, even this public feast, will not suffice for any great length of time; it will be necessary that you continue the constant use of the bread of life; (not the bread of death which has been the destruction of thousands,) and do rant neglect to give your neighbours frequent and pressing invitations to enjoy the repast with you, and thus be refreshed and comforted. Endeavour to support in your respective neighbourhoods the stated and regular administration of the word, that you, your neighbours, and even your little ones, may learn to chaunt the public praises of their Maker from worthy and proper motives. No longer spend your money for that which is not bread, and your labour for that which satisfieth not.

If the course which we have endeavoured to point out, should be generally observed and practiced, Divine worship and praise, which have become occasional and abject, would at once become more continual. filial and joyful. The idea of Jehovah would not come to the mind merely from the solemn gloom and memorial forms of temples erected and consecrated by men's hands, or rush fearfully upon the heart like Sinia's thunders, from neglect of duty to God. It would be reflected with a divine effulgence from every object in the vast creation with a various and delightful charm. like the many-hued light, which exhibits those objects to the enraptured view of mort is. In accordance with the feelings of the Psalmist; it would be intimately con-

nected with all the thoughts, sensations and feelings, which were Divinely designed to be the elements of man's moral enjoyment.

It has been affirmed, that were these enlarged views of the Deity and his government to be generally embraced, all temples of religious worship would stand the empty monuments of error and folly. is it reasonable to suppose that this conjecture is a just one? I trust not. Is it natural for children, who have been estranged from a kind father, and who have been taught to look upon him as a cruel tyrant; when they become acquainted with his true character, and find that he is endeavouring to promote their greatest earthly good, and that he loves them dearly, to come reluctantly, one at a time, to present their testimonios of reverence, respect and love? Or, to enter his presence, and engage in his service, no more? By no means. So there is a gladness, there is a sublime felicity in a perfectly spiritual and filial worship, which the offspring of the real Divinity cannot but seek at stated intervals to enjoy. They will seek it in proportion to their desire for the great end of all being, happiness. If it is not thus, I am ignorant of the feelings of others-I know not my-

But an objector must be allowed to say, 'your reason appears plausible; and I should be inclined to encourage the thought that it is correct in general, if you did not mingle with it the erroneous sentiment of universal salvation; but if that dectrine be true, I cannot see why there is need of worshipping or praising God at all.'-Dear man! Dear woman! Do you worship God from no higher motive, than the fear of hell and the terror of Dirine vengeance? Permit me to inquire; have you the love of God in your heart? Do you love your neighbour as yourself! Yea more! Do you love your enemies, and feel an interest in their happiness? If you cannot answer these questions in the affirmative, relinquish your claim to the name of Christian; for these qualifications only, will establish your right to so worthy an appellation.

But are you not aware of the fact, that an obligation of gratitude is always increased in proportion to the amount of the henefit conferred! This all will readily admit. Then, my friendly hearers, do you not discover that we who believe in Cod's universal love and grace, are under the greatest possible obligation to worship and praise

our Father in heaven?

If the wisdom and goodness of God is manifested in the reformation and salvation of ten of the human family, and this is cal-

culated to in spire our hearts with thanksgiving and adoration; would not a manifestation of the same wisdom and goodness in the salvation of twenty, naturally inspire us with double the amount of gratitude, and

(Concluded on page 78.)



## LETTER TO THE EDITOR.

We confess ourselves much pleased, as it is natural we should be, with the sentiment of undisguised friendship evinced in the following epistle; it breathes a spirit which we would ever wish to chorish. We certainly need advice and encouragement, and we feel thankful that our esteemed brother has been thus mindful of us. We will lay it before our readers.—ED.

WORTHY BR. AND BELOVED FRIEND-I observe (and that too with much joy) that the last number of the 'Herald of Truth' announces thee as future Editor and joint proprietor. It appears to me that a publieation of the character you promise this to be, is much wanted and will be eminently useful in the upbuilding of Zion; true there are some who will not respond to these opinions, who honestly believe that more periodicals of this kind are now published than the wants of the denomination absolutely require, and that if now we embark while we are stignated with surplus periodicals, we do it hazarding much of the character of the denomination, from liability to fail. I would not have you Brother, discouraged by such expressions of doubt and deep apprehension; individual interest you know may be touched, by the Herald of Truth being sustained, and nothing will have such a tendency to alarm as this, all are not of the sentiment that 'he who steals my purse steals trash;' consequently if you should be discouraged, it is quite possible that you would be left to lament having listened to apprehensions long and deep as a man's purse. I consider you as capable of knowing what your prospects ere as others are of telling you, and it appears to me that all periodicals have enough to struggle with in their commencement without additional impediments being thrown in their way that are utterly-uncalled for, and often made with an ill and sickening grace. I would not, however, have you understand me to say that expressions of discouragement may not be made by those who heartily wish you success, and that too by word and action; but endeavor by persevenance and assiduous application to your duty so as happily to disappoint them.

That such a periodical as thine promises to be is wanted and may be useful, there cannot be a doubt. How is it possible to make one, or even three, religious periodicals in the state, from that part so remote from where these are published; how can they exert an influence in this sectional nursery of partialism, that may be done by a spirited and well conducted publication in the midst of it, devoted to the 'unsearchable riches of Christ.'

Go on my Brother, bumanity beckons you on; the fatherless the widow and the orphan will greet you, and God will bless you. May you as fearlessly and as successfully issue from the press the truth in its primitive loveliness, as we have heard you proclaim it from the desk; and me-

thinks many yet unborn will live to call you blessed.

The territory of your influence has now become more extensive than ever, I hope it will continue to enlarge till thousands shall weekly or semi-weekly peruse with interest the Herald of Truth. One good turn, it is said, deserves another; you have been a 'Herald of the 'Truth,' and now if it should Herald you a little, by finding its way to the possession of numbers competent for its support, it will be but a just remembrance of your laudable exertions.

I think my Brother, that you can safely rely on that cordial and fraternal interest existing between you and our brethren in this section, for the co-operation and mutual assistance so much needed in the commencement and continuance of the Herald of Truth. Some may say that when your patronage becomes more extensive they will contribute or otherwise assist you; If all should unfortunately say thus, we tear they never would have an opportunity to assist, at least their assistance would not be much needed, now is the time while struggling for life; he is not the saviour of a drowning man who congratulates him when safe from all danger, but he who contends successfully with him against the element, and for me I say here's a helping hand, though a feeble one.

Frateraally yours, GEO. SANDERSON. Cortland, Oct. 15th, 1834.

MINUTES OF THE PROCEEDINGS OF THE CAYUGA ASSOCIATION OF UNIVERSALISTS, 1834.

- 1. Agreeably to adjournment, the Cayuga Association of Universalists met in Virgil South Settlement, and organized its Council by choosing Br. D. Skinner, Moderator, Br. G. W. Montgomery, Clerk, and Br. O. Whiston, Assistant Clerk.—United our souls in prayer with Br. A. Green.
- 2. Received and read the credentials of the delegates, and the communications from the several societies composing the Association.
- 3. Voted, That the Second Universalist society in Onondaga, and the First Universalist society, in Auburn be received into the fellowship of this Association.

4. Voted, That a committee be appointed to arrange the services on the occasion—and that Brs. O. Whiston, N. Heaton, and J. Hart, compose that committee.

- 5. Voted, That the ministering brethren, not residing within the limits of this Association, be invited to share in our deliberations and vote on all subjects, with the exception of those whose character is strictly local.
- 6. Voted, 'That Brs. G. Sanderson, J. Chase, Jr. and O. Whiston, be a committee to receive requests on fellowship and ordination.

7. Voted, That the report of the committee of discipline be accepted. Report—no cause of complaint for the past year.

8. Voted. That Brs. O. Whiston, W. Queal, and G. Sanderson, be the committee of discipline for the ensuing year.

- 9. The ordaining Council chosen at the last session of this body, reported that they had ordained Br. W. Queal as a Gospel minister, in Baldwinsville, January 15, 1834. Voted, That the report be accepted.
- 10. Voted, That a committee be chosen to inspect the constitution, point out its defects, prepare suggestions for any necescesary alteration, and report at the next session of this body—and that Brs. G. W. Montgomery, J. Chase, Jr. (preachers,) and C. Clark, (layman) be that committee.
- 11. The subject of supplying destitute places with the preached word, was brought up. After an ample discussion, it was Voted, that the committee chosen last year (J. Chase, Jr. G. Sanderson, G. W. Montgomery) to appoint Conferences, be empowered to appoint three Conferences in the ensuing year, in such regions where the people are destitute of preaching, that their wants may be taken into consideration, and, if possible, to institute measures to satisfy them.
- 12. Voted, That C. Clark, of Skencatles, W. Berry, of Homer, (laymen) W.
  Queal, of Mottville, and O. Whiston of
  Virgil, (preachers) be a delegation to represent this Association at the next meeting
  of the New-York Convention.

13. Voted, That Br. G. W. Montgomery preach the occasional sermon at the next session of this body. Br. G. Sanderson, substitute.

14. Vote!, That Br. G. W. Montgomery prepare the Minutes, and forward the same to the Magazine and Advocate.

15. Vated, That, according to request, this hasociation be adjourned to meet on the last Wednesday and Thursday in September, 1935, at Onondaga Hill, or its vicinity.

D. SKINNER, Moderator.

G. W. Montgomery, Clerk.

ORDER OF PUBLIC SERVICES.

Wednesday Morning.—Prayer, by Br. D. Skinner. Occasional sermon, by Br. J. Chase, Jr. Ps. cxlviii: 1. Afternoon.—Prayer, by Br. C. S. Brown. First sermon, by Br. Van Alstine; Heb. iv: 3.—Second sermon, by Br. D. Biddlecom; 2 Kings v: 12. Evening.—Prayer, by Br. A. Kinne. Sermon by Br. J. Lewis; Heb. xi: 1.

Thursday Morning.—Prayer, by Br. W. Queal. First sermon, by Br. S. C. Brown; Mark v: 34. Second sermon by Br. G. W. Montgomery; Rom. i: 16.—Afternoon.—Prayer by Br. J. Chase, Js. Sermon by Br. D. Skinner; 1 Cor. x: 15; Addresses, by the same.

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MINISTERING BRETHREN PRESENT.

D. Skinner, Utica; J. Chase, Jr. and William Queal, Mottville; G. Sanderson, Corland; C. S. Brown, Oxford; O. Whiston, A. Green, and H. Green, Virgil; J. Lewis, Rushford; E. Gage and A. Kinne, De Ruyter; D. Biddlecom, Cazenovia; G. W. Montgomery, Auburn, and D. Van Alstine, Princeton, (Mass.)

## LAY DELEGATES PRESENT.

S. Chase, C. Clark, Mottville; W. Berry, M. Merrill, Cortland; M. Rice, G. Frank, Virgil; T. Simons, Genoa; P. De Wolf, H. Daniels, Virgil South Settlement; A. Chapman, J. F. Clark, First Universalist society, Onondaga; J. P. Robinson, Second Universalist society, Onondaga; J. Chapin, W. S. Clark, Groton; J. Swift, W. Backus, Auburn; C. Jenks, L. P. Atkins, Caroline.

### CIRCULAR.

CLYUGA ASSOCIATION TO THE BRETHREN AND SISTERS OF OUR HOLY FAITH.

The providence of God has again permitted us to meet in annual worship. His grace was upon our Council, composed of fourteen preachers and eighteen delegates, whose reports of the state of our cause were like water to the parched soul. Our Association comprises thirteen societies and five preachers, who are continually employed, besides five who preach occasionally, among whom the love of God is pourad out.

The services of the sanctuary were indeed like refreshing rain to the parched earth, for the goodness of God was exhibited by the preachers, and the true songs of Zion were sweetly sung by the choir. Our souls were glad in meeting about seven hundred brethren and sisters from all parts of the country, whose tears were not of fear, but of joy—the joy of an aged Simeon. Sweet communion was ours, while we remained in session; and when we parted, exceeding peace was in our hearts, by believing that though we might not again meet on earth, we shall all be assembled in heaven, to sing a new and nobler song to Him that sitteth upon the throne, and to the Lamb forever and ever.

Brethren in the faith, go on in the good work—try to live as Universalists should, and you will surely die in peace. Amen. Magazine & Adv.

#### MINUTES

OF THE ORGANIZATION AND PROCEEDINGS OF THE SUSQUEHANNAH ASSOCIATION OF UNIVERSALISTS, FOR 1834.

1. At the session of the Chenango Association, held in Brooklyn, Susquehannah county, Pa. in August, 1833, it was resolved that a new Association should be formed at Sheshequin, in 1834. Accordingly ministers and delegates from societies met Sheshequin, Pa. Oct. 1st, and after the

object of the meeting had been declared by Br J. Kingsbury, proceeded to organize the Council by electing Br Dolphus Skinner, Moderator, and Br George Messinger Jr. Clerk.

2. United in prayer with Br Samuel

- 8. Voted, That Brs Joseph Kingsbury, George Kinney, and George Messinger, Jr. be a committee to arrange the public services.
- 4. Whereas, at the session of the Chenango Association in August, 1824, of which body the societies represented at this meeting then constituted a part, it was unanimously recommended that a new Association be organized, consisting of societies in Pennsylvania, Therefore,

Resolved, That the ministers and delegates from societies now present, proceed to organize an Association to be known and distinguished by the name of the 'Susquehannah Association of Universalists, in Pennsylvania.'

5. Resolved, In accordance with the foregoing resolution, that a committee of three be appointed to draft a Constitution for the future government of this body, and report the same at its next session; and that Brs Joseph Kingsbury, George Kinney, and Robert Spaulding be the aforesaid committee.

6. Voted, That the territory of this Association include the counties of Tioga, Wayne, Susquehanna, and Bradford, and such other societies beyond the bounds of these counties as may choose to request its fellowship.

7. Voted, That Brs J. Kingsbury, G. Rogers, and E. Long be a committee to receive requests for letters of fellowship and ordination.

8. Voted, That the Universalist society at Honesdale be received into fellowship.

9. Voted, That Brs J. Kingsbury, F. Bailey, and G. Rogers be a committee of discipline for the ensuing year.

10. Voted, 'That Br G. Kinney be the Standing Clerk of this Association.

11. Adjourned till Thursday morning, after uniting in prayer with Br E. Smith.

12. Thursday morning. Met according to adjournment. Prayer by Br Mossinger.

13. Voted, That this Association attach itself to the Pennsylvania Convention, and that Br G. Rogers, T. J. Crow, (minister) and Frederick Bailey, and George Amney, (laymen) be delegates to refresent this body in that Convention; and also, that in case these delegates comot attend, they be empowered to appoint substitutes.

14. Heard the report of the committee

14. Heard the report of the committee in favor of granting a later of fellowship to Br Thomas J. Croy, and accepted said report.

15. Voted, Thay the committee chosen by this Council to receive requests for letters of fellowship and ordination, be empowered to grant letters of fellowship to

such as may have labored for six months successfully as preachers of the Gospel—and that they retain this power till the next session of this body.

16. Voted, That when this Association adjourn, it adjourn to neet at Honesdale, on the first Wednesday and following

Thursday in October, 1835.

17. Voted, That Br George Messinger, Jr. prepare the Minutes for publication, and that they be published in the Magazine and Advocate of Utica, with a request that they be copied into the New-York Christian Messenger and Philadelphia Universalist. Adjourned,

D. SKINNER, Moderator. George Messinger, Jr. Clerk. Magazine & Ade.

Sermons on the occasion by Brs Sanderson, Lewis. Whiston, Crow, Skinner and Messinger.

## ANECDOTE.

A brother in Penobscot county relates to us the following as an anecdote. At a camp meeting in the town of S. a Mr. W. happened to seat himself rather near the ladies. On being discovered, a clergyman, apparently enraged, approached Mr. W. remarking with emphasis, it is contrary to our regulations for the gentlemen to be with the ladies on camp meeting occasions.' Mr. W. withdrew. It was not long, however, before this same clergyman was seen ' mighty thick' with the ladies himself-being very affectionately disposed towards. some and ogling others. Whereupon Mr. W. had the intolerable daring to arise, and with a loud voice, address the elergyman in his own language- Sir, it is contrary to our regulations for gentlemen to be with the ladies on camp-meeting ogcasions.' The thunderstruck preacher fat the force of the rebuke and was obliger to withdraw. We know not what camp meeting laws are ;doubtless there is sifficient need of a rule which would seprate gentlemen and ladies on such occasion; hut we do not suppose that any suc rule was intended to exclude the preaches from the females-otherwise Avery night never have been troubled by a stack ard .- Christian Intel.

#### HOPE.

Were the entire principle of Hore to be erased from the human mind, that there might be a single foot hold for a resting place neither h re nor hereafter. I question whether the spirit of man could bear itself up. The weight of despair which would be the natural consequence, would so press him down, that even should the small boom of existence be still granted him, that existence would be bereft of the most ennobling gift of Heaven, and like a rudderless barque on the ocean, be driven hither and thither guideless, until the great whirlpool Death shall entomb the Hopeless Wanderer!—Weekly Messenger.

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## Concluded from page 75.

would it not lay us under double the amount of obligation to magnify and praise his holy name? Most assuredly. And if the same wisdom and goodness is manifested in the reformation and ultimate salvation of all men, would not our obligation and gratitude, and our inducements to exalt and celebrate the name and perfections of God, be raised to the highest possible degree! Hence, would not our joy be complete—our obligation of gratitude equal, and our willing obedience, of all things, the most necessary and reasonable? Who will presume to answer these questions in the negative?

We are informed by our Saviour, that \* there is joy in heaven over one sinner that repenteth, more than over ninety and nine just persons, that need no repentance.' Then is it not a fair conclusion, that the joy of heaven can never be perfect and full, until every sinner in the universe becomes converted to God, and unites in the heavenly chorus of universal praise to Him that sitteth upon the throne, and to the Lamb, forever and ever? 0, my hearers, if there is joy in heaven over the reformation and consequent happiness of one sinner; how exceedingly will it be increased; yes, how perfect and complete will that joy be, when 'every knee shall bow, and every tongue shall swear, and surely shall say, in the Lord have I righteousness and strength? But on the other hand; what an astonishing eclipse will the joy of the heavenly inhabitants suffer, if the common doctrine of endless torture be true! Heaven itself, would be an object of pity!

Now if good men and angels; earth and heaven; are thus filled with joy and and congrutulation in proportion to the destruction of sin, and the triumph of holiness; how in the name of reason, can any rational being become so blin d to every principle of truth and consistency, is to doubt the ultimate reconciliation and happiness of all mankind, or say, ' if all mon are to be saved, I cannot see why there is any propriety in praising God at all. Poor deluded creature! the corrupt and degrade d system of religious faith in which such inc. vidual has been educated, and which he has buindly and heedlessly adopted, has not only de prived him of the joys and consolations of true religion and the glorious prospect which the word of God unfolds to a sinful world, but it has so deranged his intellectual faculties, that he seems incapable of distinguishing between good and evil, happiness and misery. I can but grieve at such delusion, while I sincerely pity the credulous individual, and heartily deprecate the cause of such stupidity.

But in conclusion, I would say; Brethren of the Abrahamic faith, do you not feel the force of the great obligation which, from the very nature of your belief, you are under to love, and serve, and praise the God

of heaven and earth? Do you not to-day, realize that holy and refined pleasure which these exercises are designed to inspire? And do you not feel that the season of devotion and praise, which you have but just publicly commenced, is, in truth, a time of refreshing from the presence of the Lord?

We preach to you Jesus and the resurrection—we call on you to repent and be converted, that your sins may be blotted out. And in addition to this, and as proper inducement to the same, like Peter at the time of Pentecost, we p int you to the heaven that must retain Jesus Christ until the times of the restitution of all things, as the eternal home of all mankind. And we predicate our belief and our hope, as did Peter, upon the testimony of 'all the holy prophets since the world began.' In the language of the Psalmist, therefore, I would say, ' Praise ye the Lord, for it is good to sing praises unto our God; for it is pleasant and praise is comely.'

"Begin my soul the extited lay,
Let each encaptured thought obey,
And praise the Almighty's name,
Lo! heaven and earth, and seas and skies,
In one melodious concert rise,
And swell the inspiring theme.

Let man, by nobler passions sway'd,
The feeling heart, the judging head,
In heavenly praise employ;
Spread his tremendous name around,
'Till heaven's broad arch rings back the sound,
The general burst of joy.

Ye fair, by nature formed to move,
O, praise the eternal source of love,
With youth's enliv'ning fire;
Let age take up the tuneful lay,
Sigh his blessed name—then soar away,
And ask an angel's lyre."

AMEN.

## FRIENDSHIP.

In this world of sorrow and disappointment, the consolations afforded by friendship seem granted to us expressly for our happiness. Man being a social and rational being, is capable of taking great enjoyment in the society of his fellow man.-But the society of all his acquaintance does not please him equally well; and he natuvally chooses the company of those whose view and feelings are most congenial to his own. Indeed, it would be very unnat-ural in choosing a friend, to set aside one whose viewe and feelings were like our own, and choose on e with whom we had no feelings in commo a. I do not mean that friends should alw. 1ys think alike, upon every subject-that would be impossible;but that their views, so far as possible, should be in accordance. Where true friendship exists, little differences of opinion will never cause a sep. ration. Each one will be willing to weigh candidly the

arguments adduced by his friends; and if they cannot agree will at least indulge in no hardness.

In the choice of our friends we should not be hasty. Many, there are, who carry about with them the semblance of honesty, that are the most perficious wretches upon earth. It behooves every one, therefore, to be cautious in whom he contides. He that would not be betrayed should know well whom he trusts.

A true friend is the greatest earthly possession a man can be possessed of. In the society of a bosom friend we can find consolation and support in the hour of trouble. When Stander, with its serpent tongue, is defaming our character, we need one who knows us well, to defend it before the world. If we have a true friend he will ever consider it incumbent upon him to defend our character before the world, so far as is consistent with truth and justice. No farther than this should it be defended. If we use untair means in the defence of a friend we but do him an injury.

What is all the wealth of the Indies, if there is no one on earth whom we can call friend? If we are triendless, this world must be but a dreary abode—a solitary home. Let the miser hoard his wealth—let the ambitious man possess renown, I ask not for wealth or fame, if I must be deprived of my friends. More enjoyment has the poor man in the society of his friends, than he who possesses thousands and has not a friend upon earth.—VI. Free

## THE YOUNG WIFE.

The young wife should remember that she has chosen her own lot in life, she has connected it with her husband, and if by the decrees of an allwise Providence he becomes embarrassed, it is her duty to aid him by her kindness-not to mutter or oppress him by her ill temper. Upon the male sex the task of providing the means of subsistence is, in civilized society, almost exclusively inposed: and consequently, when they become distressed, and have not wherewithal to provide for their partners, they suffer doubly. They have not only the privations to regret, but yours also: and the world's frown, and the world's-oftentimes unjust-e a ure, fells exclusively only on the Instand. The wife can kide herself from the world, but the husband must face its pride, i.s prosperity. May all young wives be permanently prosperous: but, for their own sakes, and for the honor of womanhood, we admonish them not to let adversity, should it unfortunately lay its iron hand upon them, induce them to depart from that affectionate conduct, in word or deed, which they owe to their husbands, and conduct them cives in such a manner as to do away the truth of the old proverb,- "When povorty comes in at the door, love flies out at the window."-Phil. Lib.

WHERE true religion has prevented one crime, false religion has afforded pretexts for a thousand.

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## HERALD.

GENEVA, SATURDAY Oct. 25, 1834.

#### TO THE PATRONS OF

## THE "HERALD OF TRUTH."

Priends of religious liberty; In presenting you with the tenth number of this humble publication it becomes necessary that I should improve the present opportunity in introducing myself as its Editor. I would assure you however, that it is with no small degree of diffidence that I appear before you in so important and responsible a character. I am fully sensible from considerable experience, of the imperfections of human nature; of the great variety of sentiments and feelings which prevail among mankind, and of the absolute impossibility of pleasing every body, in a public capacity. Still, to whatever station religious duty calls me, I shall repuir with cheerfulness, and earnestly strive by industry, patience and perseverance, to "fight the good flight of faith" by promulg ting and defending the true knowledge and adorable attributes of our common father, and the genuine principles of pure and undefiled religion

I am confident that the propriety and even nccessity of a publication of this kind, and in this place, cannot with propriety be denied by any one who is friendly to the cause and acquainted with the circumstances and condition of this section of our State. Our village contains, if I am not mistaken, over three thousand inhabitants-seven limitarian churches and a college, which, I believe, are wholly under partialist influence, together with many other sources of religious error and delusion. The doctrine of Universalism has scarcely been known here, until within about two years, except to a few persons; and even stow it is encountering all the opposition that the laws and civil institutions of our country will permit. Six months ago, when our esteemed young brother, E. D. Kennicott and our efficient brother I. Prescott, who is now one of the preprietors of the Herald, commenced its publication it was impossible to get the secord number printed at any office in the village-Yes, it was evidently the determination of our religious opposers, that such a paper should not be published in the place, if threats and bribes were capable of preventing it-but our friends were not thus to be driven from the field. Brother Prescot: immediately purchased a printing-press-type, &c .- and in a few weeks the present volume of the Herald was commenced onew, and has thus far been conducted with ability by Brother E. D. Kennicott. Our friends have purchased a parsonage house, and a very pleasant site for a church—which is built of brick, of a good size, and will be completed by the 25th. of December next. All this has been done amid the most powerful opposition.

But in regard to our paper, I would observe; as yet it has not a patronage sufficient to sustain it; but we rest satisfied that when our brethren become acquainted with the facts of the case, and candidly reflect upon our situation and laudable

undertaking, and also upon the effect which our success or defeat will have upon that cause which we hold dearer than life, they will render us that aid and encouragement which we so much need, in order to the accomplishment of our humble design.

We do not feel justified in promising our patrons any great things; all that we can promise is, that we will do the best we can for them, and the world at large. What we lack in ability, we will endeavour to make up in fait! fulness—punctuality and industry.

The former plan and purposes of the Herald will be pursued as nearly as possible, and the matter, we trust, will be considerably interesting, as we have the promise of several additional correspondents, among whom are a number of our talented brethren in the ministry.

With our editorial brethren, and especially those of our own denomination, we shall strive to be at peace. We shall endeavour to live, and act, and feed, upon the imperishable principle of UNIVERSALISM. We shall ever be ready cheerfully to reciprocate all favours when in our power, and we mean to maintain that good understanding with them, without which truth and righteousness can never be promoted among mankind. With these facts, these sentiments, and these determinations I close, praying that our labours and your zeal and punctuality in the cause of truth, may be instrumental in promoting peace on earth, and goodwill to men?

THE EDITOR.

## A SUGGESTION.

We have a mind to publish this paper every Saturday in future, that we may be enabled to close the present Fol. as soon as possible, and be prepared to commonoe the second Vol. which we intend to publish weekly if our patronage will warrant us in so doing. If any of our patronas should have an objection to receiving the future numbers in one half the time specified in the present arrangement, they will have the goodness to make us acquainted with the fact immediately, that we may decide.

## HUDSON RIVER ASSOCIATION.

This Ecclesiastical body met agreeably to adjournment, at Amsterdam, Montgomery co. Sept. 10th, 1834. Organized the Council Ly choosing Br. I. D. Williamson, Moderator, and B.s. L.C. Marvin and R. O. Williams, Clerks. Four new societies were received into the fellowship of said Association, to wit. the sociolies in Lansingburgh, Fort Aon, Mount Pleasint, and Hirtford .-Brs. Williamson, Williams, and Whitcomb, were appointed to examine the subject of dividing the Association, and to report at an extra sessiontime and place to be selected by the Standing Clerk. Br. Williamson reported the ordination of Br. Gates by council, which was accepted .-Brs. Le Pever and Whiteemb, (ministers,) and E. Murdcek and O. Hatch, (laymen,) were appointed to attend as delegates, the New-York State Convention. The clerk was instructed to procure for publication in the Inquirer and Anchor, the dedication sermon. (preached at the dedication of the new Universalist Church in Amsterdam, during the session of the Association,) by Br. J. B. Dodds, and the occasional sermon by Br. Whittaker, (delivered in the afternoon of the first day.) Appointed Br. Williamson to deliver the occasional sermon at the next session. Appointed Br. Williams to prepare the minutes for publication in the Christian Messenger, and in the Inquirer and Anchor, and accompany them with a circular. Sermons on the occasion by Brs. Dodds, Le Fever, Whittaker, Williamson, and Woodhouse.

The circular is an excellent one, and we are happy in the belief of the facts which it develops.

## THE CHR STIAN VIS. TANT.

It is generally known to the friends of our cause, that a small semi-monthly periodical, bearing the above title, has been commenced by Br. A. B. Grosh, of Utica. Why is it that our friends do not more generally improve the opportunity now offered to procure the work? Where there are twelve subscribers, it costs but the small sum of twenty-five cents PER VOLUME. Will not a liberal public encourage this cheap and useful publication, that they may have something to give in exchange for Autodox tracts? The first three numbers, vol. 3. can be obtained at this office—the others in due season.

#### RELIGIOUS INTELLIGENCE.

WE are requested to give notice, that, the friends of impartial Grace, will meet at the brick School House, near the Universalist Church, in Geneva, on Saturday the 8th. of November next, at 2 o'clock, P. M. for the purpose of duly organizing a Religious Society. A general attendance is expected.

This No. and the preceding one, are sent to some few who are not as yet, subscribers to the Herald; but who we have re son to believe, will give us their names as such, and also use their influence in enlarging our Subscription list. If however, any of them should not feel disposed to do so, they will have the goodness to do up the numbers in a wrapper, open at one end, and direct to "Herald of Truth," Geneva, Ontario Co. N. Y.

We intend to observe correctness and punctuality in mailing our papers, so that no one may have reason to censure us in that respect.

THE Editor will preach at Scneca Falls, on Wednesday evening, November 5th, at half-past 6 o'clock.

THE Editor will also preach in Geneva, on the second Sabbath in November proxime.

Br. T. C. Eaton will preach at Wolcott on the first, and at Sodus on the second Sunday in November.

## TO CORRESPONDENTS.

Sermon from Rev. G. W. Montgomery in our next.—G. S. is received, and shall appear in due season.

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## POBURT.



## [From the Inq. & Anchor.]

MESSRS. FDITCRS:—I take the liberty of sending to you the following piece of original poetry, written by a young gentlemen a few years since, which you have permission to publish, if you think proper.

L.

When noisome weeds from lilies grow, And hyacinths on nettles blow; When briars yield the camphor gum. And sweets from gall and wormwood come; When hatred flows in streams of love, And hawks and kites protect the dove ; When foxes shall the brood defend. And sheep secure by wolves be penn'd; When darkest cells shall light afford, And wrath pronounce the peaceful word; When sin shall cleanse poor man defiled, And lies with truth be reconciled; When scorpions' stings shall comfort give, And spisms make the dying live; When kings for equal rights contend, And tyrants do the same same defend;-Then future torments held to view, Shall change the heart and make it new.

## A TRIBUTE TO THE MEMORY OF REV. JAMES HEWLETT BUGBER, OF PLYMOUTH, MASS.

Thou hast gone to thy rest; the lone tomb-now doth veil thee;

The place that has known thee, shall know thee no more;

But although we're bereft of thee, why should we wail thee?

For God hath but called thee-thy sorrows are o'er.

In lifetime thou wert the glad herald of Jesus;

His truth was thy glory—his love was thy
theme;

And thou didst rehearse of his mercy which frees us

From sin and from woe, through his might to redeem.

And thou hast recited his triumph so glorious— How death with his sceptre was made to obey, And how o'er the grave he bath risen victorious, By his resurrection appointing our way.

And thou didst proclaim the great news of salvation-

The gospel redemption, impartial and free,
Whose fountain of riches shall flow till each nation

Shall own the Redeemer with homage-bowed knee.

Till now from the world it hath pleased him to call thee.

And leave us forsaken, to weep and deplore; But, though in its bosom the earth doth enthrall thee.

It still shall resign thee when time is no more.

And then when a ransomed creation is raising
Its songs of redomption around thy bright
throne,

Our voices shall mingle, unitedly praising
The transcendent glory of Father and Son.
Univer.
HARP OF ISBAEL.

## A POPULAR PREACHER.

A short time ago one of the self-elected class of Divines, who are not in common excessively College-bred, was holding forth to his congregation upon a subject well calculated to arouse the attention of incorrigible hearts. After blazing away with his subject, until he had rendered Pan temonium as hot as Vesuvius, and as black as Milton's Satan, he rounded a sublime peroration with the following sentence-" Now hearken ye sinners! I tell ye that ye'll all go to h-l, as sure as I'll catch that fly on the Bible;" at the same time making a determined swoop with his palm across the sacred page, to capture the talismanic insect. He then proceeded to open his clenched fist, finger by finger, until the last digit was relaxed, but behold the poor fly had eluded his grasp. Looking surprised and disappointed for a few moments, the Minister at length exclaimed, "By the hocky, I've missed him!there's a chance for you yet, ye sinful ragamuffins!"

NINE POINTS IN THE LAW.—"To him that goes to law, nine things are requisite:—In the first place, a good deal of money—secondly, a good deal of patience—thirdly, a good cause—fourthly, a good atterney—fifthly, a good council—sixthly, good evidence—seventhly, a good jury—eighthly, a good judge—and ninthly, good luck."

RATS and conquerors must expect no mercy in misfortune.

## NOTICE-BOOKS.

WE would hereby give notice that a general assortment of Universalist Books, Pamphlets, Sermons &c. will be kept constantly on hand and for sale at the usual prices at THIS OFFICE. We have now on hand-Notes on the Parables, new and enlarged edition, by Thomas Whittemore-Life of Rev. John Murray; first preacher of Universalism in America-Modern History of Universalism-Ballou's Eleven Sermons-Hell Torments overthrown; a work written many years ago-Streeter's Universalist Hymn Book-Winchester's Dialogues-Smith on the Divine Government; one of the best things ever written --Universal damnation and Salvation-Paige's Selections; a book which every man ought to have-Reply to Rev. Joel Hawes - Danver's Discussion, between T. Whittemore, (Universalist) and M. Braman (Presbyterian)—Balfour's First Inquiry; an invaluable work—Skinner's Letters to Aikin and Lansing; in this usaful work almost every subject in 'Orthodox' Theology is handled without gloves—Christian Visitant, 1 & 2 volumes, bound. Also, Sermons and Pamphlets on various subjects and by different authors—Call and see them.

Geneva, Oct. 20th, 1834.

## AGEN'TS FOR THE HERALD.

The following Gentlemen are particularly requested to act as agents for this paper. Most of them have consented thus to act, and the others named will confer an especial favor by so doing. Universalist preachers, however, are generally and earnestly invited to do the same.

Rev. Wm. Queal, Mottville, for Onon-daga county.

Rev. George Sanderson, for Cortland and vicinity

Rev. T. C. Eaton, for Wolcott and vicinity.

Rev. G. W. Montgomery, Auburn.

Mr. Merlin Doyer, Victor.

Mr. Thomas Peck, Bristol. Mr. Jeremiah Jillett, Penn-Yan.

Mr. L. Tucker, Walworth.

Mr. Joel L. Ransom, Seneca-Falls.

Mr. George Bacon, Mandana and vi-

Mr. W. W. Tyler, Pultney.

Mr. L. B. Torrence, West Lodi. Mr. John Reed, Stafford.

Mr. John Reed, Stafford. Mr. J. S. Reed, Buffale.

## TO SUBSCRIBERS AND AGENTS.

Our friends in sending their subscriptions will oblige by naming the county, as well as their place of residence, the circulation being extensive, we wish as far as possible to avoid mistakes; and Agents in forwarding remittances, will also favor us, by being particular in mentioning the parties who have paid, in order that we may duly acknowledge the receipt thereof. A return of Subscriber's names soon as obtained, is requested.

I. PRESCOTT, PUBLISHERS.

J. CHASE, JUN.-EDITOR.

#### CONDITIONS.

The Herald will be printed semi-monthly, or good paper, and each number will contain S pages quarto, and afforded at the low price of ONE DOLLAR per year if paid in advance: one dolar and fifty cents if not paid within six months, and two dollars at the close of the year. No paper to be discontinued until arrearages are paid, and no subscriptions received for a less term than six months.

Subscribers who have their papers delivered at their houses or places of business, in this village, will be charged 25 cents her year extra.

Any person procuring ax subscribers and becoming responsible for the came, shall receive the seventh gratis.

All letters and communications addressed to the Publishers must be post paid, or from

# EDRALD OF TRUTE.

"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."-St. JOHN.

VOL. I.

GENEVA, N. Y. NOVEMBER 8, 1834.

NO. 11.

## THE PREACTION.



Let truth prevail—base slander is no more; Let reason shine—and error's reign is o'er.

#### ORIGINAL SERMON.-No. IX.

BY G. W. MONTGOMERY.

"And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit; and having said thus, he gave up the ghost.— Luke, xxiii. 46.

Every improved version or translation of the New Testament which has been examined by the writer of this discourse, uniformly disapprove the last part of the text, as it stands in the common copy of the scriptures. In these skeptical times, the term ghost does but excite prejudice in the mind of the unbeliever against the word of God. But this prejudice is entirely removed by the translations of Dr. Campbell and the English Unitarians; "And Jesus said with a loud voice, Father, into thy hands I commit my spirit; and having thus said, expired." From this translation of the text, it must be seen that the phrase "he gave up the ghost," means to express the idea that Christ died.

In all ages of the world, man has viewed himself as a dependent creature, and been convinced that the bounty he enjoys, the senses he exerts, the means which satisfy his wants, are not the objects of his own creation, but are given by a wiser and more powerful being than himself. Mankind have likewise universally cherished a hope of existing beyond the mere article of death; an existence which they have believed would be joyful, for, however crude and absurd may be the appearances which men have given to the happiness of a future world, still they all have united in declaring the same notion, viz. that it would yield its inhabitant more unalloyed felicity than the present state of alternate peace and sorrow. The Mahometan trusts that he shall enter Paradise and live with the dark-eyed houries of his love; the Indian hopes to roam with his faithful dog in a heaven of green forests, where there shall be plenty of game; the African slave believes that he shall revisit and live forever in the land of his sires; but in these several instances, their heav-

ens are represented as far superior to earth, possessing all its joys with none of its sorrows.

Men have almost universally felt that knowledge concerning the unseen land of Paradise, must be derived from some higher source than themselves. They saw that the objects around them were material and changeable, while, under the operations of nature, their own bodies crumbled into dust. Hence, the light of nature having power to cast only a feeble, trembling ray upon the coasts which lie beyond the black waters of death, mankind, like untaught children, have looked up to their Creator for instruction from the place he inhabits.-This impression is a solution of the fact, that men, pretending to immediate inspiration, so readily find followers to believe their dreams and address them as prophets of God. The Persians feeling their own inability to unveil the secret world, fell down and worshipped the sacred fire lighted by the hands of Zoroaster, because he claimed to be sent by Deity for the purpose of establishing a true religion. The Turks will cry, "Allah, and Mahomet is his prophet," because they believe that God sent him to make known what they think is the inspired Koran. So with all leaders of new systems, from the great and good Confucius of China down to Smith the Mormonite; let them pretend to come from God and they will not want advocates to receive and support their systems. In fact, so notorious is this truth, that it is not now necessary to teach us, that the most unconnected dreams which ever found origin in the brain of the wildest enthusiast, have obtained a place in the minds of the credulous when advanced in the name of God, even commencing at beathen juggles and human sacrifice, and ending at Salem witchcraft and the cruel fancyings of endless fire.

But of all the individuals who have gone out on the earth in the name of God, there is one only, whose life, actions and system, show that the power of God was with him. He stands above all others who have pretended to come from God; as much so, as the full blaze of the noontide sun is greater than the feeble light of the glow-worm. This individual appeared nineteen centuries since, when the world was in a deplorable condition from mistaken views of the character of God, and from a degraded state of morals. The Jews had substituted the dreams of the elders for the sober facts which were presented them in the Mosaic Law. The Gentiles were idolaters: the blood of human victims was poured upon the altar of sacrifice, and vice pervaded every part of community. Rome possessed her hundreds of creeds, and

Athens, in the midst of her splendour, wrote with the pen of ignorance upon her erected altar, "to the unknown God." To be sure, the philosophy of the heathen masters appeared well under the powerful genius, but it only served to make the moral darkness visible, without removing that corruption which erased from the human mind, those affectionate traits and benevolent feelings that constitute the impress of its divinity.

At this time, when the Jews confidently looked for the expected Messiah, a being faintly hoped for by some of the heathen philosophers, Jesus Christ appeared with the avowed object of establishing a system of truth, that would reform the world in its opinions and practices, and give mankind the noblest principles, with the most soulmelting motives to practice those principles.

ples.

Humble in life, the son of a carpenter; warm in heart, loving the world; avowing it to be his determination to make mankind better, it must be clear to every individual. that if he did not use political power, he had extraordinary success; such success as has attended no other instance on the footstool of God. That he did not wield the weapons of blood, is clear from the record of his life. We do not see him guiding the spear and the battering ram, making widows and orphans without remorse -far from it; we see him the very reverse of it. When he gave sight to eyes which had long been shut out from the countless beauties of the works of the living God; when he-gave vigour to the palsied limbwhen he raised the dead Lazarus, a living form, and presented him to his weeping sisters; when he gave life to the son of the widow of Nain, and healed her broken heart. God knows that we see not the arms of the blood-thirsty conqueror, but the love of a Saviour, whose conduct, when seen, will call to life the thrice-dead sympathies of the heart, and cause even a murderer to look and admire. Let the profane lip be silent that would ascribe malicious actions to Christ.

But if Jesus did not wield the dread instruments of power, there certainly was no want of occasion. When he commenced his noble mission, his own countrymen tried to cast him down a precipice. Pursued by the inveterate malice of the Jews, and treated with scorn and contempt by them; opprobrious epithets constantly heaped upon him, while his enemies sought his life, had he been a common man, his better nature would have disappeared under such evils; he would have accepted the political power offered him by the Jews and ruled them with a rod of iron. Yet Christ

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did not so. As one of the immutable principles of his system, he had taught his first followers to love their enemies, bless them who cursed them, do good to them who hated them and to pray for them who persecuted them. This principle, the practice of which exhibits a triumphant victory over the passions, Christ ever exhibited during life. Even when the Jews had carried their malice to its greatest possible extent, and nailed him to the cross, and pierced his side with a spear, and at the same time, scoffed and ridiculed him, then the principle shone most conspicuous in his conduct, for, instead of cursing them, he prays for them; oh, what a Godlike prayer! "Father, forgive them; for they know not what they do." They could rob him of his life, but not of his love.

If this conduct bespeaks the motive which governed the heart of Jesus, his death no less proves his sincere belief of all that he taught as the word of God.-Betrayed by a professed friend, condemned by the testimony of false witnesses, mocked with a crown of thorns and with the bended knee of heartless scoffing and ridicule, he was led to Calvary, the nails were driven through his hands and his feet, he was raised to die the most dreadful of all deaths, forsaken by every follower, without a friend to stand by him in the last hour. It was dreadful! But Jesus patiently bore it all, to the last moment declaring by his conduct, that he lived and died for the benefit of the world, or as the Apostle expresses it, "tasted death for every man," that he might save them from their sins and deliver them from the bondage of corruption. What love is here! What greater evidence of sincerity can we possibly have! What an affecting instance of undying philanthropy! If there is any thing that will touch the heart of the sinner, make him mourn over his folly and shed the tears of a sincere repentance, it is a view of the Saviour on the cross. Let him mark the heavenly patience and resignation of the Saviour; above all, let him be impressed with the fact, that when Christ expired, he died for sinners, and straightway he will exclaim with the centurion, "truly, this was the son of God," and become his follower.

Suppose that the two beloved sons of an aged sire are doomed to death; they, his only stay and support, are to spill their blood in the bloom of youth. The parent flies to the place of danger, and all at once, his head white as snow, trembling with years, just ready to travel the gloomy road of death, he is seen before the man who has passed the sentence of death; learning upon his staff, with the tears streaming down his furrowed cheeks, he exclaims, "spare my boys! Wither not my only joy! Blight not my flowers! If death must come; let it fall on me; I am worn out and useless. Take the aged tree whose leaves are gone in the autumn of life. Wreak your wrath on me, for I am able to bear

it. But spare, oh, spare my hoys; break not the heart of their mother; kill me, but strike them not down in the morning of existence!" What greater evidence of his love, could the aged sire give? How the world would admire his parental affection! An affection, with which God has made the hearts of his children very beautiful.

But listen and admire! The love of Jesus went further than this. Says the Apostle Paul, "but God commended his love towards us, in that while we were yet sinners, Christ died for us." Rom. v. 8.-Christ died not only for his friends, but for his enemies. The father may die for his children, but never his foes. Christ Jesus our Lord died for all; died, when all were his enemies, that they might be made better. Let the blood-stained conquerors, the tyrants, the penny-wrenching misers of the earth, come to the cross of Christ and learn how to love their fellow beings and repent of their evil deeds in opposing Christ, when he is endeavoring to cure the moral sickness of mankind.

How shall we see the character of the Saviour as it is? Suppose in imagination we travel in Palestine, at the time of the promulgation of the Gospel! We see the temple whose splendour vies with the light of the sun. We see the hypocritical Pharisees, clothed in fine linen, pouring forth their prayers in the presence of God and the next moment robbing the widow's house. We hear the harp of Judah echoing with song in praise of the expected Redeemer, who is to save the Jews from the Roman power. We see the house of God profaned and filled with money changers. We see vice and corruption reigning among priests and laymen. But who is that meek and lowly person, preaching to the multitude with countenance so serene and manner so affectionate; who is it that dares rebuke the ambitious Pharisees and expose their wicked deeds; who is it that beseeches the people with such heart-stirring appeals to repent; who is it that tells of the destruction of the Jewish temple and covenant, of the establishment of a better rule of action and of the reign of the kingdom of heaven? It is the Messiah! It is him of Bethlehem, over whom the angels shouted for joy! But how he is persecuted! How patiently he bears it all! Mark yonder mob! They despise and scorn him. Look at the Pharisees. How zealously they seek his life. Why does he not turn and curse them? Why does he not call firebrands from heaven and destroy them? Look, he is turning upon the mob, not to curse, but to bless, to do good, to instruct the ignorant.

Now he is before Pilate. He is tried as a malefactor. "Crucify him, crucify him," cry his enemies. He is condemned. He bears his cross to the hill. They lift him up, the nails tear his hands and feet and the agony is endured. Still he curses not, but he intercedes for the forgiveness of the service of the

his enemics. Look at that soldier; he pierces the side of the Saviour, who, according to the text expires, to the last moment remaining consistent with his ministry, that he came to make known to the world, good news from heaven. Declaring at first that he was in the service of his God, his last words were, "Father, into thy hands I commit my spirit."

Such was the God-like character of Christ: and what conclusions shall we draw from it? 1. From his purity of conduct, we conclude that he was eminently virtuous and good. 2. From his avoidance of kingly power and grandeur and his kindness to enemies, we conclude that he really wished to make the world better. 3. From his uniform adherence to one system, formed of one set of principles, we conclude that he was firm without fickleness. 4. In his death, we have undubitable evidence of his sincerity and belief that God had sent him to declare his will to man. If a man adheres to a sentiment in death, which he has believed when in health, it is evidence of his sincerity. Christ did this, for when he was breathing out his life in the defence of the Gospel, he commended his spirit to God; and thus proved his faith in the fact that God was the author of that Gospel. Whoever consider the life and death of Christ, cannot doubt his sin-

While Christ then, has given us facts to establish his sincerity, what evidence have we to believe that God sent him to cheer the world with good news. A man may believe an egregious error; he may believe it with all his heart, and die rather than recant, what, in his mind, is truth. But evidence of his sincerity by no means proves that his opinions are correct. Therefore, although the evidence is convincing that Christ really believed that God sent him, what proofs did he give to produce conviction in the minds of others?

After John the Baptist had been cast into prison by Herod Antipas, son of Herod the Great, he was so long confined, that he began to doubt whether the Messiah had really come. In the beginning of his ministry, he had baptized Jesus, after having spoken to the Jews of his coming, but like all the rest of the Israelites, he supposed that the Messiah would establish a temporal kingdom and rule on earth. Hence, when he was suffered to remain so long in prison, and the power of Christ was not exerted in his deliverance, he was perplexed. To satisfy himself, he sends two of his disciples to Christ with this message, "art thou he that should come, or do we look for another?" Matt. xi. 3. Now in what manner does Christ prove to those disciples of John, that he was really the long-expected Messiah? Does he send them back to John with a mere dogmatic assertion! Does he order them to believe without evidence? Does he command them to believe a mys-

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conclusive. "Go and show John again those things which ye do hear and see; the blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the Gospel preached to them." Matt. xi. 4. 5. We now perceive that Christ not only asserted that he was sent from God, but he presented evidence to produce conviction of the truth of his assertion in the minds of others. That evidence is unanswerable, for these are works which could have been performed only by the power of God. Christ did perform them. Hence his power must have come from God, and the conclusion follows, that he was sent from God. That he performed miracles, even the Jews, his most inveterate foes, could not deny, so palpable was the fact. The early Deists likewise acknowledged them.

To be sure the Deist then insisted that Christ performed miracles by the power of magic, while it has been declared that in the present day, that miracles were not really performed, that they were but appearances, tricks ingeniously prepared to deceive the senses of the people. He must be ingenious indeed, who can deceive a host of keen-sighted enemies and they never discover the deception. We will admit the force of the argument, if this trick can only be performed at the present day. Come now, fruitful objector, and try some of these tricks; take a lame man and apparently so cure him that the people shall hink he does not limp; take a damb man and handle your magic so well that people hall imagine they hear him speak; go to he grave-yard, command the grave of a nan to be opened who has been dead four ays, tell him to come forth and live; hanlle your art so skilfully, that the multitude, composed of your enemies as well as your riends, shall think they actually see him rise, actually go home with him and eat with him; make the deception so complete that many shall believe they really visit him in his own house. You cannot! No!-And you would not attempt such a task, unless the power of God was with you, for in these matters you could not deceive, even with all the magic in the universe. Hence, we conclude, that the miracles of Christ were real, and as no power but that of God could perform them, so it must be clear that Christ is the son of God. In favor then of the mission of Christ, we have his purity of life, his God-like death, and his miracles. But let it not be supposed even for a moment, that the pathway of testimony stops at this point. The text declares that Christ expired; but this is not the winding up of the affair, for his death and the event which came after it, were but the final seal to all that he had performed. It was through his death, that the sun of the resurrection arose; that event so desirable to the human heart, and which removed the skepticism of his disciples and confirmed them in their duty. The joyful tidings of a risen Saviour reas-

sured them, and a knowledge of a system of Christ built them up in the faith and hope of the Gospel. Then it was they began to present their testimony to prove the divinity of christian principles. What was that testimony?

They declared that Christ was risen from the dead; that he, who had been crucified and buried, was alive; that they had seen the same identical person, had ate with him and conversed with him. They declared that he was seen of above five hundred brethren at once; that one of their number, who had said that he would not believe unless he could put his fingers into the prints of the nails and thrust his hand into his side, was perfectly convinced and satisfied that it was the same Jesus who had died on the cross, and with such power, that he exclaimed in utter astonishment, "My Lord and my God." Their own strong belief in these statements, they proved by declaring them in all the known world, beginning, not in Britain, in Spain and in Greece, but in the very Jerusalem where their master had been crucified, and from thence in every direction. Under good or evil report; under persecutions that would appal the stoutest heart; rejected and scorned by the Jews; crushed, but not driven from their purpose, by the heavy hand of Pagan superstition; the victims of scourgings and the inmates of prisons, they died violent deaths with the declaration still on their lips, that Christ was risen from the dead.

Not only did they thus present ample testimony of their own sincerity, but they exhibited the most convincing proof to demonstrate to the world the truth of their declarations. This evidence they were not slow in presenting. Had a modern skeptic been in Jerusalem on the morning of the Pentecostal day, and marked the great multitude of strangers assembled together from all parts of the known globe, and seen a few illiterate, despised fishermen, who had posessed no opportunities of education, speaking to the vast assemblage in the particular language of each foreigner with perfect readiness and propriety, he too would have been amazed, and perchance been one of the three thousand who yielded to the weight of miraculous testimony and were added to the church. And, it would not have checked his readiness in believing that God on that memorable occasion had especially interposed to enable the Apostles to speak in languages of which they previously knew nothing, to have recollected, that the servants of Christ fearlessly declared to the Jews when their rage was still fresh, that they had murdered the son of God, and that the three thousand who believed, formed a part of the wicked mob who had but a few days before cried out, " crucify him; crucify him!" Besides this, the Apostles healed the sick and the lame; cured the deaf and the dumb; gave sight to the blind and life to the dead; and with

such publicity, that the word of God every where spread and mightily prevailed.

If any feel disposed to deny the performance of these miracles aud the overwhelming weight of historical evidence which proves them to be facts, why was it that the Jews with all their keenness of examination, were obliged to admit that notable miracles had been wrought? Why was it that Celsus, Porphyry and Julian the Apostate, never denied their performance, simply endeavouring to destroy their influence by ascribing them to the power of magic? If a man should pretend to advance a system in these days, and to prove it by miracles, he would be exposed at once if no miracles were performed. But in early ages, the enemies of christianity never attempted to deny the performance of miracles, which they most certainly would have done had there been the least possibility of success.

The Saviour and his Apostles then, present us with just such evidence as we might expect to be used in proving that a system came from God. While the love exhibited by Christ on the cross and in his death, prove his perfect fitness to be the deliverer of the world and answer the universal wish of a revelation from God.

We now proceed to give another species of evidence in favor of the authenticity of christianity. Be it recollected that the purity of the christian system is not the least proof of its divine origin, for if to combine excellence of doctrine, and nobleness of moral precept render a system worthy of God, then the christian system is from God. Its doctrines are to the soul what pure water is to the dying wretch. One prominent point of doctrine which the Apostles preached, was the resurrection of Christ, who passed through death according to the text, and rose again, the way, the life and the joy of the world. Thus by a summary and convincing method, was a truth substantiated, which philosophers had in vain attempted to perform; for, although philosophers might reach the heavens with the hope of their reading the truth of the immortality and endless existence of the mind among the everlasting stars; although they might pick up apparent evidence among the works around them, yet solid matter checked their flight and pressed them to the earth in doubt and despair. So, after all philosophers might do, people might hope and fear, and at last perish.

But Christ demonstrated the truth of immortality by his death and resurrection. He burst the chains of death; he is the bright morning star of hope; he is Lord of of life, the joy of the world; he is the guide of a lost and sinful race through the darkness of the tomb to the realms of celestial life, where the weary are at rest and the wicked cease from troubling. He is the first fruits of that resurrection which shall

(Concluded on page 86.)

## REFLECTION ON NOVEMBER.

" The fine days are gone; and, except the pleasing recollection of having enjoyed them, they leave us nothing but emblems of frailty. How is the whole face of nature changed! The rays of the sun fall faintly through the summer clouds, on gardens stripped of their flowers, on fields where no traces of crops remain, and on hills where little verdure is to be seen. The air no longer resounds with the melodious singing of birds, and the gloomy silence which reigns everywhere, is only interrupted with the croaking of jackdaws, or shrill cries of those birds of passage which now take their leave of us in order to seek a warmer climate. The surrounding mountains are deserted; they are no longer covered with flocks, nor enlivened with the bleating of sheep: the hot-beds and parterres are laid waste. What a gloomy and dismal aspect does the whole country wear, which was lately so beautiful! Instead of that lovely verdure, the principal ornament of the fields, they present little to the eye but a pale and dismal yellow. The clouds are laden with cold rain, and the thick mists veil the serenity of the

Such are the prospects which nature now presents; and who can view them without reflecting on the frailty and inconsistency of all terrestrial things? The fine days are gone: just while we were preparing to enjoy them, they fled away! But have we a right to murmur and find fault with the dispensations of the Lord? No, certainly; we should rather recollect those summer days, and the innocent pleasures by which they have been crowned: and return praise for them to the Ruler of the seasons. What sweet sensations have been impressed upon our hearts; with what pure joy has our souls been filled, when we contemplated the beauties of nature; when the mountains and the valleys grew green before our eyes; when the lark in the luminous clouds, and the nightingale in the shady thickets, caused their harmonious notes to be heard; when we respired the perfumes of the flowers; when the dawn, immediately succeeding the twilight, diffused joy and gladness around; and when the setting sun tinged the forests and hills with the most beautiful red! What happy days have we spent in the enjoyment of beauteous nature! What rich presents have been made to us by the gardens, orchards, and fields; exclusive of the pleasures which our imagination and senses have received from them! Can we think of the past months without feeling a sweet emotion, and without praising the Parent of nature, who has crowned the year with his goodness?

We now live on the gifts of summer and autumn. We have seen with what activity nature laboured, in those fine seasons, to accomplish the beneficent views of the Creator in the behalf of man. How many

flowers and plants has spring thus produced! What crops of fruits has summer ripened: and what an abundant harvest has been collected in autumn! The earth has now fulfilled its design for this year, and is going to repose for a short time. Thus nature is continually employed during the greater part of the year even in her rest she is active; and in silence proposes a new creation. Have we been equally active? Have we employed our time so as to bring forth fruit? The husbandman now counts his sheaves; should we not be able to reckon some virtues, some good works? Have the pleasures of summer rendered us better and more grateful? Has a contemplation of nature excited us to lift our hearts to God? What have our occupations been during the summer days? Have they contributed to the glory of God, and the good of our fellow creatures? In contemplating the sun, the flowers, and so many delightful objects, have we felt those sentiments which such magnificent scenes are calculated to inspire? Are we conscious that this summer, like many others, has not been lost upon us?

We are still blessed with life; and can reflect on the spring and summer which are just elapsed. Can all those who have seen the first of May, say as much? Alas! many of them, before the end of the summer; yea, even before it began, have passed from the land of the living, into the empire of the dead. It is right, O our God and preserver, that we should bless thee for our continued existence! But we also shall soon depart, and possibly have seen our last summer—let us be prepared.—
Sturm's Ref.

THE UNIVERSALIST'S SOLILOQUY.

BY B. B. HALLOCK.

\* \* \* \* How sweetly the birds are singing their matin songs; there is melody even in the gurgling stream that passes by. Here I will sit down beneath a branching elm for secret and sober meditation.

But what do I see yonder streaking with soft golden radiance the eastern sky? The sun is rising in his majesty. 'Tis newborn day! the curling mists are flecting from before his beams, the distant landscape is slowly emerging from the thick shades of night, the dew-drops are sparkling in his mellow light, new objects present themselves to my delighted eyes.

"The sun is indeed glorious, but He who made the sun, is far more glorious." The glory of the one, is but a faint emblem of the eternal glory of the other. He who formed the light, shall He not see? Ho who made the sun for all, is He not benevolent to all? Amidst all the vast works of the Creator, by which I am surrounded, among the multitudes of created beings upon whom the sun is dawning, am I, a frail worm of mortality, regarded by Him? I

do indeed feel that he is near; that I am a subject of his goodness.

I recognize in you smoking hamlet, the abode of wretchedness and ruin; the tall weeds enclose it, the rags are dangling from its shattered windows, there goes its haggard tenant, just returning from his nightly His beggared family, perhaps, have passed a sleepless night, anxious for his return, suffering from hunger, or the cold damps of night. Will the sun, slowly coming from behind the hill, shine upon his dwelling? It will. Will the gentle showers descend upon his garden overrun with weeds and nettles? They will. "God is good to all." His benevolence is universal. Oh who will set bounds to His incomprehensible love. It is an ocean without a shore, "its centre is every where, its circumference no where." It is on this, which I build my faith in a world's salvation. "God is Love." This was His nature when He formed man of the dust of the ground; this was His nature when He sent his Son to give "Ilis life for the world,"-this will be His nature in all com-

ing time, in boundless eternity.

But am I right? Have I reason to believe that all mankind will be eventually saved from sin and death, from the fact that God is benevolent to all? Look at that

loathsome drunkard, whom I just saw returning to his injured home, a bloated wreck, a common pest. God is love. He is benevolent. But I see what evil and misery there are in the world, not withstanding. May I not conclude that evil may exist in the next state of existence, and God still be benevolent? Sin abounds here "in all its sad variety of form," and I do not argue from it that the Deity lacks love or benevolence. Why may not sin reign in all its horrors in the nether world, and be punished there, without impugning this adorable love? But limited sin may be overruled for good. It does not argue a want of Divine love, that sin exists now, any more than it follows that the sun is not the great source of light and heat, because his glory is obscured by lowering clouds. If sin is to reign over a portion of God's intelligent creation, making them wretched to all eternity, I can see no benevolence displayed in giving them existence, much less in prolonging it. It will be incompatible with love, to allow a positive evil to exist, which is never to be succeeded by ultimate good. I was created in love, that love sustains me, and it will sare me, it will

I cannot reconcile the idea of endless sinning with the plain declarations of scripture. "Christ was manifested that He might destroy death, and him that hath the power of death, that is, the devil.—"Behold the Lamb of God, who taketh away the sin of world." "He shall save His people from their sins." "All the ends of the world shall remember and turn unto the Lord." "God will have all men to

save the world from sin and misery.

be saved, and come unto the knowledge of the truth," &c. &c. These, and similar passages with which the Bible abounds, impress my mind with the idea that none are to be endiess sinners, and if this be true, there is no endless misery.

But suppose vonder Bacchanalian should be taking his death-sleep. Perhaps heaven's mysterious Messenger is now winging his way from the throne of Justice, with the solemn edict, "cut him down," seal up his probation, and "drive him away in his wickedness." How can he be saved?-Will grace be offered him in the eternal world? Will the gospel sound in the ears of the damned? Do not these questions arise from the faint lingerings of early prejudices? from the fact that but a short time ago, I believed the unseen world to be the abode of howling demons and wailing spirits? that this life is the only season "to 'scape from hell, and fly to heaven?"

If this wretch is never to be saved; (and I understand by salvation, deliverance from sin;) if with him there are thousands who die ignorant of God, having their hearts polluted with sin, and must remain so as long as the throne of God shall stand, what does this one passage mean? (omitting all the rest.) "All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before Him." This must include all wicked, as well as good men, and if any are to remain in sin throughout eternity, how can all turn unto the Lord and worship Him? How can the sins of the world be taken away? How can Christ be said " to have given himself a ransom for all?" I feel convinced, (and if "I'm wrong, Lord teach my heart to find that better way,") that in the "restitution of all things" the captives of sin shall go free, death will be conquered, and evil itself shall die.

Here in this calm retreat, with no eve upon me but His, which never sleeps, let my heart answer this question: Does not such a faith cut asunder the restraints to sin, and pulsy every emotion of love and obedience to my God? No, it does not .-But it teaches me how short, oh! how infinitely short I come, of imitating such boundless love; a love which extends to every enemy, and embraces a world. It teaches me to regard every individual of the human race, as a brother, and to exercise my love and compassion towards those who are my enemies and persecutors.-While I contemplate the love of God that beams forth in yonder resplendent luminary, which is written on the flowers beneath my feet, which is warbled in the surrounding groves, and painted on the distant gilded landscape, I feel my soul drawn out to magnify, adore and love the God of my salvation. It affords me a theme of rejoicing, it presents the strongest inducements to love the "God of the spirits of all flesh."

Another important question presents itself; will I dare to meet death with such a faith? "A death bed is a detecter of the heart." How will my Universalism answor there? I am a sinner. I cannot claim future immortal glory as a reward. I hope in the mercy and grace of my Father in heaven, manifested by hs Son Jesus Christ, "Who has brought life and immortality to light." My trust is in "God, the Saviour of all men, especially those that believe." I hope, through His loving kindness and grace, to be clothed upon with immortality, to enter the haven of endless felicity above, not for my faith, not for my good works, but because God has promised to redeem me-to redeem the world. Now if I should this moment receive my death summons, I could only say "Lord be merciful to me a sinner; sustain me in the all-trying hour of dissolving nature, by that love and goodness which have ever been around me. I have no other power on which I can lean; no other God and comforter in the dark valley;" no other father but God. Trusting in His mercy for my own redemption, I will hope and pray for the salvation of those who smooth my dying pillow; the salvation of my neighbors, my enemies, the vast race of Adam.

But the sun is already above the hill.—
The villagers are repairing to their daily toil. I must away to mine, which will be pleasant and joyous, for I have now tasted the goodness of the Lord. "O Lord, cause me to hear Thy loving kindness in the morning, for in Thee do I trust; yea, I will sing aloud of Thy mercy in the morning."—Christian Mess.

## THE PURPOSES OF GOD.

Not only does God do all "his pleasure in the armies of heaven above and among the inhabitants of the earth beneath," but he works in his own way, and by such instruments as he sees fit. When men announce their intention to accomplish any particular object, we can usually form some idea of the manner in which that intention will be carried into effect. But when God declares his intentions, we can form no idea of the manner in which they will be carried into effect, unless he sees fit to reveal it. We can speculate and imagine if we will; but very often the first of his measures for the accomplishment of a given purpose dashes our proud speculations and vain imaginations to the ground, and shows how vain it is for us to attempt, "by searching," to "find out God." In speculating on the plans of creatures, feeble and erring like ourselves, we can, with some propriety, reason from ourselves to them.—But it is folly and presumption thus to reason in relation to God, who has an infinite variety of means at his disposal, and can choose out of them such as his unerring eye seems to be best adapted to the promotion of his designs. God declared that he would bring the Israelites

out of Egypt. Those who knew any thing of his character, could not doubt that the pledge thus given would be redeemed; but who of them thought of the means that would be used? Who of them thought that all the powers of nature were to beraised in arms against the oppressor of God's chosen people? That the tremendous agencies of earth, and sea, and sky, were all to be brought out in array against the wretch who had dared to set himself in opposition to Jehovah? Yet all this was done; and when it was done, who could tell of any better way, in which God could have displayed those attributes of his character which were so fully brought to view by this dispensation of mingled judgment and mercy? God declared that he would destroy the antediluvian world; but, had he not, in this case, revealed the means as well as the end, probably no one would have expected that a deluge which should cover the tops of the mountains, would be chosen as the agent to do his work.-When God made known to Abraham his determination to destroy " the cities of the plain," the pious patriarch was probably willing to wait till God should make known to him the means, by which the destruction of those cities would be effected; but had he undertaken to conjecture, he would probably have been far from looking for a storm of fire and brimstone, to render that fruitful but guilty region a desolate waste. God promised that the seed of the woman should bruise the serpent's head. Believers knew that this would be done; for "the promise of God standeth sure:" but who, reasoning from the usual relation between cause and effect, would have expected that the plan of redemption would be what it is? To the Jews " were committed the oracles of God;" yet even among them, with the exception of those few who were enabled by faith to see' through the veil which shadowed the mystery of redemption, and thus to understand prophecy in its spiritual meaning, the ideas entertained of the promised Messiah were grossly erroneous. Thus God declares his purposes; and while men are vainly speculating on the way in which they will be accomplished, or perhaps daring to question the possibility of its accomplishment, he goes on to execute his vast designs by the best means and in the best manner-often using those who speculate and those who blaspheme as instruments in his handteaching some to adore his wisdom, and leaving others to lament the folly and the daring impiety of questioning either his power or his truth.—Phil. Lib.

OPINIONS.—Those who take their opinions on trust, are always the most violent,
Men are governed by custom. Not one
in a thousand thinks for himself; and the
few who are emancipated, dare not act up
to their freedom, for fear of being thought
whimsical

## Concluded from page 83.

separate the mind from its earthly tenement to inhabit a spiritual body, for, according to St. Paul's description, "it is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body."—1 Cor. xv. 42, 43, 44. In view of such a change, no wonder he exclaimed; " for this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ."-53d. to 56th. verses.

Childless mother! Whose heart has been torn and affections lacerated by the loss of your little ones, come hither and tell me if the doctrine of the resurrection is not full of consolation! When you think of your departed babes, and the waters of anguish gather and threaten to drown your happiness, does not the blessed idea of again meeting them, hush your sorrows and refresh your spirits!

Wifeless husband! Whose partner has gone to the unseen world, let me inquire of you, what would bear you up under such trials were it not that Christ has taught you the resurrection? And when you fondly dwell on the memory of the departed one, does not the idea whisper satisfaction to your soul, that you shall again meet her

in the paradise of God?

But why ask these questions? No individual can in serious mood doubt the consoling power of the doctrine of the resurrection, When all things else fail to comfort the heart; when death with all its powers is busy, then immortality like an angel of mercy, gives peace. The Athiestic leaders of the French Revolution wrote upon the burial place, "the way to eternal sleep;" but immortality writes upon the tomb with a pen of divine love, "the path to endless life."

Another principle of the christian system is the reconciliation of the world to God and happiness. This is the best and most soul-cheering doctrine ever conceived in the councils of divine grace. Its proof is powerful. It blazes in the sun and blooms in the flowers, it beams in all our blessings and is exhibited in the impartial distribution of those blessings. The gracious God promised it to the patriarchs; he hath spoken of it by the mouth of all his holy prophets since the world began; he sent Christ to accomplish it in the fullness of time; the Apostles have preached it. God wills it; Thrist wishes to perform it; all good men

hope for it; christians pray for it; man stands in need of it; and God is universally good, and instead of giving his children the stone of endless death he will present them the bread of eternal life.

Although the heart of the Philanthropist may bleed at the folly of his fellow beings, yet he rejoices that sin will ultimately be finished and universal joy fill every heart; that the shrill clarion of war will no more be heard and peace prevail. And, believing that he shall finally arrive at the green lands of heaven, his only care and anxiety, is, to remove the rugged rocks of affliction from his way, or so manage as to get around them tolerably well, and to assist his neighbours from stumbling and perishing.

Another principle of the christian system is the purest morality. Only let christianity be fully practiced in every station of life, and it will disarm the warrior, unnerve the hands of the sordid wretch, melt the sinner, give relief to the miserable and dispel the horrors of want. It inculcates love to God; love warm from the heart, not outside love, but love from the feelings; it teaches us to do unto others as we would have others do unto us, not by getting all we can and locking up all we get, even though it be washed by the tears of the widow, but by treating others as we wish them to treat us in like circumstances. Sterling honesty, uncompromising integrity, love to neighbors, kindness to the unfortunate, forgiveness to enemies, the conquest of evil by good and gratitude towards God, are all embraced in the morality of the scriptures.

Such are the principles of the christian system, and I do streniously contend, that their power to satisfy the wants of mankind, to comfort, console and bless the world, is strong evidence of its divine authority. These principles can be found in no other system, to their full extent, while here, they are given to the world with all their brightness and glory. I know that the skeptic calls the christian system an imposition and its author an impostor, but let me inquire; can any individual suppose, that a person should preach and defend such a system with his life as has been described, tell a palpable falsehood, declare that he came from God, when God did not send him? The very supposition is impossible, for so good an individual, with so pure a life, freely given to support such an excellent system, could never tell a falsehood.

To conclude; may God save us from infidelity, strengthen our faith, brighten our hopes, and enable us to adorn our doctrine with well ordered lives and a pure conversation.—Amen.

MIND.—The little mind who loves itself, will write and think with the vulgar; but the great mind will be bravely eccentric; and scorn the beaten road, from universal benevolence.—Goldsmith.

## HERALD.

GENEVA, SATURDAY Nov. 8, 1834.

#### THE FEAR OF THE LORD.

Fear in general, is emphatically one of the lowest and most degrading passions of human nature. It debases the noblest faculties of the mind, suspends all rational enjoyment, destroys all confidence in God and man; and reduces to the most abject slavery all the exalted attributes of rational beings; It transforms the most cheering prospects into dire calamities—throws a dismal shade over present prosperity—industriously kindles up the all-consuming fire of unfounded jealousy, and changes the full flowing river of life into a raging torrent of everlasting perdition.

Thus much is true of fear in general; but we have designed, in this article, to speak more particularly of that sensation commonly called "the fear of the Lord," for it does appear to me that this subject has been generally misunderstood among professed christians. I am aware that the Psalmist has informed us that "The fear of the Lord is the beginning of wisdom." Taking licence from this, and some other similar expressions found in the Bible, the popular clergy have exerted all their mental powers to the utmost stretch, in the invention of words and phrases which they deem best calculated to strike terror to the soul. . Hence they seem striving to excel each other in portraying the awful horrors of a burning throne, whose occupant is infinite malice, and whose chief delight is to render infinitely wretched a great proportion of the unfertunate subjects of his vindictive government. This practice has become the order of the day, and hence, but little else is preached, or prayed, or sung but an angry and revengeful Deity-flames of burning sulphur, prepared to engulph the sinner; and demons of horrid shapes created and sustained to enforce the unrelenting cruelty of an incensed God. If these unholy proceedings happen to be called in question, a justification is immediately set up upon the ground that "The fear of the Lord is the beginning of wisdom;" taking no notice of another declaration, that "Fear hath torments." Now it cannot rationally be supposed that the Psalmist, who was the author of the first text, and the Great Apostle who was the author of the second, meant one and the same thing by the word "fear." If they did, there is evidently a plain contradiction between them, and until it is reconciled, their writings, at least, can be of but little benefit to the world of mankind.

In order therefore, to defend the character of these inspired penmen, we shall now endeavour to show that there are two kinds of fear, and that the Psalmist had reference to one kind, and the Apostle to the other; and this will account for the opposite senses in which they use the word.

1. There is a reverential and filial fear. And 2. There is a slavish servile fear. These are as different and distinct from each other, both in nature and effect, as light and darkness. This

will be made to appear by observing,

First-A reverential filial fear in regard to the.

Deity, is evidently that fear of the Lord which is the beginning of wisdom. We have sufficient reasons for believing that the beginning, progress, and perfection of wisdom in the soul of man, are the same in nature. I cannot consent to the idea that wisdom begins in torment and ends in bliss; for we are divinely instructed that "wisdom's ways are ways of pleasantness, and that all her paths are peace." The Psalmist, therefore, evidently used the word fear in the opposite sense to that in which the Apostle used it. But it may be asked, in what sense did the Psalmist use the word? I answer, he used it in the same sense that we should use the words reverence, filial respect, pure affection, &c. The fear of the Lord therefore, may be represented by that fear which an affectionate and virtuous wife feels in regard to her kind and beloved consort, when she determines to do nothing contrary to his interest or his wishes, not because she fears his wrath, or the cow-skin-but because she takes delight in doing as he requires her to do. The fear of the Lord therefore, is not a coercive or tyrannical principle; it is a reforming, reconciling, and happifying sensation.

The following declarations of the wise man sanction the above conclusion beyond the power of successful contradiction. He says "The fear of the Lord is to hate evil." And again, "The fear of the Lord is a fountain of life." Observe, reader, He does not say the fear of the Lord is to fear eternal damnation and the infinite wrath of an offended God! Nor does he say that the fear of the Lord is a fountain of grief and raging despair!—No, thank heaven, it is to hate evil—it is a fountain of life!

This is the fear of the Lord which we would ever strive to cherish and promote among our fellow men. It is this, and this only, that will lead men to the pleasing exercise of evangelical repentance, and promote the reformation of the world. It is this, and this only, that will win the pure affections of man to his God and true piety, and secure that spiritual devotion which will consummate the moral bliss of every creature.—But

Secondly-That fear of which the Apostle speaks, is of a very different nature, and is productive of effects precisely of an opposite character. This is obviously at kind of fear which may properly be denominated slavish and servile -a fear which deprives the mind of all rational repose-opens an imaginary vista to immortal misery, and clothes the Deity in the flaming robes of vindictive vengeance. This fear hath torments, and it deals them out with an unsparing hand where ignorance, credulity and superstition prepares the way. It robs God of his glory, and the divine harmony of his moral attributes-Jesus Christ of his character and the objects of his love, and man of every just, consoling, and honorable idea of his Maker! It fills the world with irreligious jargon, wrangling and confusion-promotes fanaticism, wild delusion and moral madness, and stamps with a lasting and cruel curse, all grades and conditions of human society .-And yet, strange as it may appear to every reflecting and well informed mind, it is recommended and contemplated by the great majority of reputed Christians as the very soul and essence of pure and undefiled religion !-O how different is this fear from that of which the Psalmist speaks -and how vastly different are its effects upon community! As well could you unite fire and water as to unite them; and yet, by the numerous attempts which have been made to force this unnatural amalgamation, that fear which happifies the mind and increases man's confidence in the paternity of his God, and that hope in his mercy which is like an anchor to the soul, sure and steadfast-has been nearly driven from the ranks of men, and its opposite brought into general use. But as fast as mankind learn that it is the goodness of God that leads men to repentance; and that they ought to love him because He first loved them; just so fast will that fear, that slavish servile fear, which hath torments, vanish away like the darkness of night before the rising sun, and the fear of the Lord which is the beginning of wisdom, take possession of the hearts of men and manifest itself in the social state. Then will those imaginary terrors which drive to distraction and render earth a bedlam, die away into solemn silence and retire from the worldwhich may God grant as a sure token of his mercy. Amen.

#### AN APOLOGY.

We are under the necessity of rendering an apology to our readers, for the appearance of a number of errors in the phraseology of some sentences and quotations from scripture, in the latter part of our sermon, in the 10th No. of the Herald. All we can say is, that we were necessarily absent when the 2. 3. and 6. pages were examined for the press, and consequently had not the opportunity of correcting them. "What's done can't be helped—better luck next time," as Jacob Faithful says.

#### NOTICE TO SUBSCRIBERS.

We are under the pleasing necessity of stating that our list of Subscribers has increased so far beyond our expectation, for the last month, that we shall not be able to furnish our future Subscribers for the present volume, with the back numbers.

We would therefore say to such as are wishing, or hereafter may wish to patronize our paper, that they shall be farnished with it from the tenth number to the conclusion of the volume, for Fifty Cents each. We should be pleased to have their names as soon as convenient.

## RELIGIOUS INTELLIGENCE.

We learn from the Magazine and Adv. that Spencer J. McMorris, late of South Carolina, has commenced proclaiming the scriptural doctrine of a world's salvation. He is highly esteemed by those who know him.

This new laborer increases the number to over FORTY who have engaged in the good work within the last EIGHT MONTHS. There are evidently a number more who have not yet been

noticed. The increase of Universalist preachers during the present year (nine months) is in all probability, over FIFTY.

We really hope that Mr. WILLIAMS, author of the "Annul Register," published in the city of New-York, will become sufficiently informed upon the subject, to give us in his next Register more than fifteen Universalist Clergymen in this state. We would hereby inform him, and all concerned that there are about one hundred and fifty. He has been very liberal, having given us credit in the proportion of one to ten of those who are in fellowship with our denomination as preachers! If his "Annual Register" should be found as incorrect in other respects, it would be useless to the public.

## MARRIED.

At Elbridge on the 5th inst. by the Rev. J. Chase, Mr. John W. Miller, merchant, of Monroe, M. T. to Miss Nancy Dickinson, Daughter of John Dickinson, Esq. of the former place.

In this village on the same day, by Rev. E. Phelps, Mr. W. Young, to Miss Lucinda Van Deren, both of Geneva.

## DEATHS.

At York, Liv. Co. after a short illness of scarlet fever, Mary daughter of Gideon and Hannah Allen, aged 10 years and 5 days; her funeral was attended and the consolations of the Gospel administered to the friends and mourning relatives, by the writer on the 17th. ult.

Oct. 20th. 1834. Justus Gage, 2D.

In this village, on the 5th inst. Mr. Thomas Wickham, Merchant, aged 49.

In Seneca, on the sixth inst. Mr. Jeptha Earle, in the 67th year of his age.

Mr. Earle has for many years resided in the town where he died. He was highly esteemed by all who knew him, as being an upright, honest, industrious and benevolent man. He had long been a firm, intelligent and worthy believer in God's impartial grace, under the happy influence of which faith, he bore with christian patience and fortitude the pains and sufferings of disease and death. He was a kind and affectionate husband, an indulgent and judicious father, a much respected and beloved neighbour, and a useful citizen. In his death, therefore, Society has lost an efficient supporter and the christian church an ornament.

He has left a number of respectable children to mourn his loss and to follow his virtuous example.

May heaven smile upon them, and grant them all the consolations of truth divine.

His funeral was attended on the following day, by a large circle of mourning friends and neighbours, to whom the consolations of that grace and truth which came by Jesus Christ, were administered by the writer.

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## POBTBT.



#### THE BEAUTIFUL VALLEY.

'Tis low down in that beautiful valley, Where love crowns the meek and the lowly; Where the storms of envy and folly, May roll on their billows in vain.

This low vale is far from contention, There's no soul can dream of dissention, No dark wiles of evil invention, Can find out the regions of peace.

The low soul in hnmble subjection May here find unshaken protection, The soft gales of cheering reflection, Their minds soothe from sorrow and pain.

O there, there, the lord will deliver, And souls drink of that beautiful river, Which flows peace forever and ever, Where love and joy shall ever increase.

O there, there, in yonder bright glory, We'll sing, and we'll shout, and give God the

And when we pass old Jordan quite over, We'll sing Hallelujah! to God and the Lamb.

Selected for the Herald of Truth.

PRAYER. BY J. MONTGOMERY.

Prayer is the soul's sincere desire, Utter'd or unexpressed, The motion of a hidden fire. That trembles in the breast.

Prayer is the burden of a sigh, The falling of a tear, The upward glancing of an eye, When none but God is near.

Prayer is the simplest form of speech, That infant lips can try; Prayer, the sublimest strains that reach! The majesty on high.

Prayer is the christian's vital breath, The christian's native air, The watch-word at the gates of death; He enters heaven with prayer.

Frayer is the contrite sinner's voice, Returning from his ways: While angels in their songs rejoice, And cry, "behold he prays"!

In prayer on earth, the saints are one; They're one in word and mind; When, with the Father and the Son, Sweet fellowship they find.

o thou, by whom we come to God, The life, the truth, the way, The path of prayer thyself hath trod; Lord, teach us how to pray!

## THE LORD VOTED OUT OF TOWN.

I am credibly informed that Rev. Mr. Johnson, of the Presbyterian Church in this village, when in New-York lately, wrote to his church a spirited letter, telling them that on his return they must have a revival; that he should bring along with him one of God's favored few on such occasions, to conduct it. All agreed with Br. Johnson, that a revival of "pure and undefiled religion," was much needed; but they sought not for this, but a revival in the modern acceptation of the term. So when the Reverend gentleman returned, he proceeded to put his measures afoot, believing the Lord would always go where there was a revival, that it was only necessary for the church to say the word and the Lord would come. But behold to the astonishment of Br. Johnson, the church were not all agreed on this matter—their pockets had before been picked by these travelling fanatics, it was hard times, they could not afford to have a visit from the Lord; so there being a difference among them, they concluded to take a vote of the church, and subsequently decided not to have a revival, alias or the Lord to visit them, alias or save souls G. S. from endless misery.

Cortland, Oct. 15, 1834.

## MERITED REBUKE.

A few weeks since, an opposing brother repeated to an aged minister of the reconciliation, a slanderous report against Universalism. He appeared to enjoy the matter exceedingly, and seemed to consider the story entirely destructive to the doctrine of universal salvation. The aged brother fixed his eye on the opponent of the faith, and said, Do you believe that story? "Why I heard the circumstance related as being true." That does not answer my question: do you believe such a circumstance ever occurred? do you believe the story? "Why no, I must confess it appears improbable, and I do not think it is true." Very good; and now, sir, give me leave to ask you, which is most to be condemned, the person who raises a false report, or the person who circulates it, believing it to be false? "The latter," was the self-condemnatory reply, and the conversation was turned into another channel.—Christ. Mes.

## NOTICE—BOOKS.

WE would hereby give notice that a general assortment of Universalist Books, Pamphlets, Sermons &c. will be kept constantly on hand and for sale at the usual prices at THIS OFFICE. We have now on hand—Notes on the Parables, new and

enlarged edition, by Thomas Whittemore Life of Rev. John Murray; first preacher of Universalism in America-Modern History of Universalism-Ballou's Eleven Sermons-Hell Torments overthrown; a work written many years ago-Streeter's Universalist Hymn Book—Winchester's Dialogues-Smith on the Divine Government; one of the best things ever written -Universal damnation and Salvation-Paige's Selections; a book which every man ought to have-Reply to Rev. Joel Hawes—Danver's Discussion, between T. Whittemore, (Universalist) and M. Braman (Presbyterian)—Balfour's First Inquiry; an invaluable work-Skinner's Letters to Aikin and Lansing; in this useful work almost every subject in 'Orthodox' Theology is handled without gloves-Christian Visitant, 1 & 2 volumes, bound. Also, Sermons and Pamphlets on various subjects and by different authors-Call and see them.

Geneva, Oct. 20th, 1834.

## AGENTS FOR THE HERALD.

The following Gentlemen are particularly requested to act as agents for this paper. Most of them have consented thus to act, and the others named will confer an especial favor by so doing. Universalist preachers, however, are generally and earnestly invited to do the same.

Rev. Wm. Queal, Mottville, for Onondaga county.

Rev. George Sanderson, for Cortland and vicinity

Rev. T. C. Eaton, for Wolcott and vicinity.

Rev. G. W. Montgomery, Auburn.

Rev. O. Whiston, Yirgil.

Mr. Merlin Doyen, Victor.

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Mr. W. W. Tyler, Pultney.

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Mr. John Reed, Stafford.

Mr. J. S. Reed, Buffalo.

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J. CHASE, JUN.-EDITOR.

#### CONDITIONS.

The Herald will be printed semi-monthly, on good paper, and each number will contain S pages quarto, and afforded at the low price of ONE DOLLAR per year if paid in advance: one dollar and fifty cents if not paid within six months, and two dollars at the close of the year. No paper to be discontinued until arrearages are paid, and no subscriptions received for a less term than six months.

Subscribers who have their papers delivered at their houses or places of business, in this village, will be charged 25 cents per year extra.

# MDRALD OF TRUTE.

"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."-St. John.

VOL. I.

GENEVA, N. Y. NOVEMBER 22, 1834.

NO. 12.

## THE PREACTER.



Let truth prevail—base slander is no more; Let reason shine—and error's reign is o'er.

## ORIGINAL SERMON.—No. X.

BY W. QUEAL.

Is not thy wickedness great? and thine iniquities infinite?—Job, xxii. 5.

THE design of the present discourse is, to prove that sin is finite, and cannot involve infinite consequences, and as this is the only passage of Scripture, in which the word infinite is found connected with sin, we shall in the first place ascertain its true meaning, and in the second place examine some of the sources from whence the advocates of the infinity of the law, deduce arguments in its support.

1. Two questions naturally present themselves in the consideration of our text. First, is the word infinite here to be understood according to its common acceptation, unbounded. Secondly, is the charge implied in this passage, entitled to any confidence from us. In order to answer the first question, it will be necessary to examine and compare the other places, where the word infinite occurs.

We find it in Psalms, exlvii. "Great is our Lord and of great power, his understanding is infinite," all will admit, that the word here is to be understood according to its most literal import. No person will attempt to prove, that sin is as unlimited as the intelligence of him that knew all things from the beginning of creation.

Again, in Nahum, iii. when speaking of Ninevah, he observes, "Ethiopia and Egypt, were her strength, and it was infinite." It must be plain to all, that the word is here used in a limited sense, evidently denoting that the forces of Nineveh, aided by two such combined powers was great. In this sense, Eliphaz used it in reference to Job's sins. This is evident from the simple circumstance, that a sharp dispute had taken place, between Job and his miserable comforters, in which those deceptive friends charged him with every species of crime. He declared his innocence before them, but they continued

their charges with this insinuation "Is not thy wickedness great? and thine iniquities infinite?" All bearing evident marks of a temper, wrought up to its highest pitch of angry excitement. It was quite natural for Eliphaz under such a state of feeling, to enlarge the sins of a man, whom he treated with such reproach and contempt. This will appear to the entire satisfaction of all, who will examine the four subsequent verses to my text. which read thus, " For thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing. Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry. But as for the mighty man, he had the earth; and honourable men dwelt in it. Thou hast sent widows away empty, and the arms of the fatherless have been broken." Can we be justifiable in believing that this good man was guilty of all this wickedness, simply, because this perverse and censorious Temanite, from the impulse of an angry mind, charges him with it? Certainly not, for Job was a perfect and upright man, and one that feared God, and eschewed evil.-Job, i. 1. 2. Is the charge implied in this pas-

sage entitled to any confidence from us? In the present instance we consider it altogether insufficient, to establish so important a doctrine, opposed as it is by all other and more satisfactory proofs. We object to it as proof that sin is properly infinite; or that Job's sins, taken in one mass were so. Because we find that the " Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath." see Job, xlii. 7. Here the Lord directly charges Eliphaz and his associates, with having made a false statement, and with not having spoken of him the things that were right as his servant Job had. The testimony of such persons had not ought to be relied on, to establish any important controverted point of theology. From all these considerations, it cannot fail to convince every mind, free from prejudice, that our text is no proof of the infinity of sin.

I shall now attend to the second general division of my subject, in which I purpose to examine some of the sources from whence the believers in the infinity of the law, usually deduce arguments in support of their theory.

It is not my object in examining the opinions of my fellow christians, to find fault with them, or for the purpose of only pointing out their errors, it is to learn the truth.

The first argument in favor of the infinity

of the law, is drawn from the nature of God. It is admitted by all who believe in God, that he is strictly infinite in all the perfections of his nature. It is assumed by the believers of the doctrine in question, that the law to which man is amenable is a transcript of the divine perfection, and therefore the law, they say, must be infinite. Now let us examine this argument. The scriptures inform us that God created man in his image, God is infinite. man must be infinite! Or to put this argument in a more perceptible shape, God is the author of every animated being, therefore every living thing is infinite. The fallacy of this kind of reasoning is too manifest to require any refutation by me.

Again, it is urged that the dignity of the person disobeyed, confers dignity on the law transgressed; and so enhances the criminality of the transgression. Thus the dignity of laws increase in proportion to the character and station of those who enact them, and become infinite when connected with the Divine being, and the violation of such laws, as an offence against an infinite God, must of consequence be an infinite sin. But to this argument and conclusion we must object! We contend that the degree of guilt is not increased by the power offended, but is governed entirely by the existing moral turpitude of the act itself. It is as sinful for a child to disobey its parent as for a subject to transgress the legislation enactments of his ruler, for in both cases there would be a departure from moral rectitude, and the guilt would be the same.

Furthermore, to say that the criminality of an action is determined by the dignity of the power disobeyed-would be the same as contending that any transgression against a superior power, is greater than any offence that can be committed against an inferior power, hence it would be more criminal to disobey the command of a person in power in the most trifling matter, than to rob, or even murder a person of inferior rank But as actions derive their true character from the intrinsic nature of the requirement in obedience, or violation of which these are performed, it follows that the degree of guilt is not increased or diminished by either the grandeur or degradation of the power offended; and consequently a sin against God cannot be an infinite offence, nor the Divine law, derive any superior dignity from the nature of its author.

If a man is infinitely criminal in the case of disobedience, he must also be infinitely meritorious in case of obedience. This conclusion is unavoidable, for no good reason can be given the the contract.

quences resulting from the same cause, should not be as extensive in the one case as the other. As all have practiced some virtues, and as all have committed some offences, it follows if the law of God be infinite, that all must merit unlimited happiness, and endless misery as the reward of their actions. On the supposition that God will reward every man according to his works, all must at the same time, enjoy the felicity of heaven and be banished to the dark caverns of hell. But as no christians are willing to allow that our virtuous actions will entitle us to eternal happiness, so I cannot see if it was for my life, how it can be urged that our sins demand endless punishment; and therefore the law under which man is punished for sin, cannot inflict an infinite penalty, and consequently it cannot be infinite. Again, if sin is infinite because God is an infinite being, then every sin, even the least must be so, because every sin, however small, is a transgression of the divine law. If this be true, all degrees in guilt are effectually destroyed,—and the pirate who stains his hands in the blood of hundreds of his fellow creatures, is no deeper in crime, than the child who disobeys his parents; for the child violates the law that requires children to obey their parents, and in so doing it is sin against God, and is therefore infinite, and of course as great as it can be if he should spend a long life in all manner of iniquity. What should we think of a judge, that would pass the same sentence on the blasphemer, that he did on the murderer?

A doctrine which cannot hold out a better inducement to prevent the sinner from continuing in sin, can have no foundation in the truth of God.

The second evidence by which the infinity of the law is sustained, is the vicarious atonement of Christ. The argument obtained from this position is this, Christ is God—God is infinite—and for this reason Christ is infinite. Christ died to satisfy divine justice in behalf of man, who had transgressed the divine law, and nothing short of an infinite atonement could have satisfied the demands of divine justice. Christ satisfied those demands -therefore Christ must be an infinite be-The infinity of Christ being thus established—the manner in which the infinity of the law is inferred is exceeding easy. It is thus, in the first place man had violated the law of God, Christ died to make an atonement for sin, and thus deliver man from the curse of the law. In the second place, Christ is infinite—therefore the law is infinite—for if the law was not infinite it would not have been necessary for an infinite atonement to be made in order to satisfy its demands.

Now the fallacy of this mode of reasoning must be plain to all. The first part of the promises upon which this reasoning is founded, takes for granted some thing that requires separate proof, and assumes that as ground work, that must be established before it can be any proof in support of this position. To say Christ is God, and then because God is infinite, Christ is infinite, would be the same as my saying, that God created man, and they build churches and then conclude that both men and churches are infinite. Now we deny that Christ is God, and demand proof in support of the first position. No such proof can be given, consequently the whole train of reasoning built upon it must fall to the ground.

We will admit, for the sake of argument that sin is infinite, and that Christ made an infinite atonement; yet is it not plain that as every sin is infinite only one sin of one individual has been atoned for, and to remove sin entirely from one person, the number of infinite atonements must be equal to the number of that person's sins.

Again, it is contended that all punishment is infinite. This is supposed to be conclusive evidence, that the law under which such punishment is inflicted, must be infinite. But this doctrine like the one we have just been examining, is predicated on the infinity of the law, and therefore requires no argument from me to show that it is no proof of the infinity of the law. If we should admit that the penalty of the law is endless punishment, it is as plain as truth itself, that it can never be inflicted, for the time never will arrive when the sinner will be able to say—I have received an infinite punishment—I have endured endless misery. The position refutes itself, for it renders it impossible for sinners ever to receive of God a just recompence of reward.

To conclude; on the principle that sin is infinite, it can never admit of any increase; there could be but one sin in the universe. one infinite excludes a score of the same nature: there could therefore no more be two infinite sins, than there can be two infinite Gods. If sin is infinite, it must of course be eternal in its duration, any thing that is in the strict sense infinite, is without beginning or end of time. Here we have the testimony of St. Paul, who asserts that by one man, sin entered into the world,—is this not proof that sin had a beginning, for before man there was no sin. We have now proved that sin had a beginning—we shall also prove it will have an end. John the Baptist speaking of Christ, says, "behold the Lamb of God that taketh away the sin of the world."-The uniform testimony of scriptures concerning the object of Christ's mission, is that it was to make an end of sin, to put away transgression and bring in everlasting righteousness. Is it not evident from all this, that sin had a beginning, and will have an end: it therefore follows, that like all things limited in their duration, sin must be finite.

Again, if sin is infinite, it must be as social worship.

extensive as the nature of Jehovah, it can never be circumscribed by any other thing in the universe. But the declaration of Paul, that where sin abounded, grace did much more abound. Here you will discover that the argument plainly is, that though sin abounded much, the grace of God abounds more, thereby demonstrating that one is more extensive than the other, therefore if sin is infinite, the grace of God is more than infinite, which is too absurd to be credited. In fact, sin, in every view we can take of it, is strictly finite.

I have now finished an examination of some of the arguments in favor of the infinity of sin, and submit it to all for meditation, praying that you may find the truth which is able to make you wise unto salvation. Amen.

## —<del>∞</del> AN EXTRACT

From an Address delivered to the Universalist Society in Auburn, on the evening of Sept. 1st. 1833, at the installation of G. W. Montgomery.

BY JACOB CHASE, JUN.

\* \* \* \* Therefore I would remind you of the necessity of a becoming punctuality in your attendance on public worship. You have said to the world, by your past exertions and present engagements, that you both reverence and highly approbate the righteous institution of social public worship. Then, beloved friends, show forth your sentiments by your constant practice from Sabbath to Sabbath. The place of your pastor at such times is in his desk, as you all well know, and I trust he will **never** disappoint you by absenting himself, without being able to furnish a reasonable and acceptable apology for so doing. And your place, as a society, and as individuals composing the society, is in these slips; and if you mean to prosper, and go on your way rejoicing, no individual should absent him or herself, at stated times of worship, without being able, at least, to render a satisfactory apology. You expect your preacher to be punctual in this respect; then think it not strange, if he expects the same of you. If, in a few months, he should become careless and indifferent in regard to the services of the sanctuary, you would feel disappointed, grieved and deceived in the man and his conduct; and your feelings, in that case, would be neither unfounded or unjust. And if, on the other hand, in a few months you should become thus cold, careless and indifferent, how must he feel in relation to you? Your own good sense must answer the question thus :- he would feel disappointed, grieved and deceived, both in regard to your professions and conduct. And would a manifestation of his feelings be a matter of wonder or surprise to you? Certainly not; for your engagements, as before said, are mutual, and they certainly are so in relation to the subject of public

These remarks are not made because such delinquencies are apprehended in this society. No, we have every reason to hope otherwise. But it is a well known fact that there is, generally, among all religious societies, too much reason for complaint in this matter. The preacher's feelings are too frequently wounded by the frigid indifference of many of his congregation in regard to their attendance at church at the stated times of worship-his eyes are too often pained with the vacant glare of empty slips and half filled pews. He is compelled, however, to enter the desk and perform the expected services. But his confidence is shaken in the approbation and friendship of his society. He feels, forcibly feels, that his good intentions are by no means appreciated by them, or that some mental or moral deficiency of which he is totally unconscious, has produced the visible though unaccountable change, and be rises to the performance of his ministerial duties extremely embarrassed and confused-cold and uninterested, and in a mechanical and monotonous manner, blunders through what, under such painful circumstances, might justly be denominated a burdensome duty. All who are present now lose their confidence in the talents and other qualities of the preacher, accuse him of a want of energy, pathos and zeal in his words and manner, and a lifeless formal way of discharging his clerical duties. And now a general apathy prevails; distant behaviour and want of cordial friend-ship assume the place of affection and confidence, and a becoming zeal; and then the prosperity of the society, and the good reputation of its pastor, are forever gone, or at least indefinitely suspended.

This, my christian friends, is no fabled representation; facts like these have too often been experienced among all denominations of religious professors. Such facts I have witnessed, but I pray to God I may never witness the like again, especially among the professors of God's unlimited

From these remarks you will be reminded of the important fact, that if you desire to prosper in your associated capacity, and to maintain that reciprocal confidence, respect and cordial friendship which alone are capable of promoting your private and social happiness, you must ever continue to be punctual in your attendance on the stated services of the sanctuary. And experience will not fail of teaching you the number, nature and magnitude of those refined blessings which such a course of procedure will most assuredly secure.

2. But another subject merits a moment's attention at this time; and although it may appear to some, one of but little moment, still to us it does not appear in a diminutive light. I allude to the subject of clerical visiting, which is frequently indulged in to the no small detriment of both paster and people. The good sense, how-

ever, of those whom I am now addressing will supercede the necessity of many remarks on this particular. You ought not and cannot rationally expect that your preacher will spend a very great proportion of his time in this way. It would, I presume, be as pleasing to him as it would be to you to devote, perhaps, the most of his time to friendly and social converse with the beloved people of his charge. But he will, I am persuaded, feel himself under the necessity of denying himself and you much of this kind of enjoyment. The demands of this nature, although the purest affection may prompt them, sometimes grow to be very unreasonable. One moment's careful consideration, however, must, I am confident, satisfy every reasonable person in relation to the subject. Consider first the number which your society embraces. Secondly, how long each visit must needs be. Thirdly, how much time it would require each week to comply with all these demands, and you will at once discover that time would fail—the week would not be one eighth part long enough. And then where will your preacher procure that portion of time necessary to enable him to attend properly to his domestic affairs and receive company? And above all, when will he have time to prepare himself for the important duties of the desk? We live in an enlightened age of the world, and to satisfy himself, and prove profitable to you, he must have a new subject, or at least an old one in a new and approved dress, to present you with on each successive Sabbath. And then the sick and the sorrowful his office binds him in the strongest ties to visit as much as possible, for to them he must ever be a comforter, a friend. and a physician, by administering to their moral wants while living, and when dying to point them to "the Lamb of God who taketh away the sin of the world," and to that immortality where God shall be all in all.

3, And lastly. Union of sentiment and action become, perhaps, of all things the most necessary in securing and maintaining the peace, happiness and prosperity of a religious society. Where opposition and discord reign, there will be seen, in all their horrid forms, jealousy, party feelings, envy, evil speaking, and confusion,-yes, the whole black catalogue of moral evils. Act then in all the business transactions of your society upon the true republican principle, and thereby you will be enabled to maintain undisturbed unanimity and peace among yourselves, and at the same time show to the world around you, and particularly your religious opposers, " How good and how pleasant it is for brethren to dwell together in unity." Under this view of the subject, I would say to you, in the appropriate language of another, "United you stand, divided you fall." Let not the non-essentials of your religious faith breed disputes and intestine divisions among you. It is not to be expected that perfect uniformity of opinion will be effected where each individual knows and feels his liberty of conscience. Wherever such uniformity has existed, the dungeon, the rack, the guillotine, the flames, or the fear of endless damnation, have forced it, and therefore no moral good has ever resulted from it. If vou are careful to maintain uniformity in relation to true moral virtue and godliness, it is better than "all burnt offerings," for faith that does not "work by love and purify the heart," is of but little consequence to its possessor or any one else. It will be well to remember that there were differences of opinion among the Apostles, but no one defamed or butchered the other in consequence of it. But in the faith " of the common salvation," " the restitution of all things," and in works of righteousness, all were agreed. Strive then, my beloved friends, to keep yourselves "unspotted from the world" by being practically religious; and God grant that you "keep the unity of the spirit (doctrine) in the bonds ot peace," that both pastor and people may live respectable and happy, and when called from the shores of time, you will look back upon a life well spent, and die in hope of a glorious immortality. AMEN.

## ——— ENGLISH METHODISTS.

The Methodists in England punish all their preachers who evince any longing after republican liberty. The following is a case in point. Some months since a meeting was held in Manchester of persons who desire to see measures taken for a separation of Church and State in Great Britain. At this meeting, a Methodist clergyman, Rev. J. R. Stevens was present and took an active part against the union of Church and State. For this crime—and for this only-he was arraigned by the Conference, and refusing to acknowledge his error and to ask forgiveness, he was suspended for one year, to give him time to repent of his symptoms of republicanism. Mr. S. promptly resented such an infringement upon his rights of opinion, and indignatly tendered his resignation to the Conference, which was accepted. Since that time he has attached to himself between 800 and 900 followers, who go. with him against an union of the secular and eccelesiastical powers.—Christ. Int.

## FRIENDSHIP.

There can be no friendship where there is no freedom. Friendship requires freedom. It will not only speak but act freely; and imagine not ill, where no ill is meant; nay, where it is, it will readily forgive and forget too, after a slight acknowledgment. A true friend unbosoms freely, advises cautiously, assists readily, adventures boldly, defends courageously, and continues unchangeably.

Digitized by GOOGIC

For the Herald of Truth.

MORAL INFLUENCE OF PARTIALISM ON SOCIETY.

That the christian religion by the faith it communicates, the hope that it inspires, the spirit that it begets, has a direct influence on the affections, thereby increasing our happiness, adding to it purity both at home and abroad, in the shattered wigwam and the gorgeous palace, are facts which are indisputable. It would appear then that what is generally admitted true in regard to christianity, would at once decide that system of faith false which was wanting in this important particular; it is not my design to show that partialism is wanting in this respect, but that the virtuous, benevolent spirit dictated by it (if any there be) aims for the complete destruction of those social relations that exist in society and constitute fruitful sources of human happiness. Before I am adjudged rash of thus stigmatizing the popular faith, read and consider whether the responsibility assumed by me in the above assertion is supported with truth.

The partialist in common with all men is required by our holy religion to discharge not only the duty he owes to God, but to man, but as the duty he owes to God must be discharged only by the performance of that which he owes to man, consequently they are inseperable; what, we seriously inquire, is the duty; the answer is ready, "thou shalt love thy neighbor as thyself," "love thy enemies do good to them that hate you." The Gospel is peace, is love; such then should be

the spirit of every christian.

But the influence of partialism is to drive with horror the thought of obedience from the mind, however full of peace and love the doctrine may be, it results in forbidding the exercise of such a spirit in the heart. He may care but a little for the future immortal destiny of man when love for him is absent from his heart, but when obedient to God, it is 'shed abroad' there, must it not bring with it a painful sympathy torturing the soul with the keenest anguish; creating an anxious, wretched solicitude, which his faith forbids shall be removed in this life, and if saints are more pure than mortals, he will seek in vain for relief in eternity.

The anxiety and the misery of parents are increased according to the danger to which their children are exposed, but it originates only in their love for them; and will not obedience to the commands of the Gospel beget love for all men, and is not the thought forbidding, that we must love tenderly, aye, even those whose immortal wo and increasing misery is as certain as the fiat of the Almighty? God of heaven! if their faith be true, is it not enough that we must believe it, without demanding of us to live against our happiness?

The moral influence of partialism then,

renders the practical requirements of God forbidding to the partialist, consequently if this faith embrace these requirements, its reacting power makes them repulsive in the proportion that our nature shudders at the thought of endless misery; and the result is that partialism although it may require a benevolent spirit, requires it only more successfully to prevent and destroy those kindred affections which unite us to our fellow beings, thereby increasing with a believer our duty to them and our Maker.

The fondest, happiest and dearest connexion in human society, however desirable for present happiness, cannot exist in endless misery without constantly experiencing from bitter reflection, that the chalice of poison far exceeds the cup of pleasure. With me it has ever been a matter of no little surprise that the partialist should encourage matrimony, and themselves ever be found making the solemn vow to their betrothed at the hymenial altar. It surprises me because the connexion necessarily brings with it dear and indissoluble ties, which trace the future, that awful, dark and dreadful future, where kindred affections must be severed forever, and must cause the warm heart to ache and life become burdened with painful anxiety. Oh let not this heart beat in unison with another, banish from my bosom all friends, harden with adamantine power every affection, if inventive wisdom has doomed to endless unutterable misery a portion of my fellow beings, make all men my foes and me a foe to all men; then may I exult and proudly triumph over many in their eternal downfall, then should I unburden life of its grief. Grant to my bosom no more compassion than this, to give my friend on his death bed a cup of poison. In this way is the moral influence of human nature against partialism, and consequently the latter destructive to the spirit of the Gospel and to social happiness, but let us not forget the point at which the digression was made.

The partialist is certainly aware that his matrimonial connexion may result in production and that his dear children may be included among the damned, that they also may become fathers and unnumbered generations ensue; is not then the thought of this institution pregnant with horror, does not humanity, mercy and love call on him to discountenance it.

The partialist may say, that discountenancing this institution would prevent the salvation of many; admitted, but would this lessen his parental love for the unfortunate few, or would it suppress the deeptoned sympathy and anxiety which produces more misery, than there could be of happiness from the expected salvation of many? The evil is much greater than the good, indeed, the blessing can scarcely be remembered when compared to the curse. To withhold existence without incurring a curse, but if in conferring existence, a curse. an endless curse is produced, then an evil exists which would not be but for man's existence; true a blessing, if it may be called such, is also conferred, but it is dearly obtained, even at the expense of endless misery. It would have been no real loss if this blessing had not been conferred, but it would have been a great gain and a great favor had not the evil been inflicted. Who will take upon himself the responsibility of asserting that the existence of the damned is necessary for the salvation of any? Unless we admit this, unless the partialist acknowledges that the damned have been in this life an efficient cause of the salvation of saints, how can he be accessory to their existence? an existence replete in time and eternity with misery, an existence which has been of no service to its possessor, of no benefit to community, and which cannot be accounted for by any other reason, unless it was to please the devil.

Partialism therefore, however pure the spirit it inspires, only rouses the deep affections of the heart, which if they regulate the judgment and the understanding as they should, would create abhorrence for friendship, removing the very pillars and foundation of human happiness, suppressing the existence of man, avoiding all society as loathsome and disgusting. He would desire to have pity for none, love for none, charity for none, less by the cultivation of these feelings, all happiness would be swallowed up, in the solemn thought of the future, he would desire to live for no one but himself.

G. S.

## -600 THE MAN OF SCIENCE.

In consequence of the numerous and multifarious ideas he has acquired, he is introduced, as it were, into a new world, where he is entertained with scenes, objects, and movements of which a mind enveloped in ignorance can form no conception. He can trace back the stream of time to its commencement; and, along its downward course, can survey the most memorable events which have happened in every part of its progress, from the primeval ages to the present day-the rise of empires, the fall of kings, the revolutions of nations, the battles of warriors, and the important events which have followed in their train—the progress of civilization and of the arts and sciences—the judgments which have been inflicted upon wicked nations-the dawnings of Divine mercy towards our fallen race-the manifestation of the Son of God in our nature -the physical changes and revolutions which have taken place in the constitution of our globe-in short, the whole of the leading events in the chain of divine dispensation from the beginning of the world to the period in which we live. With his real or direct evil, cannot be considered a mental eye he can survey the terraqueous.

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plobe in all its variety of aspects; contemplate the continents, islands, and oceans which compose the exterior, the numerous rivers by which it is indented, the lofty ranges of mountains which diversify its surface, its winding caverns, its forests, lakes, sandy deserts, ice-islands, whirlpools, boiling springs, glaciers, sulphuric mountains, bituminous lakes, and the states and empires into which it is distributed; the tides and currents of the ocean, the ice-bergs of the polar regions, and the verdant scenes of the torrid zone. He can climb, in imagination, to the summit of the flaming volcano, listen to its subterraneous bellowings, behold its lava bursting from its mouth and rolling down its sides like a flaming river-descend into the subterranean grotto—survey, from the top of the Andes, the lightnings flashing and the thunders rolling far beneath him-stand on the brink of the dashing cataract and listen to its roarings-contemplate the ocean roaring its billows in a storm, and the hurricane and tornado tearing up forests by their roots and tossing them about as stubble. Sitting at his fireside, during the blasts of winter, he can survey the numerous tribes of mankind scattered over the various climates of the earth, and entertain himself with views of their manners, customs, religion, laws, trade, manufactures, marriage ceremonies, civil and ecclesiastical governments, arts, sciences, cities, towns, and villages, and the animals peculiar to every region. In his rural walks he can not only appreciate the benificence of nature, and the beauties and harmonies of the vegetable kingdom, in their exterior aspect, but can also penetrate into the hidden processes which are going on in the roots trunks, and leaves of plants and flowers, and contemplate the numerous vessels through which the sap is flowing from their roots through the trunks and branches, the millions of pores through which their odiferous effluvia exhale, their fine and delicate texture, their microscopical beauties, their odors, genera, and species, and their uses in the economy of nature.

With the help of his microscope, he can enter into a world unknown to the ignorant, and altogether invisible to the unassisted eye. In every plant and flower which adorns the field, in every leaf of the forest, in the seeds, prickles, and down of all vegetables, he perceives beauties and harmonies, and exquisite contrivances, of which, without this instrument, he could have formed no conception. In every scale of a haddock he perceives a beautiful piece of net-work, admirably contrived and arranged, and in the scale a still more diversified structure, which no art could imitate, terminated with pointed spikes, and formed with admirable regularity. Where nothing but a speck of mouldiness appears to the naked eye, he

stocks, and with leaves and blossoms distinctly visible. In the eyes of a common fly, where others can see nothing but two small protuberances, he perceives several thousands of beautiful transparent globes, exquisitely rounded and polished, placed with the utmost regularity in rows, crossing each other like a kind of lattice work, and forming the most admirable piece of animation, and that there is not a single tree, plant, or flower, and scarcely a drop of water, that is not teeming with life, and peopled with all its peculiar inhabitants. He thus enters, as it were, into a new world, invisible to other eyes, where every object in the animal, vegetable, and mineral kingdoms presents a new and interesting aspect, and unfolds beauties, harmonies, contrasts, and exquisite contrivances, altogether inconceivable by the ignorant and unreflecting mind.—Dick on Science.

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For the Herald of Truth.

## THE WILL OF GOD.

How frequently are we told, that for God to will the salvation of the world, is no proof whatever of its ultimate accomplishment, because the sinner may, and does, resist the will of God, and hence must endure the quenchless fires of divine This position we deny, length and breadth. Aside from the absurdity of supposing that a worm of the dust can thwart the will of a Being whose will is execution, and that a Father of infinite benevolence would give his children ar agency which he knew would destroy his plans and plunge mankind into headlong ruin, if we will attend to one passage of divine testimony, we shall find not only the will of God clearly stated, but also the means to carry it into execution and the result of those means, when the fullness of time shall come.

"For this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and come unto the knowledge of the truth." 1. Tim. ii. 34. The will of God is, that mankind shall be saved from sin and possess divine truth. Let us look at the means to execute this will. "For there is one God, and one Mediator between God and men, the man Christ Jesus." vs. 5. "For I came down from heaven, not to do mine own will, but the will of him that sent me." John vi. 38. Christ'then, is the means, who, by the power and influence of the Gospel, shall lead men to an understanding of the character of God, and the revolation he has made. Now for the result. "Who gave himself a ransom for all, to be testified in due time." vs. 6. He tasted death for every man and is a propitiation for the sins of the whole world. He died, that mankind might be made acquainted with the truth. Hence he gave himself a ran-

which time is the period when the fullness of the Gentiles shall come in, all Israel be saved, and mankind be equal unto the angels of God.

The Apostle has told us what the will of God is, how it is to be accomplished. and what its result will be. Whether God will succeed in establishing his wishes or man in destroying them, let the reader G. W. M. judge.

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For the Herald of Truth.

IMPUTED RIGHTEOUSNESS.

To me there is something wholly unintelligible in the opinion so prevalent in Christendom concerning one's righteousness being imputed unto him. I confess my utter inability to understand how a mancan be called righteous, who has never so much as raised a finger, or exercised a moral faculty to fulfil the law of right. Others may call a person righteous, but we have to learn whether he is so, calling him thus, by no means makes him so. " If a man is righteous, he is so; otherwise he is not, call him what you please."

Righteousness we cannot conceive of, except as personal, since it is nothing else than a certain state of one's mind, a right exercise of his affections. "To say a man can be really justified in the sight of immutable truth any farther than he is righteous, is absurd in the extreme." The self-existent universal law of right requires conformity on his part, and to that law man must ever be amenable while he continues a moral being; if he be sinful, he is guilty, so far he is unrighteous."

But modern Theology admits of no such righteousness as this, it abrogates all moral law, discards all conformity to it, and instead thereof teaches as the means of true righteousness, the imputation of it from Christ to man, I repeat, this doctrine is unintelligible; I know not why our government should recognise a hundred culprits as just men, because another hundred had fulfilled its requirements. I know not why God should regard a world of sinners righteous and just, because the whole law had been fulfilled by Christ.

I cannot subscribe to a doctrine which experience and the evidence of my own senses teaches is false. Methinks were I to cherish such a sentiment, it would be utterly impossible for me to discriminate between a righteous and an unrighteous man. Should the period ever arrive, (which God forbid) that this sentiment should be universally believed and practiced, then must cease the voice of disapprobation, for vice and hypocrisy, hushed by the plca of the accused beneath the livery of imputed righteousness. No longer would the actions of men be the criterion of their worth, honesty would become an empty sound, virtue the handmaid of vice, all wrong would be right and beholds a forest of mushrooms, with long. som for all, to be testified in due time, all right wrong, the righteous man would be known only by his creed.

When you are admonished, gentle reader, to forsake the evil of your ways and live, do not presume to think that the reward of good and virtuous actions is yours, unless you do it. When your credulity can grasp the notion that you can be righteous without the deeds of righteousness, believe me, you can believe any thing.

Personal righteousness is obtained only by christian deeds, the practice of virtue and the cultivation of holy affections.-Imputed righteousness pays no regard to these, only to esteem them as useless;hence we are enabled to distinguish the former by its fruits, but the latter we are to know only by creeds and confessions of Depend upon it "except your faith. righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven," not the righteousness of Christ but your righteousness. Jesus was capable of knowing whether his righteousness which was to be imputed, exceeded that of the Scribes and Pharisees, without giving this charge to us, he would also have now clearly expressed this meaning by addressing himself, "except my righteousmess." &c.

We scruple not to say, that much of the skepticism and infidelity in the world, has its origin not more from these unintelligible and absurd dogmas, than from the unprincipled, inhuman conduct of those who, with a zeal for religion, have sheltered themselves beneath the stolen livery of

imputed righteousness!

Christianity with its pure and godlike principles, was reviled in the moral horizon when barbarky was the ruling passion of darker ages, the rack, the stake, the inferal inquisition, were the unmerciful and impious fruits of this boasted imputation; yes, and even our boasted puritanical fathers, hallowing this sentiment, washed clean their hands, when they had hung the innocent quakers. Can it be expected that infidelity will cease, when doctrines so prejudical to society are attributed unto christianity? O, how long will it be unto the end of these things!

Cortland.

G. S.

## --<del>-≪--</del> AN EXCELLENT SPIRIT.

We find it recorded, that the prophet "Daniel was preferred above the presidents and princes (of Babylon,) because an excellent spirit was in him." Perhaps this language refers simply to the spirit of interpretation by him possessed. In a more extended and proper signification, the high commendation of possessing an excellent spirit is richly deserved by the clergyman whose name is mentioned below. And I apprehend that our readers will prefer him to "the presidents and princes," of the dominant sects in Christendem, because he has thus manifested

the spirit of Christianity, which many of his brethren in the faith of Partialism do

not appear to possess.

John R. Dolge, formerly a Baptist clergyman in good standing, and now connected with the Presbyterian ministry, recently called on W. T., a Universalist, with whom he had some acquaintance. The object of the visit was to state, that a very worthy man and his wife, who were until lately of the Baptist persuasion, had become Universalists, that they proposed connecting themselves with the Callowhill-st. Universalist Church; that they wished him to introduce them to some of the Universalists; and that, in compliance with their request, he had cheerfully undertaken the matter in hand. I may add, that the parties were subsequently introduced by Mr. Dodge, and they are now numbered among the joyful hearers of "the joyful sound."

The conduct of Mr. D. was certainly magnanimous-christian like. It is worthy of commendation. Besure it was no more than his duty—but it is so unusual for the brethren of opposing denominations to treat those of their members who embrace Universalism with any thing like courtesy, not to say affection, that the circumstances were deemed worthy of notice. Most devoutly we pray, that the same excellent spirit may speedily prevail in all the borders of Christendom. Though the disciples of Christ may differ in many points of faith, this is no good reason why they should fail " to keep the unity of the spirit in the bonds of peace."—N. York Christian Mess.

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The following communication we cheerfully insert, although some of the sentiments embraced in it are not in accordance with our views of religious truth. The writer is a young man who is possessed of a sound and ponetrating mind—first rate abilities, and with a little practice will make a highly valuable correspondent. He may be assured that we shall never refuse to publish any article written in the commendable spirit which the following evinces, whether it accords with our particular sentiments or not.—

## For the Herald of Truth. REVELATION.—No. 1.

When we open the history of redemption, at every page it unfolds the mercy of God, through Christ Jesus our Lord.—Conducted by the spirit back to the eternal chaos of uncreated light, and admitted to the deliberations of the councils of peace, we hear the son of God proclaim, "I am Alpha, the beginning." Carried forward in joyful hope to the day, when he shall make all things new, the same voice shall declare, "I am Omega, the ending, who was and is, and is to come." We are ready to exclaim, how shall dust and ashes stand in the pre-

sence of that uncreated glory, before whom his principalities and powers bow down, tremble, and adore! How shall guilty and self-condemned creatures appear before him in whose sight the heavens are not clean, and who chargeth his angels with folly! "Sin is the sting of death." It is guilt that sharpens the spear of the king of terrors. But even in this view we have victory over sin and death. By the death of Jesus Christ upon the cross, an atonement was made for the sons of men. The wrath of God was averted from the world under the banner of the cross; and pardon is proclaimed for the sins of the whole world.

O! believer! does the law which thou hast broken denounce vengeance against thee? Behold that law fulfilled in the meritorious life of thy Redeemer. Does the sentence of death pronounced against the posterity of Adam sound in thine cars?— Behold that sentence blotted out. Art thou afraid that the cry of thy offences may rise to heaven, and reach the ears of justice? There is no place for it there; in room of it ascends the voice of that blood which speaks better things than the blood of Abel. Does the enemy of mankind accuse thee at the judgment seat? He is put to silence by the Advocate and Intercessor, at the right hand of the Father.-Does death appear to thee in a form of terror, and hold out his sting to alarm thee? That sting was drawn out by the hand which on mount Calvary was fixed to the tree. Yes, believer, the ransom was for you, free to you the blessings of life floweth-" even life forever more."

Behold the victim led to the sacrifice, patient, uncomplaining, tracing the way with his own blood! Who was he whom they drew like a murderer to mount Calvary? Who was he whom they stretched on the cross, and nailed to the accursed tree? The Prince of life and the Lord of glory. The great High-Priest of the world. O my soul what consolations! The ransom is paid; the sacrifice which was offered up is accepted by God. The Lord my Saviour cried "it is finished," as a full confirmation that the merit of his sacrifice was available to purchase everlasting life. He arose from the dead on the third day. and is now ascended up on high to take possession of those heavens which he hath purchased for his people, and is now preparing for them.

Let us then be of good courage. All the saints on earth, all the saints in heaven and the angels of the Lord, yea, the Lord of angels himself, are all on our side;—though the company is large, yet there is room

## TIME.

Present time and future may be considered as rivals; and he who solicits the one, must expect to be discountenanced by the other.

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## HERALD.

GENEVA, SATURDAY, Nov. 92, 1834.

#### SOCIETY ORGANIZATION.

AT a meeting of the friends of Universal grace, held at Geneva, in the town of Seneca, county of Ontario, State of New-York, at their usual place of worship, on the 7th day of Nov. 1834, pursuant to public notice, to form and constitute a Society or Religious Incorporation, according to Statute in such cases made and provided.

On motion. Elected Br. J. Chase, Jun. to preside at the meeting as Moderator, elected T. Bonesteel, Clerk to this meeting.

Resolved, That this society forever hereafter be known and distinguished, by the name and title of " the First Universalist Society of Gesera, in the town of Seneca."

Resolved, That nine Trustees be elected for earl Society. The following persons were duly elepted as said trustees, to wit:

> Abraham A. Fost, Esq. John Chamberlain, Jesse Earl. Nathan Reed, Sen. Imley Prescott, Hugh W. Dobbin, Esq. Nathan Reed, Jun. Thomas Jones, Gorge H. Butterfield.

The said Trustees were then duly classed-Nos. 1. 2. 3. &c. and drawn according to Statuta.

Trustees belonging to Class No. 1,

Abraham A. Post, Esq. Imley Presott, Thomas Jones.

Class No. 2,

John Chamberlain, Jesse Earl. Nathan Reed, Jun.

Class No. 3,

Nathan Reed, Sen. Hugh W. Dobbin, Esq. Georgh H Butterfield.

On motion, Elected T. Bonesteel, Clerk of mid Society, and also Clerk of said Trustees.

Resolved, That Abraham A. Post, and Imley Prescott be the returning officers, to make and Se the Certificate with the County Clerk.

Reselved. That this meeting adjourn to the first Saturday in November, 1835.

J. CHASE, JUN .- Moderator. T. Bonnstrel,—Clerk.

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#### OUR NEXT VOLUME.

In accordance with the suggestion of a number of our worthy friends-with our own feelings upon the subject, and the best interests of all concerned; we have concluded to commence the second volume of the "Herald of Truth," on the first Saturday in January next. All our trust with some profit to them and us; and it is

present subscribers shall be farnished with as many numbers of the second volume as will, on the first of January, be wanting to complete the

We have reason to believe, that all our present patrons will be pleased with this arrangement, as it is always convenient and necessary that business of this kind, should commence with the beginning of the year. And furthur, as our paper will be afforded about one third cheaper than it new is.

A PROSPECTUS, embracing the whole plan and purposes of the coming volume, will be published in our next number.

We indulge a hope that a liberal public will bear the above plan in mind, and when our prospectus appears, be ready, and willing, to render us their assistance in extending the circulation of our paper.

One important reason why we have formed the above resolution, is, that we may avoid reprinting the first three numbers of the present

PUBLISHERS.

## -C/CA A CARD.

We embrace with pleasure the present opportunity of tendering our hearty thanks to the esteemed publishers of the "Magazine and Advocate"-the "Trumpet"-the "Christian Messenger"-the "Philadelphia Liberalist"-the "Christian Intelligencer"-and the "Inquirer and Anchor," for the very friendly notices of the "Herald of Truth," which have appeared in their interesting and valuable publications. May the rich blessing of heaven continue to rest upon these our brethren

EDITOR.

## ---NOTICE-BOOKS.

Mess. Snow and Williams, have just opened, in Water Street, Geneva, & Book Store, where they intend to keep constantly on hand a general assortment of Books and Stationary, among which are some of the most new, interesting and popular works which have been published in this country. A reading public we trust, will not go away dissatisfied, if they will take the trouble of calling and examining.

### RELIGIOUS INTELLIGENCE.

THE EDITOR has received and accepted an invitation to take the pastoral charge of the Universalist Society, at Geneva, N. Y .- He has taken up his residence with them, and therefore wishes all letters, papers and other communications intended for him, directed to the above named place.

Br. Wm. Quear has received and accepted an invitation to take the pastoral charge of the Universalist Society, at Mottville, Cnondaga co., N. Y., and is to commence his labors on the first Sabbath in April next

With this Society we be we labored for the two past years with much pleasure, and we

due them to say, that there is no Society in this section of country with which we are acquainted, that is more united and prosperous than this one. May the spiritual blessings of heaven rest upon our faithful and industrious young brother and the people of his charge-may they continue to grow in grace, and in the knowledge of the truth, and may they be eminently efficient in glorifying God with their spirits and their bodies which are his.

THE EDITOR will preach at Seneca Falls on the fifth Sunday inst., a week from to-morrow. He was unavoidably prevented from fulfilling his former appointment in that village.

BR. W. QUEAL will preach at Mottville on the first Sunday in December next.

THE EDITOR will preach in this village on the first Sunday in December next.

## ····• PROCLAMATION,

By WILLIAM L. MARCY, Governor of the State of New-York.

For the purpose of rendering devout acknowledgements unto the Ruler of Nations, for the dispensation of His numerous favors vouchsafed to the people of this state, during the past season, I do hereby in compliance with established usage, re. commend THURSDAY the eleventh day December next, to be observed by them as a day of Public Thanksgiving.

In witness whereof, I have subscribed my name, and affixed this privy seal of the state, this 27th day of October, 1834.

W. L. MARCY.

## SOCIETY.

Society, like a shaded silk, must be viewed in all its situations, or its colors will deceive us. Goldsmith observed, that one man who travels through Europe on foot, and who, like Scriblerus, makes his legs his compasses, and another who is whisked through in a chaise and four. will form very different conclusions at the end of their journey. The railosopher, therefore, will draw his estimate from human nature, by varying as much as possible his own situation, to multiply the points of view under which he observes her.-Uncircumsc abed by lines of latitude or of longitude, he will examine her buttoned up and leced in the forms and ceremonies of cir dization, and at her ease, unrestrained, in the light and feathered costume of the savage. He will also associate with the highest without servility, and with the lowest without vulgarity. In short, in the grand theatre of human life, he will visit the pit and the gallery, as well as the boxes, but he will not inform the boxes that he comes amongst them from the pit, nor the pit that he visits them from the gallery,

## PORTRY.



Selected for the Herald of Truth.

NOT ASHAMED OF JESUS.

BY GRIGG.

Jesus, and shall it ever be,
A mortal man asham'd of thee?
Scorn'd be the thought by rich and poor,
O may I scorn it more and more.

Asham'd of Jesus! sooner far Let evening blush to own a star; He sheds the beams of light divine, O'er this benighted soul of mine.

Asham'd of Jesus! that dear Friend, On whom my hopes of heav'n depend! No! when I blush, be this my shame, That I no more revere his name.

Asham'd of Jesus! yes I may, When I've no sins to wash away: No tear to wipe, no good to crave, No fear to quell, no soul to save.

Till then; nor is my boasting vain, Till then, I boast a Saviour slain! And, O may this my glory be, That Christ is not asham'd of me!

## AFFECTION.

Smile on young mother! brightly smile,
And thank the Lord of Heaven,
That to those dark and anxious eyes
The future is not given.
Smile on and listen to the sweet
Low voices in thine ear,
And press the trembler to thine heart,
Whose laugh belies her fear.

The day may come, when dead alike
To human joy or pain,
Those crimson lips shall meet thy kiss
Yet not caress again:
And thou shalt shroud the fairy form
So perfect in thine eye;
And in the cold and and quiet grave,
Thy little one shall lie.

The day may come when guilt shall creep
That merry heart within,
And they perforce must share the share

And thou perforce must share the chame Who only wept the sin;

When scorned—and crushed—and left alone Without a name or home,

The broken heart shall breathe a prayer For death, which will not come.

The day may come—(Oh strange that such Should be a mother's fate!)
When those so tenderly beloved
Thy heart shall learn to hate:

When, baffled in thy fondest dreams,
That heart with slow decay
Shall wither at its very core,
And eat itself away.

When cold in feeling, cold in speech
And brooding o'er thy wrongs,
Thou shalt forget the days of old—
Forget thy cradle songs;
And they who nestled at thy breast,
And laughed upon thy knee
More strange unto thy home and heart
Than strangers' selves shall be.

Oh! therefore, gentle mother pray!
And God shall hear thy prayer,
And shield thee from that heavy day
Of sorrow and despair.
Pray while their light feet dance around
With an unwaried joy;
For while their careless hearts are full
But of some favorite toy.

Pray, when their young eyes open to
Another morning's light;
And when thou stealest to their couch
To bless them in the night.

Pray! for the shrouded future brings
A different fate for all;

And who shall tell what theirs may be,
Pray—and God shall hear thy call.

Friendship's Offering.

### A SHORT SERMON.

Many are the beautiful aphorisms that the Founder of our religion has left on record, to improve the heart and to delight the taste; and few of them, it may be, speak more effectually and interestingly to the condition of society, and to the heart of humanity, than the sentiment, 'Man liveth not by bread alone.' Sad, sad as may be the pinchings of hunger, and the pinings of poverty, and the withering effects of destitution, yet there is more, much more to be done for man than merely feeding him. Life dwelleth not in the well-filled purse or the well-stored garner, but in the dexterous moral skill with which our passions are ruled, in the management that curbs and guides our ambition, in the fortitude with which we meet our sorrows, in the temperance with which we govern our appetites, in the patience with which we bear affliction, in the sympathy which we extend to the distressed, in the discretion with which we temper our loves, and the forgiveness by which we subdue our enmities, in the gratitude with which we receive our mercies, and in the submission with which we admit our Creator to be the guide and governor of our lives. In these things there are greater blessings than food can give. He, therefore, who contributes professedly to these objects, and pays diligent attention to his duties, must be, in a great degree, a blessing to the society in which he lives. the man's trade;—is it not a good thing that such a trade exists, that it is the acknowledged and ascertained duty of any individual to keep a moral watch over human conduct?—Vt. Free Press.

## —<del>∞</del> DOMESTIC ENJOYMENT.

To see a well regulated family acting as if they were one body, informed, by one soul, where, 'if one member suffered, all the members suffered with it;' to see those who are embarked together in one bottom, whose interests are inseperably united, and whose hearts ought to be so too—to see those acting in concert, adopting each others cares, uniting their friendly beams, and jointly promoting their common happiness, is the most pleasing picture in human life, and must either excite our envy or emulation.

Behold the pleasing scene, the master of a family influenced by the spirit of religion, walking before his house with a perfect heart !- See him assisting with : soft language of conjugal affection the cares of his partner, and by a thousand tender offices, endearing himself to his little flock! see his kindness, hear his tenderness to servants, and behold him smile on all around; the mild influences of love run down through every branch, and diffuse general happiness. Here dwell peace and harmony. The hospitable dome, unfolds its doors and bids a cheerful welcome to the gentle visitor, whose enlivening conversation adds greatly to the pleasure of the scene,—nor does the child of distress. and want ever supplicate relief in vain.

Oh, ye celestial spirits whose bland smile,

From Heaven's high azure, beams on mortal life, [guile;

Whose guardian care averts the unwelcom'd Whose soothing breath disarms the rage of strife,

Around this peaceful mansion soft diffuse, The kindest blessings of etherial love.

> 1. PRESCOTT, J. CHASE, Jr. PUBLISHERS.

J. CHASE, JUN.-EDITOR.

## CONDITIONS.

The Herald will be printed remi-monthly, on good paper, and each number will contain eight pages quarto, and afforded at the low price of ONE DOLLAR per year if paid in advance: one dollar and fifty cents if not paid within six months, and two dollars at the close of the year. No paper to be discontinued until arrearages are paid, no subscriptions received for a less term than six months.

Subscribers who have their papers delivered at their houses or places of business, in this village, will be charged 25 cents per year extra.

Any person procuring six subscribers and becoming responsible for the same, shall receive the seventh gratis.

Let not the cold-hearted cynic say, it is the Publishers must be POST PAID, or free.

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"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE "-St. John.

VOL. I.

GENEVA, N. Y. DECEMBER 6, 1834.

ÑO. 13.

## THE PREACHER.



Let truth prevail—base slander is no mere; Let reason shine—and error's reign is o'er.

#### ORIGINAL SERMON.-No. XI.

· THE CHILDREN OF THE KINGDOM.

BY JACOB CHASE, JUN.

Preached before the Cayuga Association, 1829.

"But the children of the kingdom shall be east out into outer darkness; there shall be weeping and gnashing of teeth"—Matthew, viii. 12.

This passage of scripture was uttered by Jesus our divine teacher, to a Centurion, who visited him while in Capernaum, and who preferred the following request "Lord, my servant lieth at home sick of the palsy, grieviously tormented." Jesus, whose meat and whose drink it was to ameliorate the condition and mitigate the sufferings of mankind, says, in reply, "I will come and heal him." To this kind offer "the Cenrion answered and said, Lord, I am not worthy that thou shouldst come under my roof, but speak the word only, and my servant shall be healed." On hearing this frank and humble confession from the Cenrion, accompanied with such unbounded confidence in the power and wisdom of the Messiah, Jesus "marvelled, and said to them that followed him, verily I say unto you, I have not found so great faith, no, not in Israel;" and then adds-"I say unto you, that many shall come from the cast and west, and shall sit down with Abraham, Isaac and Jacob, in the kingdom of heaven." Then follow the words of our text-" But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth." After thus addressing his deciples, he turns again to the Centurion and says, "Go thy way, and as thou hast believed, so be it unto thee. And his servant was healed in the self-same hour."

Having thus, my hearers, presented you with the text on which my remarks on the present occasion will be founded, and with the circumstances which called it forth, I shall beg leave, before entering directly upon the important subject before us, to make some few preparatory remarks, for the

purpose of preparing the mind of the hearer for a candid and impartial consideration of what follows—and

1. It is a fact, with which all present must be acquainted, that the denomination of christians to which your speaker belongs, is almost universally charged with meriting the opprobrious epithet of infidels. It is said that we secretly deny and ridicule the scriptures, while we publicly pretend to believe them. This charge, my hearers, is evidently designed as an insult; but if it were not, it is really too contemptible to merit a refutation. We might with equal propriety charge our opposers and vilifiers with the same crime.

2. It is well known, that we are frequently accused, in our public labours, with studying to obscure, or avoid the force of scripture truth; especially as it relates to those passages which are generally supposed to countenance the terifying dogma of ceaseless pain and immortal woe. This class of passages too, are supposed to be very numerous, and, in modern times, considered to be the most beautiful parts of the sacred volume, and of unparalleled importance in supporting and extending a knowledge of the love of God to sinners! Hence it is, that preachers of almost every denomination, continue to ornament their discourses, with numerous quotations, with many alterations and additions, and without explanation or comment, from those parts of the Bible called threatenings.

They seem too, to dwell upon the theme of imaginary wrath and infinite terror, with apparent delight and exquisite satisfaction.

3. Among the many passages of scripture which are supposed to countenance the soul-burning doctrine of endless damnation, is classed the one which we have selected as our text at this time. "outer darkness" and the place where there is to be "weeping and gnashing of teeth," is supposed, without inquiry or examination, to exist exclusively in the immortal state, where it is also supposed, on the same ground, that the kingdom of heaven must exist. But I seriously hope that I shall be able to produce such proof accompanied with such arguments as shall impart some satisfaction to those present, and thereby, in some measure expose the falacy of the forced and traditionary sentiments of those whose aim it is to inspire the hearts of their hearers with grief and

"To the law, then, and the testimony."
My respected hearers, notwithstanding
we as firmly believe in the revelation
which God in his wisdom has been pleased
to communicate to the children of men, as

any class of christians can; still, we are far, very far from believing that one solitary passage can be produced, which, when fairly and properly considered, will, in the least, favor the unnatural dogma of endless suffering. If, however, such proof can be furnished, why, then, we yield the point and submit to its truth.

It is certainly my sincere desire to know the truth, not only that I may be serviceable to my fellow creatures, but also that I may be made free in the enjoyment of the same. It is to this intent that I now stand before you. It is not in support of a favorite theory, received by tradition and clung to without proof, I believe from the force of evidence, and I speak from a conviction of moral duty. "Therefore we both labor and suffer reproach, because we trust in the living God, who is the saviour of all me", especially of those that believe."

Having offered these few introductory remarks, we will now proceed to a candid examination of the subject before us—and in so doing, we shall

I. Endeavor to show what is meant in the text by the kingdom.

II. Who are intended by the children of the kingdom who are cast out. And

III. Show what we are to understand by the outer darkness and gnashing of teeth, which were to be the portion of those children who were to be cast out.

I. The kingdom. In discoursing upon this first division of our subject, it becomes necessary to speak of the common opinion in regard to it; for, all must be aware, that in order to the promotion and defence of any system, or theory, which comes in contact with the popular and prevailing sentiment, it first becomes necessary, however disagreable the task, that we bring to view the system with which we are at issue, else our labor is lost and our arguments of none effect.

It is then contended, by our modern doctors of divinity, that the kingdom of God, or kingdom of heaven, (both are admitted to mean the same thing) means a place somewhere in the regions of space, composed of, and inhabited by, spirits only; who are blessed with all the beatific delights of immortal glory—and that whosever is so successful as to gain admission into those blessed abodes, will be perfectly holy and happy, and come no more out forever. This, my friends, is the opinion which has generally obtained in the christian world, relative to the kingdom of heaven.

But it must not be forgotten, that these same doctors, have admonished us under pain of endless damnation, to believe that

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this is the identical place from whence Lucifer, the bright sun of the morning fell, after he had become a devil. This too, we are dogmatically told, is the same kingdom of heaven from whence the children are to be cast out into outer darkness, where there is weeping and gnashing of teeth, which place is denominated hell, and was built as a prison of eternal terror for those souls whom God foresaw would become its wretched inmates. Now, are there no contradictions in the common understanding of this kingdom? 'This brief statement of the popular creeds is deemed sufficient for our present purpose; and therefore, with candor, I shall now proceed to disprove the above contradictory and injurious hypothesis, by calling your attention to a reasonable and scriptural explanation of the oft repeated phrase, kingdom of God, or, kingdom of heaven.

The divine author of our text, when accused by the Pharisees of casting out devils by beelzebub, the prince of devils, says, "But if I cast out devi!s by the power of God, then, 18 the kingdom of God come unto you." Again, addressing himself to the Pharisces, he says, "Verily I say unto you, the publicans and harlots go into the kingdom of God, before you." Again, to the envious and persecuting Jews, he says, "Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." By these plain and emphatic passsages of holy writ, it must be plain to every unprejudiced mind, that the Saviour intended to impress upon the minds of his persecutors and opposers, the solemn fact, that he had come to them, as he had long been promised, with "glad tidings of great joy," which were to extend "unto all people," or in other words, with the gospel kingdom; but that, on their refusing to receive his testimony, and enter into the joys of faith, hope, and charity, this kingdom of peace and joy, should be speedily removed from them, and presented to the dispersed Gentiles, who should receive it with cheerfulness, and bring forth the peaceable fruits thereof—even to publicans and harlots, who should receive, appreciate and obey its laws and institutions before them. But again, St. Mark informs us, saying, " Now after that John was put into prison, Jesus came into Galilee preaching the gospel of the kingdom of God, saying, repent for the kingdom of heaven is at hand." And furthermore, our Saviour likens the kingdom of God to a grain of mustard seed, which, from a very small beginning, becomes a large and flourishing tree. Also to leaven which a woman took and hid in three measures of meal, till the whole was leavened; which figure was likewise designed to show the effect of this kingdom upon the hearts of men. St. Luke informs us, that "the law and the prophets were until John, since that time, the kingdom of God is preached,

and every man presseth into it." St. Paul also, writing to his Colossian brethren, says, speaking of God, "Who hath delivered us from the power of Satan, and hath translated us into the kingdom of his dear son." And it is worthy of being remembered that the same apostle, in writing to his Corinthian brethren, says, "Wherefore we, receiving a kingdom which cannot be removed, let us have grace," &c.

The following we claim also as direct proof that the kingdom of heaven relates to the concerns of time, and the present moral enjoyments of mankind, "When Christ was asked by the Pharisees when the kingdom of God should come, he answered them and said, the kingdom of God cometh not with observation, neither shall they say lo! here, or lo! there, for behold the kingdom of God is within you." another time, the apostle says, speaking of the kingdom of God, "It is the words of faith which we preach." And again he says to the Romans, "The kingdom of God is not meat and drink, but rightcousness, and peace, and joy in the holy ghost."

The hearer will pardon me for introducing such a multitude of testimony explanatory of the kingdom of God, when he takes into consideration the fact, that a spurious and unscriptural tradition has induced most people to take it for granted that the phrase refers exclusively to an im-

mortal state of bliss and glory.

What I have quoted is deemed abundantly sufficient, the popular tradition to the contrary notwithstanding, to show to a demonstration, that the gospel dispensation, its law, its requirements, its peace and its joys, is what is clearly to be understood by the phrase, kingdom of God, or, kingdom of heaven. How it could ever have been understood otherwise, I am at a loss to determine. A kingdom described as this is, cannot possibly be a kingdom located in the immortal state, inhabited by spirits only; for there is not one passage among all that we have quoted, which will possibly admit of such an application. And it is worthy of remark, that John the Bantist preached, saying, "the kingdom of heaven is at hand," and Christ and his disciples taught the same thing. On one occasion in particular, Jesus says, "Verily I say unto you, that there be some standing here, which shall not taste of death, till they have seen the kingdom of God come with power." The kingdom of God is represented as coming and going, increasing, removing and spreading: as being rejected and received, enjoyed and abused-all of which things are easily understood if we understand the gospel dispensation, its consolations and its joys to be intended. But according to the common opinion, there is not one particle of consistency or propriety in the scriptural use of the phrase.

Having thus attended to the first divis-

ion of our discourse, and endeavored to show what is meant by the phrase, kingdom of heaven, we pass to show

II. Who were intended by the children of the kingdom mentioned in the text.

If we take a view of the children of Israel, and more particularly the Scribes and Pharisees belonging to that superstitious and rebellious nation, and contemplate for a moment their bitter and pointed enmity to Jesus and his gospel—the many severe, outrageous and cruel persecutions and slanders which were practised by those blinded and infatuated opposers of divine truth and rightcourness, and the natural consequences which resulted therefrom; we cannot, my hearers, be at a loss to determine who and what we are to understand by the children of the kingdom. You are aware that these Jows were anciently the chosen people of God, selected from among the nations of the earth topreserve the sacred oracles for transmission to succeeding generations, and to maintain the name and worship of the divine being. To them were the promises of the Messiah first made-from them did the Saviour of the world spring-to them was he first directed to declare the unsearchable riches of his kingdom. For he himself affirms that he was "not sent but to the lost sheep of the house of Israel." And in his first commission to his apostles he says, "Go ye not into the way of the Gentiles; but go ye rather to the lost sheep of the house of Israel." But they were determined to oppose the means of their own happiness. They rejected the truth of God against themselves, despised, persecuted with unrelenting cruelty, and finally crucified their Lord and Saviour. Owing to their selfrighteousness, narrow and bigoted notions, inspired by the erroneous teachings of a superstitious, avaricious and haughty priesthood, they had become so corrupt. proud and exalted in their own eyes, at the same time despising and abusing others, that they finally rejected the counsel of God against themselves and judged themselves unworthy everlasting life.— Through the influence of their own misguided zeal for God, and their erroneous religious education, they even despised the place, parentage and birth of their Saviour, and did not hesitate to pronounce him an impostor, a Sabbath breaker, and a wine drinker. Therefore, says the apostle, "He came to his own, but his own received him not." Yet, notwithstanding all this, we learn that they were the children of the kingdom; for St. Peter, addressing the Jews on a certain occasion, says, "Ye are the children of the prophets, and of the covenant which God made with our fathers. saying unto Abraham, and in thy seed shall all the kindred, of the earth be blessed-unto you first, God, having raised up his son Jesus, sent him to bless you, in turning away every one of you. from his iniquities." Thus, it must be

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evident to the candid hearer, that the Jewish church were the children of the kingdom and heirs according to the covenant which God made with Abraham—still, they had become more corrupt in heart, and in practice, than the Gentiles who had then, no part or lot in the "kingdom of God."

But, be it remembered that, when the full time had come for retributive justice to be called into exercise—when they had filled up the measure of their iniquity, by rejecting and murdering the prince of peace—persecuting and destroying his innocent and inoffensive disciples and followers-thereby judging themselves unworthy of the kingdom-this divine blessing which had been committed to them, according to the promises of God, was taken from them, and given to the Gentiles -fulfilling the saying that is written, "The first shall be last, and the last first." The Jews were the first to whom the spiritual kingdom of God was given, and the Gentiles last. The Gentiles, being the last upon whom this kingdom was conferred, were the first to receive and obey its laws, and enjoy its blessings. And it is now easier to convert a hundred heathers, who have never heard the gospel of Christ, to a knowledge of the truth, than one bigoted and self-righteous Pharisee.

In view of what has been said, I think we may safely conclude that the Jewish nation is intended by the children of the kingdom who were to be cast out into outer darknes, &c.

III. I am now to show what we are to understand by the outer darkness and gnashing of teeth mentioned in the text, which was to be the fate of the children of the kingdom, the Jews.

My hearers, you are not ignorant of the fact, that it is by almost all professed ministers of the gospel, streniuously contended and confidently asserted, that all this fearful amount of misery and woe, is to be experienced in the invisible world, after the close of time, and subsequent to the general resurrection. Of these men, I would simply inquire, do you believe in the truth of the text? If the question is answered in the affirmative, it must be contended that spirits have teeth, and are also capable of weeping, which to me appears to bear strong marks of a spiritual absurdity. But, that there can be no such misery, even in a figurative sense in the resurrection state, is evident from the language of the Saviour in answer to the Sadducees-44 The children of this world marry and are given in marriage; but they who shall obtain that world, AND a resurrection from the dead, neither marry nor are given in marriage, but are equal unto the angels, and on the children of God being children of the resurrection." Now, that this alludes to the general resurrection where, as they say. is to take place this eternal separation, these advocates for ceaseless woe will not

dispute. But how the weeping and gnashing of teeth, mentioned in the text, can be reconciled with the bible doctrine of the general resurrection, I am at a loss to determine. St. Paul, in direct reference to the general resurrection, says, "As in Adam all die even so in Christ shall all be made alive." And again-" So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glom; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body," &c. These facts are directly opposed to the common application of the text. And again, that the children of the immortal kingdom of God, "shall be cast out into outer darkness, where there is to be weeping and gnasing of teeth," is enough, of itself, to admonish us not to pursue a course that will bring us there. With these suggestions, we proceed to give what we deem, a fair and scriptural explanation of this part of the text.

That there was a striking contrast evinced in the circumstances of these "children," before and after they were "cast out," is obvious from the phraseology of the text itself, as well as the connection in which it is found. This contrast also appears in almost all the parables of our Lord and Master. In the parable of the marriage feast, it seems that the master, after he had ordered the man who had not on the wedding garment, to be bound hand and foot and cast into outer darkness, says, "there shall be weeping and gnashing of teeth." This parable was spoken, evidently, to illustrate the same event brought to view in the text. By the man in the parable, who had not on the wedding garment, I apprehend, is meant the same that is to be understood by "the children of the kingdom," in the text. Both, obviously, have a direct reference to the Jews, in their legal character, clothed with self-righteousness, and exulting in their high calling and exhalted privileges while they had rendered themselves alto gether unqualified for the enjoyment of the spiritual kingdom of Christ. By the "marriage feast," I believe is to be understood, the gospel dispensation, or "the kingdom of heaven," mentioned in the text; out of which the children of the kingdom, or the man who had not on the wedding garment, were cast. By the wedding garment which the man had not on, I understand PERSONAL righteousness and a belief of the truth. This was the wedding garment, and it is that garment which we must all wear if we intend to enjoy the blessings of Christ's kingdom. By the "outer darkness, weeping and gnashing of teeth," is evidently meant the state of extreme degredation and ruin, to which these "children of the kingdom" were reduced, when the kingdom was taken from them and given to the Gentiles.

The words addressed by our Saviour to the Jewish church, previous to the destruction of their temple and city, and the dispersion of the nation, clearly show this view of the subject to be correct. He says, "Behold your house is (shall be) left unto you desolate."

The hearer will recollect that, according to the predictions of Christ and the prophets, Jerusalem was to be destroyed, and the inhabitants of Judea scattered among all nations. They were to become a reproach, a hissing and a by-word among all people, and their temple, where they imagined the presence of the Lord exclusively to dwell, was to be so destroyed, that there should not be left one stone upon another that should not be thrown down. In a word, they were to be utterly cast out and destroyed as a church and nation. These were the predictions of Jesus. And all this actually took place under the reign of Vespasian and his son Titus. Nothing can be more affecting than the account of this terrible event, and the tremendous calamities which attended it, as given by Josephus, a Jewish historian of undoubted veracity, who was an eye witness of the horrible scene. He says, "If all the misfortunes of all nations from the beginning of the world, were compared with those which befel the Jews, they would appear much less in the comparison." He calculates that eleven hundred thousand, were destroyed in the siege-that two hundred and thirty-seven thousand persons perished in other places, besides an innumerable multitude swept away by famine and pestilence, of which no calculation could be made. He affirms that more than two thousand laid violent hands on themselves -eleven thousand were starved to death under one leader-that a lady of rank was seen to murder and eat her own child. He further says that "one Manius, a Jew, who fled to Titus, affirmed, that from the beginning of the siege on the 14th of April, to the 1st of July, 115, 880 dead bodies had been carried out at one gate, the keeping of which had been committed to him. Many respectable deserters assured Titus. that not less than 600,000 poor had been cast out at the several gates."

"Moreover," he says, "the Jews who had been vanquished by Titus, having fled to their ships, were pursued by a horrible tempest, which dashed their ships against each other and against the rocks, so that the billows were literally stained with blood, and four thousand two hundred dead bodies were strewed along the shore."

All this agrees precisely with the words of our Saviour, who said in allusion to this shocking event, that such a time of trouble never was, since there was a nation, and never should be again.

At this time, the children of the kingdom were cast out—the kingdom taken from them, and they overwhelmed in all those troubles and miseries above described.

which is represented in the text by "outer darkness, weeping and gnashing of teeth." About this time, we discover the Gentiles in possession of the spiritual kingdom of Christ, which was taken from the Jews. Here we discover also, the man who had outer darkness"—and here we can but teeth" mentioned in the text.

"But," says the hearer, "how were the Jews to be in outer darkness?" I answer—The kingdom of God is a kingdom of light; thus, when they were cast out of it, they were in outer darkness, in moral darkness, because they were out of the

kingdom of moral light.

We have now seen, and that too, from a scriptural investigation of the subject. that, what was meant by the children of the kingdom, was the Jewish nation—the kingdom out of which they were cast, the goepel kingdom of our Lord Jesus Christ, which was justly taken from them at the destruction of Jerusalem, and given to the Gentiles—that the outer darkness into which they were cast, where there was weeping and gnashing of teeth, alluded to the horrible catastrophe, a faint description f of which we have endeavered to give, by the help of the Jewish historian.

• The circumstances noticed in the text, are strikingly illustrated in many of the parables of our Saviour, as has already been observed, and the event to which we have applied the text, was such in its nature and magnitude as to merit the particular attention of our Saviour and his apostles. We are very frequently accused by our opposers of applying nearly all the threatenings in the New Testament to the destruction of Jerusalem, and this, they would have people believe, is a proof of our ignorance and folly. But might we not retort the charge of ignorance and folly upon those who thus accuse us? Certainly their own standard authors virtually so accuse them, for they, nearly to a man are with us, or we with them; at all events they make the same application of nearly all the threatenings in the New Testament that we do-viz: to the destruction of Jerusalem. See Campbell, Whithy. Clarke, and a host of others which we might mention.

Even in regard to our text, Whitby says. "To lie down with Abraham, Isaac and Jacob, in the kingdom of heaven, doth not signify to enjoy everlasting happiness in heaven with them, but only to become the sons of Abraham through faith, Gal. iii. 7. This, says Christ, shall be the blessing of the believing Gentiles; they shall be sons of Abraham, and heirs of the promises made to the patriarchs, and mentioned by all the holy prophets of the Old Testament; whereas the unbelieviv g Jews, wanting the faith of Abraham, shall be deprived of the blessings promised to his velation. AMEN.

seed; for they who seek to enter, and shall not be able, because the master has shut the door, (Luke xiii. 24, 25,) are those Jews who sought for righteousness by the works of the law and not by faith, and therefore found it not, (Rom. ix. 31, 32not on the wedding garment, with the vi. 7,) who entered not into the rest pre-"children of the kingdom, cast out into pared for them, by reason of their unbelief, (Heb. iii. 18, iv. 2, v. 8,) from whom discover that "weeping and gnashing of the kingdom of God was taken away, (Math. xxi. 43.) They are they who shall say to Christ in that day, "we are they who have eaten and drunk before thee, and thou hast taught in our streets." (Luke xiii. 26,) which could be said only by the Jews."

From this quotation from the celebrated WHITBY, it will be seen that he applies, not only the text, but most of the other terrible threatenings, which we are often told refer to eternity-"to the destruction of

Jerusalem."

The celebrated Beza, in regard to the text, uses the following language:

"Christ, by setting before them the example of the uncircumcised Centurion, and yet of an excellent faith, provoketh the Jews to emulation, and together forewarneth them of their casting off, and the calling of the Gentiles." Dr. LARDNER makes the same application of the text. And I neight add the testimony of many more, if it were necessary, which we should think ought to exhonerate us from the charge of ignorance and folly in the application of our text, and all other passages of the kind, to the destruction of Jerusalem-the rejection of the Jews as a nation, and the calling of the Gentiles.

"Well," says the objecter, "if all those threatenings pronounced by the prophets, Christ and the apostles, were of a national kind and, are all fulfilled in the destruction of Jerusalem, then we have nothing to do with them." That there are threatenings in the Bible which apply to us and to all mankind, I readily admit; but that those most commonly brought forward to prove the notion of endless misery, apply exclusively to the event to which we have applied the text, is abundantly evident from

our objectors' own authors.

With these threatenings then, we have nothing to do, any more than we have with the circumstances of the French revolution or the burning of Moscow. They relate to us only as historical examples, as such we view them.

Let us then learn, from the fate of the haughty and hypocritical Jew, always to be charitable and honest, and never to think of ourselves more highly than we ought to think. Let us also learn from the patience, fortitude, perseverance and hope of the primitive disciple, to live in the lively exercise of every christian virtue—that we may live contentedly and die happily. Thus shall we be christians indeed, while we here exist, and leave the world rejoicing in the truths of divine re-

#### JUDAS ISCARIOT.

It is generally supposed, by the limitarian world, that Judas is irretrievaby lost; that his conduct in betraying Christ was so heinous as to leave no room for mercy.-Yet there is a learned commentator who dissented from this conclusion, and although he was a believer in endless misery, yet decided that the traitor to the christian system is saved. I mean Dr. Adam Clarke. After presenting much good testimony as a reason why he did not believe that Judas was lost, he remarks as follows:

"The utmost that can be said for the case of Judas is this; he committed a hemous act of sin and ingratitude; but he repented, and did what he could to undo his wicked act; he had committed the sin unto death, i. e. a sin that involves the death of the body; but who can say, (if mercy was offered to Christ's murderers, and the gospel was first to be preached at Jerusalem, that these very murderers might have the first offer of salvation through him whom they had pierced) that the same mercy could not be extended to wretched Judas? I contend, that the chief priests, &c. who instigated Judas to deliver up his master, and who crucified him; and who crucified him too as a malefactor, having at the same time, the most indubitable evidence of his innocence, were worse men than Judas Iscariot himself; and that, if mercy was extended to those, the wretched penitent traitor did not die out of the reach of the yearning of its bowels .--And I contend farther, that there is no positive evidence of the final damnation of Judas in the sacred text." See his notes on this subject, at the end of the 1st chap-

Let those who are so ready to consign Judas to endless misery, reflect on the above testimony, and with the Dr. recollect, that "the merciful are blessed for they shall obtain mercy."

G. W. M.

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For the Herald of Truth.

#### COMPLAINT OF HERESY.

The following letter was recently sent to Mrs-Clough, from the 1st Presbyterian Church in Homer, of which she has been, for twenty-two years a member, but is now emancipated, and rejoices in the truth which maketh free indeed.

#### (COPY.)

To Mrs. Reuben Clough-You are hereby notified, that at the Church Conference, held on the 2d inst. a complaint was presented against you in the words following, viz. "The undersigned having been requested, in company with Br. Harris S. Beebe, to visit Mrs. Reuben Clough and converse with her respecting her reported change of doctrinal sentiment, report that the duty has been discharged, but

there is no prospect of regaining her; we, therefore, present a complaint against her for HERESY, in denying the doctrine of future endless punishment as set forth in the Bible and our Confession of Faith, and avowing her belief in the dectrine of Universal Salvation.

CHESTER CHAMBERLAIN.

Homer, Oct. 2d 1834.

Whereupon, Resolved, That the complaint be received, and that Mrs. Clough be cited to appear before this Church, at a future meeting to be called by the Moderator—You are accordingly cited to appear at the Congregational Meeting House, in this place, on Friday, the 31st day of October, inst. at 2 o'clock P. M. then and there to answer to the above complaint.

#### DENNIS PLATT, Moderator.

CHESTER CHAMBERLAIN, HARRIS S. BEEBE, NOAM HITCHCOCK, GIDEOA HOBART, Witnesses.

For reasons stated in her defence, Mrs. Clough did not appear before the church as directed, but sent to them the subjoined.

G. S.

#### MRS. CLOUGH'S DEFENCE.

To the Rev. Dennis Platt:

DEAR SIR—A few days since a communication was handed me from you, as anoderator of a church conference; the amount of which was, a citation for me to appear before your church, then and there, to answer to the complaint of heresy (as you are pleased to term my faith.)

The character of such a tribunal as that before which you have summoned me to appear, is too well known to expect that justice done me which my conscience before God, requires me to believe is my due. A set of men, who arrogate to themselves the exclusive right of interpreting the scriptures, are too self-exaggerated to decide on matters touching their own esteem. If, sir, I am mistaken concerning your church, the best proof of it will be their decision on the case between them and me.

A weakness common to myself (and which you could not have been ignorant of) is our want of confidence and self-possession; easy to be overawed, and quite as liable to be put down by authority. Consequently, as these faults, or misfortunes, are not common to your sex, by personally appearing before you, I should expose myself to be put down, not from the force of your arguments, or the want of evidence on my part, but from the want of confidence and courage to resist authority.

Whether the foregoing reasons for not personally appearing before your church are sufficient, a candid public shall have an opportunity to decide, if you do not choose to receive them as such. I do not, however, embrace these reasons to mantle

me from answering to your charge of heresy, in my calm and dispassionate hours of reflection, when unawed by human authority, I rejoice to find myself strong in the God of Abraham, and, therefore, taking advantage of such seasons, I send you this my answer and defence of the charge brought against me. I cannot conscientiously be silent and so pamper and indulge you in the infallibility you assume.

And now sir, to you, and to the brethren and sisters of your church, (for such are you, and they, more than ever, to me) I do say, by the moral obligations you are under to God, by the duty you owe to your kindred race, send me your candid deliberations on this my defence; disclosing from indubitable authority what you esteem my error. I then proceed to state, what I should, if practicable, in person.

Brethren: You have accused me of heresy, and have stated in what it consists, viz: "denying the doctrine of future endless punishment, as set forth in the Bible and our confession of faith, and avowing a belief in the doctrine of Universal Salvation." To the above I heartily plead guilty, with the exception of the clause "as set forth in the Bible." If denying your confession of faith, and believing in your prayers, makes me a heretic, then I am one. By this, however, I would not have you understand that I am a heretic in any other sense, than as you state, viz: "denying the doctrine of future endless punishment, as set forth in your confession of faith, and avowing a belief in the doctrine of Universal Salvation," so that I can say with Paul, "this I confess unto thee, that after the way which (you) call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets." Acts,

In all instances where heresy is spoken of, or heretics, in the scriptures, it is clearly defined what they are; let it be remembered, however, that in none of these instances is it defined agreeable with your complaint, viz: "denying the doctrine of future endless punishment," or "avowing a belief in the doctrine of Universal Salvation," so this must be a heresy of your own making.

If your reply to this should be, that I am guilty of heresy as declared in the scriptures, I answer, this charge is indefinite; 1st. Because it signifies in some instances a sect, with as much reference to truth as error, see Acts xxvi. 5, vxiv. 14, and therefore in the sense which Paul did, I confess heresy. 2d. Because it signifies, as Butterworth says, such doctrines "as dissolve our obligations to christian obedience—overthrow christian worship—and subvert the foundation of christian faith and hope." See 2 Pet. ii. 1. If you mean this to be my heresy, my answer is; if the blessings which God hath conferred on passing which temporal and spiritual con-

stitute the obligations to christian obedience; then I am not a heretic. The obligation to obedience is increased in proportion to the blessing conferred, "we love God because he first loved us; and if God so loved us, ought we not also to love one another?"

To believe the grace of God partial, would not make our obligation to him so great as to believe it impartial and universal. That the blessing which God, through grace, might confer by saving all men from sin and unholiness, would be greater than saving but a part, you will not deny, for you pray for it, desire and hope it may be true, consequently the promise of the former makes our obligation greater than the latter. Instead, then, of my obligation to obedience being taken away by renouncing future endless punishment, "as set forth in your confession of faith," it is increased in proportion to the increase of blessings unfolded in my present faith over that which I once believed, but now deprecate as "limiting the holy one of Israel."

If, then, the blessings conferred on man by his maker do (and they necessarily must) constitute his obligation to serve him, what am I to infer from your confessional doctrine of future endless punishment, but that some part of mankind are born to suffer this misery; and, therefore, are under no obligation to obedience; obligation is destroyed from the fact that existence is a curse and not a blessing. If it is said they made existence a curse and not God, my answer is, the obligation cannot exist until the blessing does, or is believed to be in reserve for us. I have not embraced a faith which "dissolves all obligation to christian obedience," but my Saviour is dearer to me than ever, my God nearer to me; I desire to love all men, and oh! how great is my obligation to my God and Saviour, that all whom I am commanded to love will be saved; their hostility and enmity destroyed and swallowed up in the unconquerable love of God; freely do I say "Lord Jesus come quickly." Hallelujah, amen!

My present faith does not "overthrow christian worship," but enhances its value. It is a service now rendered delightful, an exalted privilege as well as a duty. I improve it as I desire to "grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ."

It is in the sanctuary, at home and abroad, that the love and grace of God are communicated to me through the gospel. It is this which makes glad my heart, and my soul obedient. Oh! may it be my blest employ to worship God in earthly courts, through life's chequered pilgrimage, which when finished, may I worship him in a "temple not made with hands, eternal in the heavens."

an opportunity to decide, if you do not this to be my heresy, my answer is; if the thoose to receive them as such. I do not, blessings which God hath conferred on bowever, embrace these reasons to mantle mankind, both temporal and spiritual, conpears to me that the faith and hope? The conferred on the pears to me that the faith and hope? The conferred on the co

inseparably connected in no other gospel, than that of the sulvation of all men.—
"Faith (is said to be) the substance of things hoped for, the evidence of things not seen," (which implies that they exist.) Who does not hope for the salvation of all men, who hopes that any will be endlessly miserable? My faith is emphatically what "I hope for," and what all "hope for," and the evidence of its truth although "not seen" but "reserved in heaven for us."

Not only is faith and hope happily blended in my mind, but are "as an anchor to my soul, sure and steadfast." If a belief in Christ be a christian faith, then is mine such, for in him is my faith secured as "the son of God, the Saviour of the world." I apprehend, however, that you do not complain of me for my want of faith, but that I have more than is agreeable to you, or what you term your "confession of faith." In consideration of these things, I am not guilty of heresy, according to Butterworth, as set forth in 2 Pet. ii. 1.

My faith is not "damnable," because it exempts me from doubt and the torment of fear. creating "perfect love," which casteth out both. "He that doubteth is damned," and the unbeliever "is condemned already," and "this is his condemnation, that light has come into the world, and men love darkness rather than light, because their deeds are evil." John iii. 19. But "we that believe do enter into rest." Neither do I deny the "Lord that bought me;" but they surely do, who limit the ransom of many that were bought. As many should be redeemed as for whom a ransom had been paid; then read 2 Tim. ii. 26, of Christ it is said "who gave himself a ransom for all, to be testified in due time; this I heartily believe, do you?

In other instances, where heretics are spoken of, they are enumerated with the immoral and unchristian; but you have already exempted me from any such charges, acknowledging, to me, by your committee, my christian rectitude and deportment, with your own confession I stand before you unimpeached in character, the "head and front of my offending," is my enlarged and christian faith. I have yet to learn that you are authorized, by the Scriptures, to excommunicate me from your church, simply for a difference in opinion. If you have the least disposition to enlighten me on this subject, point out to me the chapter and verse which gives you the prerogative. I am not willing to allow that because the Papal power have excommunicated for heresy in faith, that, therefore, you have a right to do the same to me.

I have now answered the complaint, the only complaint brought against me by your church; it will be seen that I am not a heretic in any other sense than in "denying the doctrine of future endless punishment, as set forth in your confession of faith," to which I am not amemable.

I herewith present you, in substance, my faith, which you call heresy, in rejecting me, I shall understand you as rejecting what is set forth in these articles: 1st. That I believe "The Lord our God is one Lord," "the King eternal, immertal, invisible, the only wise God." 1 Tim. i. 17. That in him "we all have one father, and we are his offspring." Mat. ii. 10, ii. 6. Acts xvii. 28, 29.
2d. I believe that Jesus of Nazareth is the Christ, the Son of the living God and the Saviour of the world. John iv. 42.

3d. I believe "all Scripture given by inspiration of God, is profitable for doctrine, for reproof for correction and instruction in righteousness' 2nd. Pet. i. 21. 2nd. Tim. iii. 15, 16, 17.

4th. I believe it to be our duty to love God "because he first loved us." 1st. John iv. 11, 19. 5th. I believe "in repentance toward God, and faith in our Lord Jesus Christ." Acts iii. 19. v. 31. xx. 21. Heb. xi. 6.

6th. I believe that we are accountable to God and "he that doeth wrong shall receive for the wrong he hath done, and there is no respect to person." Col. iii. 25. Rom. ii. 69. Sam. iii. 31, 32.

In conclusion, I would observe, I have for many years, been a member of your church, if you have aught against me, touching my Christian deportment, will you make it known. If there is nothing, can you, with the above faith, exclude me from your communion, with a "conscience void of offence?"

LEVE CLOUGH.

Homer, Oct. 28, 1834.

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#### FRIENDLY LETTER TO THE EDITOR-Rev. and Dear Sir,—

I now sit me down, having a few moments leisure, to request you to send me a copy of your valuable paper. It begins to spread here, and it is hoped it will continue to spread its influence until priestcraft shall crumble to the dust, and "orthodoxy" be entirely done away. The soul animating doctrine of the final reconciliation to holiness and happiness, of all intelligent beings, creates joy in my soul that is better felt than told.

It seems indeed, strange to me, that those who believe in endless misery, and who read the promises of God, can be so very blind and hard hearted. Those who believe in the gloomy doctrine of endless woe, cannot find rest and peace to their souls; for "the bed is shorter than that a man can stretch himself on it: and the covering is narrower than that he can wrap himself in it."

The awful doctrine which they profess to believe, is not a doctrine of the Bible: for the Scriptures declare that God is love—that He "is good to all:" and that "his tender mercies are over all his works." They also declare, that he "will have all men to be saved and come to the knowledge of the truth." The few in this place, who are not ashamed to declare the truth as it is in Jesus, are accused of heresy and infidelity. God forgive our opposers, for "they know not what they do." May you be prosperous in publishing the "truth," and be the means, by so doing, of enlightening the minds of your subscrib-

ers, and promoting the cause of primative purity and evangelical faith...

Yours truly, and in the best bonds,

O. H. R.

Manlius, Nov. 18, 1834.

LIFE.

"Life bears us on like the stream of a mighty river. Our boat at first glides down the narrow channel, through the playful murmurings of the little brook, and the windings of its grassy border. The trees shed their blossoms over our young heads; the flowers on the brink seem to offer themselves to our young hands, we are happy in hope, and we grasp eagerly at the beauties around us; but the stream hurries on and still our hands are empty.

"Our course in youth and manhood is along a wider and deeper flood, and amid objects more striking and magnificent. We are animated by the moving picture of enjoyment and industy which passes before us; we are excited by some short-lived success, or depressed and made miserable by some equally short-lived disappointment. But our energy and our dependence are both vain. The stream bears us on, and our joys and our griefs are alike left behind us, we may be shipwrecked, but we cannot anchor; our voyage may be hastened, but it cannot be delayed; whether rough or smooth, the river hastens towards its home, till the roaring of the ocean is in our cars, and the tossing of the waves is beneath our keel, and the lands lessen from our eyes, and the floods are lifted around us, and the earth loses sight of us, and we take our last leave of earth and its inhabitants, and of our further voyage there is no witness, but the Infinite and the Eternal.

"And do we still take so much anxious thought for future days, when the days which have gone by have so strangely and uniformly deceived us? Can' we still so set our hearts on the creatures of God, when we find by sad experience that the Creator only is permanent? or shall we not rather lay aside every weight and every sin which doth most easily beset us, and think of ourselves henceforth as wayfaring persons only, who have no abiding inheritance but in the hope of a better world? and to whom even that world would be worse than hopeless, if it were not for our Lord Jesus Christ, and the interest we have obtained in his mercies."—Bishop Heber.

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### THE LORD IS MY SHEPHERD; I SHALL NOT WANT.—Psalms xxiii. 1.

David trusted in the Lord for every bounty; he looked to him for every blessing. He knew that he should not want. He saw the heavens declaring the glory of God, the clouds pouring forth their richness, and the earth yielding of her abundance to satisfy the desire of every living thing. Hence he was constrained to exclaim, "the Lord is my shepherd; I shall not want." His confidence rested in God.

How worthy of imitation! We have every reason for copying the example of the Psalmiss, because we do not want for any essential bles-

4ing. The Lord has largely poured his bounties upon us. The warming rays of the sun, the air we breathe, the food we taste, the water we drink, the sleep we enjoy, the beautiful affections of the heart, the strong desire for social relations and the charins which flow from kindred hearts, all come from God. The gift of the scriptures, life and immortality, the reconciliation of a straying world, the sublime examples of our earthly shepherd whose love will wipe away every tear, hush every cry of sorrow, remove every sin and bring in everlasting rightcousness, all come from God. He gives them freely. His love surrounds every creature. The Arab with his camel, the Egyptian by the river Nile, and the christian with his temporal and spiritual bounties, all taste the unchanging goodness of God. Every where there is bounty and blessing. Who, then, will not join with David, and exclaim, "the Lord is my shepherd; I shall not want?" G. W. M.

#### HERALD.

GENEVA, SATURDAY, Dec. 6, 1834.

#### ADDITIONAL EDITOR.

Br. G. W. Montgomery, of Aubern, as associate editor of the coming volume of this paper. We have only room in this number to say that, Br. M. is one of the best writers in our connection, and a powerful advocate for the truth.

#### THE CAUSE IS UNPOPULAR HERE.

This is an excuse, which many pretended universalists make, in places where the sentiment has seldom, if ever, been preached; for not taking a more active part in its protection and promulgation. I have recently endured the mortification of hearing it, even from those who manifested considerable interest in its favor .-And pray, gentlemen, is there anything wonderful in the fact that the sentiment is not popular in your neighborhood? And where, I ask, would you have the blame rest? Does not the utility and popularity of the cause of Universalism, depend, in a great measure, upon the moral conduct, activity and industry of those who would wish for its prosperity? You need not be told that it does, for your own good sense has taught you the fact. You cannot secure and maintain a good private, or individual moral character among mankind, without a strict attention and obedience to those personal duties which render individuals objects of personal esteem and confidence. In order punctually to discharge those duties, and merit the reward, you are sensible that a good degree of moral exertion must be used. Then permit me to apply this remark to you as Universalists, who are under obligation to discharge those public and social duties, without the discharge of which, the cause must forever remain "unpopuler" and inefficient in your neighborhood.

If then, you have any respect for the holy, consoling and consistent doctrine of the "Restitution of all things," and really think that it is unpopular, use a little more exertion in its favor than you have been in the habit of using.

It is your coldness and indifference, gentlemen, that have prevented that which you profess to hope for, viz: that the cause may become popular. Endeaver for the future then, to obtain a stated administration of the word, by some able and useful preacher of the order-be active, interested and industrious in the discharge of those duties which devolve upon you as pioneers in the cause of your Divine Master-invite your neighbors and friends to your meeting-tell them of the pleasures and enjoyments which so consistent and glorious a cause inspires-of its beneficial and happy tendency in promoting love to God, peace on earth, and good will to men-tell them also of the important necessity of coming out boldly, like honest and conscientious followers of the Saviour, in favor of that truth which exonerates from fear, and imparts joy to the soul-tell them to be careful that they exemplify this benevolent doctrine in their walk and conversation; and be careful also while you tell them all this, to enforce it by your own example. In a word, live as the sentiment teaches, letting the world know that you was born free, and that you have resolved never to bow to the image for the purpose of escaping the furnacethat you scorn to be a slave to a degrading, though popular superstition in order to be estcemed.

Gentlemen, I advise you to come out, and show to the world that you are not ashamed of the gospel of Christ: and that you are determined to exert your best endeavors to extend its healing and happifying influence among your fellow men. Do this; it is no hardship if you feel the necessity of moral duty, and the cause will not long remain unpopular, even in your neighborhood. Come, brethren, try the experiment. "Let your light shine before men, that they, seeing your good works, may glorify our Father who is in Heaven."

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#### THE MAGAZINE AND ADVOCATE.

Br. Skinner, Publisher of the Evangelical Magazine and Gospel Advocate, has issued proposals for publishing at Utica, N. Y. the Sixth Volume (new series) of the above paper. It is to be published every Saturday, commencing on the first of January next, on a Royal sheet, good paper, quarto form, each number containing eight pages, the volume 416 pages.

Price \$1,50 per year, in advance, and \$2, if not paid within three months, or \$2,50 if not paid within the year.

The above paper is so generally knewn, that a minute description of its character would be unnecessary; and we think that "D. B. F." has given it, in the last number, as much PUFFING as will be deemed expedient for the present. We cannot forbear stating, however, that it is a valuable paper, being well conducted, and extensively circulated. We wish its worthy Publisher abundant success.

Br. S. R. Smith, of Clinton, is to become a corresponding Editor for the coming volume of the above paper, which circumstance, cannot but be duly appreciated by a reading and enlightened public.

#### —<del>•⊘</del> A WORD TO OUR FRIENDS.

We have been very busily engaged these ten days past, in moving to this place, and in getting settled, and therefore have been prevented from giving that early and prompt attention to

the concerns of our paper that we hereafter intend to. This will account for same little irregularity in mailing our papers, &c. which, might otherwise be a subject of complaint.

But these troubles are over for the present, and we are now settled; punctuality and correctness, as far as possible, may therefore be

relied upon.

As the expense of publishing the second volume of this paper will be double what it now is, we shall be under the necessity of using a considerable degree of exertion in procuring Subscribers, and we flatter ourselves with the expectation, that our friends will lend us all the assistance which they consistently can, and their services shall be remembered with all due gratitude.

#### NOTICE TO CORRESPONDENTS.

"A. C." has been received, and is welcome, thrice welcome to our columns, he shall appear in due season. It will be highly gratifying to our readers to learn, that this instructive and amusing correspondent has engaged to favor us often with the effusions of his pen.

"G. W. M." will accept our hearty thanks for the interesting articles which he has been pleased to forward—they will soon be laid before our readers. We hope frequent favors from this valuable correspondent will enrich our

pages.
"G. S." is also received with much gratitude, and we hope often to receive like favors from this worthy friend and able writer.

"Amicus," is received, but too late for this number, he shall appear in our next.

#### RELIGIOUS INTELLIGENCE.

CHRISTMAS EVE will be celebrated at Victor, on the evening of the 24th inst. the house will be suitably decorated for the occasion. Sermon by the Editor. Services to commence at 6 o'clock, P. M.

THE EDITOR will preach at Mottville, on the third Sabbath inst. Ba. Queal will preach in this Village same day.

Br. QUEAL will preach at South Onondaga, one th fourth Sabbath inst.

#### **LETTERS**

Received at this Office during the week, ending Thursday, 4th inst.

G. S. Cortland—Z. N. Ann Arbour, M. T.—B. R. M'Lean—K. T. Victor—T. C. E. Wolcott—W. Q. Mottville—M. W. Onon. Hill—P. M. Genoa—A. C. Elbridge—W. E. M. Fredonia—O. H. R. Manlius—A. M. New-York City—S: W. B. Phænix—J. R. M'Lean—H. C. Howlet Hill—O. W. Virgil.

#### DEATHS.

On the 24th ult. in Seneca, Quincy, son of Mr. John Chamberlain, in the 4th year of his age. The consolations of the Gospel were tendered to the relatives and friends on the following day, by the Editor.

The opening bud thus drops away,
To moulder in to dust again;
But it shall rise in endless day,
And with its Saviour live and reign.

Then dry your tears, ye parents kind,
Who mourn the loss of your dear Son;
He's gone, a better world to find;
The battle's fought, the victory won.

No more will sorrow, grief or pain, His little mind, or frame annoy, His soul has gone to God again; Let this reflection be your joy.

J. C. Jr.



#### POBUBY.



#### REMEMBER ME.

LINES TO A PRIEND ON PARTING.

Do not forget thy friend, Who these few lines has penned, For thine inspection. If you ne'er see him more Till we, on Canaan's shore, Meet in subjection;

Engaged in virtue's cause, He will defend the laws, Of his great teacher: And when his work is o'er, May he on that blest shore, Meet every creature.

For this he'll ever pray, And labour night and day, To tell the story. May all enjoy the truth, Both aged men and youth, And sing in glory.

This is the gracious end, For which our God did send The Lord and Saviour ; To finish every sin, And endless life bring in-His richest favour.

What more could we desire, Or feelingly require, Than such a favour? O, may our souls exult, In view of this result, And never " waver."

#### ------CHARACTER OF A GOOD PARSON.

His preaching much, but more his practice wrought;

(A living sermon of the truths he taught;) For this by rules severe his life he squred, That all might see the doctrine which they heard. For priests, he said, are patterns for the rest; (The gold of heaven, who bear the God impres-

For when the precious coin is kept unclean, The Sovereign's image is no longer seen. If they be foul on whom the people trust. Well may the baser coins contract a rust.

#### AGENTS FOR THE HERALD.

The following Gentlemen are particularly requested to act as agents for this paper. Most of them have consented thus to act, and the

so doing. Universalist preachers, however, are generally and earnestly invited to do the same. Rev. W. Queal, Mottville, for Onoudaga co.

Rev. George Sanderson, for Cortland and

Rev. T. C. Eaton, for Wolcott and vicinity.

Rev. G. W. Montgomery, Auburn.

Rev. O. Whiston, Virgil.

Rev. M. L. Wisner, Dundee. Mr. Merlin Doyen, Victor.

Mr. Thomas Peck, Bristol.

Mr. Jeremiah Jillett, Penn-Yan.

Mr. L. Tucker, Walworth.

Mr. Joel L. Ransom, Seneca Falls.

Mr. George Bacon, Mandana and vicinity.

Mr. W. W. Tyler, Pultney.

Mr. Ira Hyatt,

Mr. L. B. Torrence, West Lodi.

Mr. John Reed, Stafford.

Mr. J. S. Reed, Buffalo.

Mr. S. W. Burke, Phoenix.

Mr. E. Dougherty, Springport. Mr. Harvey Boughton, Moravia.

Mr. B. Sprague. Shumla, Chautauque co.

Mr. C. H. A. Wells, Onondaga Hill.

Mr. I. D. Edgerton, Orville.

Mr. A. Clarke, Elbridge.

#### **PROPOSALS**

FOR PUBLISHING THE SECOND VOLUME OF THE

### HERALD OF TRUTH.

Devoted to the Doctrine of Impartial Grace.

THE PUBLISHERS of the Herald would hereby tender their grateful acknowledgments and hearty thanks to the friends of Religious liberty, for the degree of patronage which their humble publication has had the good fortune to receive; and they are encouraged, not only to look for a continuance of past favors, but also to expect an increasing support.

The first volume of the Herald, will be closed, as mentioned in our last, on the 27th. inst. and the first number of the second volume, will be issued on the first Saturday in January next. Although this paper has existed but a few months, and has been conducted under the most unfavorable circumstances, and is still in its infancy, it has received, all things considered, a generous support, and is now circulated to more than five hundred patrons. A continued zeal on the part of its friends to extend its circulation and thereby increase its usefulness, would soon raise the list of subscribers to a thousand, and perhaps save the publishers from pucuniary loss in its publication.

We would therefore, respectfully and earnestly invite the prompt endeavours of those who are friendly to our cause, to use a small share of their influence and exertions in extending the circulation of the

There are but few, if any, of our present subscribers, who might not, if they others named, will confer an especial favor by were so disposed, and would make the ef-

fort, procure us one, if no more, new and good subscriber, each. Will you not, brethren, exert yourselves so much in our behalf, as to make the trial? Endeavour to do this, and your friendly assistance shall not be forgotten.

The second volume of the Herald, as far as form and size are concerned, will be continued on the same plan as the present volume; by reference to our conditions, however, it will be perceived that the price is reduced more than one THIRD from what it now is. This circumstance. we believe will be duly appreciated by our friends.

The Editor will continue to exert himself in rendering this publication, both instructive and amusing, by blending the useful with the agreeable. To the more serious reading of Sermons, religious discussions, &c. statements, from time to time concerning the progress of our cause, will be given; also, moral essays on a variety of interesting subjects. The Editor hesitates not to pledge himself to the public as the uncompromising foe to all religious intolerance and priestly domination; and he is determined to watch with a vigilant eye, and promptly oppose, every attempt which a crafty and dogmatizing priesthood may make to control the consciences, the minds, and the liberties of a free people. All candid and appropriate communications from our opposers, will find a ready insertion.

With these assurances, the Publishers feel safe in submitting the work to the candid and charitable examination of an enlightened Public.

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#### CONDITIONS.

The HERALD OF TRUTH will be published every Saturday, commencing on the first Saturday in January, 1935, on good paper, with new type, in a neat quarto form; each number containing eight pages—the volume four hundred and sixteen.

PRICE \$1,50 per annum, in advance, or within three months from the time of subscribing,-\$1,75 if not paid within three months, and \$2 if paid within the year, if not paid before the close of the volume \$2,50.

Agents or companies, paying for seven copies, will be allowed the eighth copy gratis, and so in proportion to a larger number. No subscription received for a less term than one year, unless the money be paid in advance, and none discontinued, unless at the discretion of the Publishers, until all arrearages are paid up.

Agents, Universalist Clergymen in good standing, post masters, and responsible men friendly to the work, and disposed to render us their friendly assistance in giving our paper a more general circulation.

Subscribers who have their papers delivered at their houses or places of business, in this village, will be charged 25 cents per year extra.

All communications to the Editor or Publishers, must be post paid or free. Names of new subscribers, if possible, must be returned by the first of January, or as soon as convenient.

I. PRESCOTT, J. CHASE, Jr. Publishers.

Digitized by

J. CHASE, Jr. Editor.

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"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE "-ST. JOHN.

VOL. 1.

GENEVA, N. Y. DECEMBER 20, 1834.

NO. 14.



Let truth prevail-base slander is no more; Let reason shine-and error's reign is o'er.

#### A QUESTION ANSWERED.

BY JACOB CHASE, JUN.

"If Universalism be true—what is the use of proaching it?"

The reader, whether a Universalist or a Partialist, (i. e. whether a believer in a universal salvation, or in a partial salvation,) must admit that this question is almost invariably proposed by our opponents as a pretended objection to the sentiments we rejoice in defending. And it is almost invariably resorted to for the expross purpose of covering a retreat from the field of honorable discussion, where truth is about to triumph, and error to meet its deserved fate. Nothing is more common for the advocate of partial grace -when he has run through with his long catalogue of borrowed and extraneous objections to Universalism, and his opponent has patiently and fully answered them. conclusively showing that they have no possible bearing against the sentiment in question—than to get into a great hurry all at once, and abruptly put an end to the conversation by repeating the trite question which heads this article—"If Universalism be true, what is the use of preaching it?" With this get-off argument we have often been met, when it appeared as if our antagonist could think of nothing else to of-

Let it not be supposed that we have an objection to the question being asked .-No; we are perfectly willing, and we are equally willing to return a candid answer to it. But we seriously regret that our opposers are so careless and neglectful in remembering our answers; for it is really unpleasant to be continually called upon to answer the same question. And hefore we give a direct answer this time, we must be indulged in offering a few remarks intended to bring the subject fairly before us.

It ought to be carefully remembered that the above question would be just as applicable to a believer in Calvinism or Arminianism, as it is to a bolicver in Univer-

Suppose we hear a man zealously contending that "by the the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death."-that "these angels and men thus predestinated and foreordained, are particularly and unchangeably designed," and their number is so certain and definite that it cannot be either increased or diminished." suppose I should say to this individual, " Well, if your doctrine be true, what is the use of preaching it!" Would my Calvinist friend consider the question unanswerable? If not: how in the name of reason can he so consider it in relation to Universalism? He belives that God from all eternity, determined on the final fate of every individual of our race; and that that determination is unalterable, and must be carried into effect. We believe the same. One believes that a part were elected, and the rest reprobated by the Almighty, "without any foresight of faith or good works," of a want of faith or a deficiency in good works. The other believes that all were embraced in the co-The other venant of grace, and received the gift of eternal life in Christ before the world began: and that the same all will meet the glorious end for which they were graciously and wisely designed. Now, when our Calvinist friend will tell us, what use there is in preaching his doctrine, if true, we shall be able to inform him what is the use of preaching our doctrine, admitting it

Again-Supposing I hear another individual contending warmly for the sentiment which teaches that " Christ gave himself a ransom for all," that he "tasted death for every man," and that God "will have all men to be saved and come to the knowledge of the truth"—but at the same time, a fearful number will be endlessly damned? And suppose I should ask him if he believes God to be infinite in knowledge—that He knows to a positive certainty, and did know from all eternity, the precise number and the particular individuals who are to be saved as well as those who are to be canned—that the final fate of every human being was, from eternity, infallibly certain to the divine mind? Would not even common sense compel him to render me an affirmative answer? Most assuredly. No intelligent Arminian would presume to do otherwise. Well, now suppose I say to him, if the precise number and the identical individuals to be saved, and the precise number and the identical individuals to be

mind, and was thus certain from all eternity-or, in the exact words of the question above, " If" your doctrine " be true, what is the use of preaching it?"

The conclusions to which these remarks will lead us are briefly these. If Calvinism be true, all the preaching, praying, and agonizing in the world, cannot add one name to the shining list of the elect; nor can the neglect of all these exertions add one name to the black catalogue of the damned. No; these exertions can never save one that god has designed for endless woe; and if no exertions of a religious nature were made, could it dams one that God had eternally designed to same?

But in relation to the Arminian creed, how stands the account? In relation to this, our conclusions must amount to the same in substance, Will the Arminian attempt to contend that even one soul, whom God eternally foresaw and infallibly knew would be saved, can be finally lost? or will be venture to contend that it is even possible for one soul whom God eternally foresaw, and positively knew, would be endlessly damned, to be finally saved? No; he dare not, even with all his boasted agency of the creature in full view, come forward in defence of such an ab-Then, how will the Arminian dispose of his o in question in conformity with his admitted belief, we shall have but little more to do than to copy his own answer. We say the same of the Calvin-But for the edification of all parties concerned, I will now proceed to answer the proposed question in a candid and plain manner. And as there can, in my opinion, be but one true and consistent answer given, my opposers are at liberty to avail themselves of it, so that when the question happpens to be retorted upon them they may return an answer that they will not be ashamed of.

It is a fact, generally admitted, that a gospel ministry was originally established for the express purpose of promulgating and desending the Gospel. And it is cheering fact that "Gospel" is synony. mous with "good news"-" glad tidings." Hence, to preach the Gospel, is to preach the word of truth—the truth concerning God, his will, his purpose, his design, his holy economy, and the medium, mode manner of carrying all into perfect execution. We do not preach to render that true, in relation to the result of God's moral government, that was not true from eternity; but we preach for the purpose of assisting our fellow-beings in coming to the knowledge of that truth which eter damned, is infallibly certain to the divine | nally existed, that they may "rest" under

the influence of that faith which "is the confidence of things hoped for, and the evidence of things not seen," and that hope which is "like an anchor to the soul, both sure and steadfast." That truth which, by our preaching, we would induce mankind to believe, exists independent of our belief, disbelief, or exertions—hence St. Paul says, "what if some did not believe, shall their unbelief make the Pro-MISE\* of God of none effect? God forbid; let God be true, and every man a liar." And, again, in writing to the Ephesians, he says, "In whom ye trusted, after that ye heard the word of truth—the gos-

pel of your salvation.". God "will have all men to be saved, and come to the knowledge of the truth;" and he has instituted in his wise economy, a gospel ministry as a means of carrying this benevolent design into effect. God brings about all his glorious purposes by the use of such means as his wisdom considers best; and infinite wisdom has, most assuredly, instituted such means as he well knew would bring about the end designed. Hence, although we believe that the salvation of all mankind is absolutely and infallibly certain-still we feel none the less anxious and zealous in the exercise of those means, by which, and through which a sinful and unl elieving world is to be reconciled to God, and ultimately saved with an everlasting sal ation. Yes; we have the divine testimotive that Christ " shall see of the travail of his soul and be satisfied"-God's "counsel shall stand and he will do all his pleasure." Reader, do not forget that God "will have all men to be saved, and come to the knowledge of the truth." Now, if he wills this, and all his pleasure is finally done; will you be good enough to tell me who will be endlessly danne!! The doctrine of St. Paul is here stated in his own words, and compared with that of the evangelical prophet, and yet, these devoted servants of God considered it of great importance that these trut'm should be preached; not to make that true which was not true, but to convince mankind of that which was true from all past time.

Our Calvinistic brethen preach the

of making them true, but because they seriously believe they are true. And we, Universalists, preach the doctrine of universal grace and salvation; not for the purpose of making it true, but because we honestly and sincerely believe it is the truth of God. What higher and better motive could possibly govern the mind of a conscientious believer in Christianity, than a determination to declare and defend the truth which it embraces?

We have already quoted a passage from Paul's epistle to the Ephesians; we must be indulged in repeating it, and bestowing upon it a remark or two. "In whom ye also trusted after that ye heard the word of truth—the Gospel of your salvation." From this it conclusively appears that the word of truth—the Gospel of their salvation—was preached to them while they were unbelievers and idolaters—" without hope and without God in the world"—after which, i. e., when they had heard it, and unders tood it, they believed it and rejoiced with "joy unspeakable and full of glery."

When Shiloh's triumph shall be care, An ord the theire, by every to rice; O . in! carth's monster! where a chiou? O grave! where is thy victory now?

Christ. Vis.

-030

For the He ald of Truth.

#### "A UNIVERSALIST IN A BAPTIST PULHT!!"

lives a few years longer, he will behold greater wonders than these. But let us see what he makes out. He says, "Our meeting houses are solemnly dedicated to the God of the Bible, and they belong to his service. Have we a right, as stewards I the rest, and would be throughout eternity.

of God, to permit these hallowed courts to be polluted by the worshipers of another God!" What an astonishing piece of inconsistency and outrage it is, that after we have dedicated a meeting house to our God, whom we believe will eternally burn and terment his of spring, that the house should be polluted by a set of worshipers who have introduced "another God." alleging that he is the one God, and that he loves and design, to Hess all the children he has created! Why this is too intolerable for flech and ble d to bear. We will not endure it. We feel that our house has been most we fully perfeted; and not only this, our God has been roost shamefully set at nought, and another God introduced, who is God unto all, and whose tender mercie, are over all his works!! Why really miend "dolin," things do certainly, as you say, "we'r a strange and melancholy a pert." show this is too bad by one had. Lowever you must try and put up with it, and "It patience have her perfeet wond." For I will tell you what I Yee; they heard the word of truth—the would do, "John." I would take up a Gospel of their salvation, and after they most picture of the polyphos of the polyph This example stimulates us to declare the breeks in the car I would make a most same word of truth—the Gospel of the single she is a larger of I would show them their ner's salvation, (not condemnation,) and writing a law did hand see their articles our rich reward is experienced in those and onto, less of than, and show them heavenly enjoyments which ever accora- first first first in a first a God so contrary oany the cheerful discharge of ministerial in miles to the ere day have ever be-and moral duties, and in the thrilling prosport of ultimately realizing the perfect action of the entropy of the perfect action of God's benevolent will and the state of the perfect of purpose (declared through the Go. pol) to the continuous fill and home in the relief it would quote Calwhich has worked, well, where he says "Pick dame naces the eternal decree of saids ends he has determined with him off vant be will due become of every mm: The street not conted to like estate, but to r concluded, and to some eterand it and minimes open the d: therefore, as every sen in each and to the one or the other end, no view of Le la predestined to doctrine of election and reproduction, be
In booking over an old number of the line of t and endless mivery; not for the purpose (16.2) "," munifests great worder and elected to the following to the purpose (16.2) "," munifests great worder and elected to the first and necessarily to

+ I will here give Dr. Clarke's come and elected to the content of the greater that a Universalist Minister also take the first they might this text, with well account the the greater to the purpose (16.2) "I well deshow them I have given it. "If show of the Jewish mulion has a local wheat the well permitted to preach in a Paptist in elected to the clarket between the God of have abused their privileges, and acted a marry fellowing wonderful unheard of card n- | Color feet are an I de God of these worship-"A Universalist Minister in a naptise pers. I would show them that the na-Pulpit!!" We can assure "John," if he | m.c. v a hip and employment of the one we's widely different, both here and hereafter, from that of the other, and that the God of the one was beloved by all his children, while that of the other was loved by a part, and hated and blasphemed by

to their obligations, shall their wis kedners annul the PROMISE which God made to Abraham, that he would, by an averlasting a wemant, be a God to him and his seed after him. Gen. xvii: Reader, art thou a Methodist? then be instructed by your celebrated Clarke, that unbelief has not the power of change the promise of Ged into a lie, nor cause the Father of our spirits to change his designs to bless, in the seed of Abraham, " all kindreds of the earth."-J. C.

I would prove this by brother Emmons' sixteenth sermon, where he says that "the happiness of the elect in heaven will, in part, consist in witnessing the torments of the damned in hell, and among these it may be their own children, parents, husbands, wives and friends on earth. One part of the business of the blessed is to celebrate the doctrine of reprobation .-While the decree of reprobation is eternally executing on the vessels of wrath, the smoke of their torment will be eternally ascending in the view of the vessel; of mercy, who, instead of taking the part of those miserable objects, will say amen, hallelujah, praise the Lord. It concerns, therefore, all the expectants of heaven to anticipate this trying scene, and ask their thearts whether they are not on the Lord's side, and can praide him for reproduting as well as electing love." I would introduce a passage also from his el verifh sermon, where he save, "the light of hell torments will exalt the happiness of the saint forever." No wonder, "Jelin," that you should refuse to a sociate with the worshippers of another God; their God and their worshippers being no very different low as you are one of the from yours. "stewards of God," (i. e. vour God,) you ought to maintain the character he claim; and praise him, as your brother Emmons says, for "reprobating" as well as " electing love:" therefore I would advise you to address your Calvini ti; brothren in the following language: " " corner of the Calvinistic faith, ye know from the writings of many of our esteer and brothren in the ministry, what the character of our God is, and what we, 'the expectants of heaven,' are, and what our feelings and employment ought to be, in order to worship and glorify him. And now, if you will but hearken unto me, I will convince you that we have a decided advantage over those worshippers, in that they have nathing to praise their God for but 'electing love,' we have both 'electing' and 'reprobating love.' \*The sight of hell torments (which will constantly be before our eyes) will exalt the happiness of the saints, (that is us.) forever; while they will have no such desirable objects to behold. You discover from this, my breen, that our God is much better and grants us many more privileges and gratifications than theirs. When we have been provoked by obstinate sinners, heretics and dissenters—when they will not fall in with our measureswhen they will not come forward, in obedience to the commands of Finney, and Burchard, and Littlejohn, and Myrick, and Knapp, and a host of others of our kindred spirits, and take the anxious seat—then it is that we have become exceedingly mad and enraged against them: we have felt a spirit of revenge which we always wanted to gratify: we exceedingly wished to glut our vengeance and deal damnation on their devoted heads. Well, now, our God your pulpits.

grants us all our desires. O! how rich such a gratification is to the soul of one who has been provoked to madness—madness, which, without revenge, is too intolerable to be endured. Now, my brethren. we see how our God favors us-how he gratifies all our desires-all our revenge. This is what brother Emmons means by "reprobating love." Our enemies are the reprobates. We are the objects of his love. He loves us with an immite love: therefore he gratifies our desires by permitting us to celebrate their endless damnation. "While the decree of reprobation is eternally executing on these vessels of wrath, the smoke of their torment will be eternally ascending in the view of the vessels of mercy, (i. e. us,) who, instead of taking the part of these miserable objects. will say, amen-hanclujah-praise the Lord." Now, my brethren, these will be glorious times. Brother Calvin enjoyed' a precious foretaste of these, e.cn in this! world in his day; but he was clothed with authority, and not subject to such laws as we now are. This you will discover from his letter to the Marquis Jaet, 11. th Chamberlain, to the King of Lavarre, where he says concerning attended Servetus, "Do not fail to rid the country of those scoundrels who stir up the people to revolt against us. Such monsters should be exterminated, as I have exterminated Michael Servetus, the Spaniard." You will recollect that Servetus was burned to death by a slow ilro made of green wood. O for the days of Calvin! How wenderfully was he favored with the gratification of revenge! Thie, my brothren, you know, is a darling attribute of our God. You know also, that we partake largely of the same nature: and as we believe him to be perfect in the exercise of this principle, by executing endless damnation on his enemies, for our sakes; let us in imitation of his examples, exercise the same principles and feelings towards our enemies. Let us not suffer our meeting houses to be polluted by the worchippers of a God "who will have all men to be saved." No: we want no such God as this; for if he saves all, he will save our enemies, and this we could never submit to. Then there would be no such thing as "reprobating love." Farthermore, a God who would save all-enemies and all-would, as a matter of course, love all enemies; and we, his subjects, would be required to imitate him by loving our enemies! that we might be (practically) his children. This being the case, we could never exercise the darling spirit of revenge upon our enemies, nor sing the song of "reprobating love." And finally, away would go the whole fabric, Alpha and Omega of our religion,"

With some such an address as this, John, you might possibly enlist some of your brethren in the cause of exterminating "the worshippers of another God" from your pulpits.

A. C.

## IMPIOUS MISREPRESENTATION COR-

When will believers in endless hell torments cease to traduce, vilify and misrepresent those whom they dare not meet in fair argument, and that sentiment which angels and all good men adore and pray may prove true? Never, we fear, while bigotry and superstition are suffered to exist.

We are frequently cited to the moral tendency of Universalism, as an argument opposed to its truth. But what are we to think in relation to the doctrine of infinite wretchedness, when it has been me the order of the day among its advocates, to vilify and misrepresent in the most barefaced manner, every person, and every thing, connected with the doctrine of impartial grate and salvation?

But our pious opposers are not contented with abusing and slandering the living, who are ready and able to defend themselves, but hyena-like, they must descend in o the silent grave, and endeavor to disturb the repose of the virtuous and holy, by blotting their fair and amiable characters with the poison of their viperous tongues. If their own doctrine should chance to prove true, and their God turn out to be what they would be glad to make him-Heaven knows we should shadder in view of the tremendous fate that would await such vile and abominable hypocrites, who seem to suppose that the end justifirs the means, in misrepresenting and abusing that which they dare not meet in the open field of ar concutation.

These remarks are called for, by reading the following, from brother K. Townsend, who was very intimately acquainted with the lamented brother, whose faith, and hope, and dying consolation, has been so wickedly misrepresented. We copy Br. T.'s language, that all concerned may be enabled to judge correctly upon the s.bj.ct.—Ep.

"Ba. Chase—I have lately received a letter from S. V. Brown, Grand Blanc, Oakland county, M. T., stating that there is in circulation a report that Br. W. I. Reese renounced his sentiments, denounced his course of conduct through life, and sent for a Baptist minister to pray with him.

Will you state in your next, that the report, so far as relates to renunciation and denunciation, is ulterly—cruelly false and groundless.

It is true, the Baptist minister watched with him in his dying moments—that he prayed with him; and more than this, that he acted like a man and a christian. But it is not true that Br. Reese renounced his sentiments. He contemplated death with the most perfect composure and resignation to the will of God. My informant was the Baptist minister himself; and his statements are confirmed by the German Lutheran and Episcopalian clergymen, who were both with him in his brief sickness, who both, and all of them, followed him to the grave.

The grave should, at least, be a barrier to slander; and I cnvy not the feelings of those whose zeal would lead them to violate the principles of eternal truth, and that narrow house appointed for all the living, May God forgive them.

K. Townsens.

Digitized by GOOGIC

#### For the Herald of Truth.

#### FRIENDLY LETTERS.—No. 1.

RESPECTED PARENTS-I propose now to spend a few moments in holding "sweet converse" with you, with pen and ink; and as your feelings are averse to the glorious news, of a world's salvation from sin-I feel disposed in these epistolary and friendly letters to sermonize. may I not hope that your union with, and attachment to the doctrines of the close Com. Baptist Church will not prevent you from reading these epistles, and giving to them that weight of reflection, which candor and impartiality always require. we hear candidly, and judge impartially, then it is that we are prepared to fulfil the apostolic injunction "prove all things, hold fast that which is good." You know full well, my parents, that you have looked upon the doctrine which I believe as a licentious doctrine—a damnable heresy. This has been the case, not only with the followers of Calvin, but also of Armenius .-Now although that, after the way you call heresy, so worship I the God of my fathers, still I am not willing to admit that such a belief and such a worship, is either licentious, or damnable, for we believe "all things which are written in the law and the prophets" and have hope towards God, which you yourselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. Now as you have often in a very friendly manner exhorted me to forsake this doctrine as dangerous and soul-destroying, I will now endeavor to show you the beauty of the doctrine of Universalism, and the superiority of the living God, who is the Saviour of all men, over the doctrine of Partialism, and the God, or rather god, which the same holds to view, aud shall begin and close them by saying to you, as did Joshua to the children of Israel, varying the language as the exigencies of the present time seem to demand.-" And if it seem evil unto you to serve the living God as the saviour of all men, choose ye whom ye shall serve, whether the god of election and reprobation, or the god of possibility and chance; but as for me and my house we will serve the living God, who is the Baviour of all men."

Now in the days of Joshua, there appears to have been three kinds of worshipping. Some were disposed to return back and worship the gods of their fathers, that were on the other side of the flood-some, the gods of the Amorites, in whose land they dwelt, while the rest remained with Joshua and served the Lord. So, also, it is at the present day among the followers of Jesus Christ. Some are disposed to serve God and worship him according to the doctrine of Calvin-others according Armenius; while a small number are disposed to worship the living God, according to the doctrine of Jesus as laid down by himself and Apostles—and are willing That Jesus Christ, by his death and suf- before thee, oh Lord, and shall glosify the

to labor and endure reproach if they can only enjoy the delightful privilege of worshipping the living God as the Saviour of all men. Thus, then, doctrines are kn wn by the name of Calvinism, Armenianism, and Universalism. Now there are three important accusations brought against Universalists, which I propose now to consider in this series of letters. That we do not worship the true God .-2nd.—That it is a damnable doctrine, incapable of producing any confidence or devotion; and, therefore, 3rd.—It leads to licentiousness. Now you will admit that all Christendom is thus divided, for it is on one or other of these doctrines that all sects are founded. Two out of the three, then, certainly have gone after false gods. I therefore now ask you candidly, if it is not all important that we should know whether we are serving the true God? & therefore necessary that a comparison be made. You reply, Yes; but do I hear you say that if we serve the god of Election and Reprobation, we shall worship the true God? Let us compare them, and let us recollect that as we cannot "scree God and Mammon," so we cannot believe in the doctrine of Calvanism, or Armenianism, unless it can be proved that one of them does teach the same, and at the same time believe in the true and living God as the saviour of all men. Now what does Calvin's view of God teach? Hear: God can save all, but will not, merely because he is not pleased to. Bear with me while I relate a clause in your creed, which I confess has become rather stale and vapid. the decree of God for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others are fore-ordained to everlasting death." Again, "the elect are saved without any regard to faith or good work, or any condition performed by those that are saved; while the non-elect are passed by, and ordained to endure disgrace, dishonor, and wrath, to the praise and glory of his vindictive justice." This is Calvanism!!! And it is self evident that, according to this theory, God neither wills nor desires the salvation of all. Perhaps you are ready to say "that you do not believe in the doctrine of election and reprobation—that you believe that God desires the salvation of all if they will only come;" but, my dear parents, are not your names registered in a church, where you are known and recognised (and it cannot be otherwise) as the followers of Calvin, and a worshipper of his God. And if you will not worship a God, who, merely for his pleasure, dooms a part of his offspring to ceaseless woe, why do you permit your names to be enrolled among his followers?

But let us look at this being according to Armenianism. They hold that God has not fixed the future state of mankind by an absolute and unalterable decree;

ferings, made an atonement for the sins of all mankind in general, and of every individual in particular. They deny the doctrine of total depravity; but contend that in consequence of man's corruption, he is incapable of thinking a good thought or doing a good act, (what is the difference?) also, that there are certain conditions to be complied with, and works to be accomplished by man, or he cannot be saved. Thus Armenius teaches us to worship a God who desires to save all. but does not purpose it, and who has made it possible for all to be saved. Now what have you gained by thus changing a part of Calvin's creed for Armenius's I but before we proceed any further, let us see if Christ or his apostles taught that God could save all but would not, or that he would save all but could not,

Christ says, Mat. 28, 18, "All power is given unto me in Heaven and earth."-Here, then you see that he has all power. See Dan. 7, 13, 14, again John 6, 37, 39, " All that the father giveth me shall come to me, and him that conteth, I will in no wise cast out; for I come down from Heaven not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me: that of all he hath given me, I should lose nothing, but raise it up at the last day." Do not go back now to your old creed, and say, all are not given to Christ-but listen. and recollect that, "whom God hath sent speaks the words of God." "The Father loveth the Son and hath given all things into his hands " John 3, 35. Mat. 11, 27. In John, 17, 2, Christ has told us for what purpose all power and all judgment was committed unto him. "Thou hast given him (Christ) power over all flesh, that he should give eternal life to as many as thou hast given him. Here, then, our Saviour has informed us, that in his mission he had all power in Heaven and earth, that his object was to fulfil his father's will by seeking and saving those that were lost. and as all were lost, his will could be fulfilled only by raising all up at the last day and giving them eternal life; and this he assures us will be done. "And I. if I be lifted up from the earth, will draw all men unto me." John 12, 32. Now how did the apostles view these declarations of Christ's, after they had witnessed his death, resurrection, and ascension. Did they not believe that the Heavens must receive him until the restitution of all things spoken by the mouths of all God's. holy prophets since the world began?-What had God's Prophets Certainly. proclaimed? "Hear, oh Israel, and forget not, oh, Christians, the Lord our God is one Lord, and there is none like him, among the gods there is none like unto thee, oh Lord; neither are there any works like unto thy works." " All nations whose. thou hast made, shall come and worship.

name." Ps. lxxx. 9. also xxii. 7. Paul says, God will have all men to be saved and come to the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for ALL, to be testified in due time. 1st Tim. ii. 4, 6, The prophet, in anticipation of this day, says, "The ransomed of the Lord shall return and come to Zion, with songs and everlasting joys upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. xxxv. 10. Unce more Paul says, "God hath abounded towards us" (believes in Christ) "in all wisdom and prudence, and hath made known unto us the mystery" (truth: for truth was a mystery in those days, and is to some yet) "of his will, according to his good pleasure which he bath purposed in himself, that in the dispensation of the fulness of times, he might gather together in one, all things in Christ, both which are in Heaven and on earth even in him." -Epist. i. 8, 10. Here, then, according to Gods holy prophets, we learn, that it is the will of God, both of pleasure and purpose that all shall be saved. That at, or in, the name of Jesus, which is love, every knee shall bow in humble submission, and every tongue confess in sincerity and truth, that Jesus Christ is Lord to the glory of God the father. See Phil. ii. 10. They all unite in testifying that God is good-good to all-that he is wise, his omniscient eye pervades universal space, and sees the end and the beginning—that he is all powerful—and, therefore, as his power supports, so his wisdom pervades, and his goodness protects all the works of creation. A threefold cord is not easily broken. Infinity, Immutability, and Impartiality, are to be read in a legible hand in all his works, dealings, and promises. Can we say thus of the God of Calvinism? He may be infinite and immutable; but he is wanting in impartiality and goodness-he may have a will and a purpose; but it is partial and filled with cruelty. And how is it with the god of Armenianism? He has a desire, but no fixed purpose. He has made it possible for all to be saved, but not certain.-Thus Calvinism destroys his goodness, and Armenianism his power. The one makes him cruel and revengeful—the other imbecile and ignorant,—and thus they You may limit the holy one of Israel. think that I wish to ridicule the doctrines of Partialism, but this is not the case, my aim is to use sobriety and candor in speaking of these dogmas, and to treat their followers with charity. But I contend that a Being who dooms a part of his offspring to the shades of eternal night, merely for his good pleasure, is cruel and malicious, -while one who desires a good and cannot effect that good, must fail for want of gower and wisdom; and, therefore, is weak and unwise. From these remarks,

and the comparison which I have drawn. and which you must admit, is just and correct. I think you must plainly see that their rock is not as our rock, our enemies themselves being judges. And also those who worship God according to the doctrines of Calvin or Armenius, do not worship nor believe in the living God who is the saviour of all men, while the Apostles did "both labor and suffer reproash, because they trusted in him who is the asvior of ALL.

I must, therefore, close this, hoping that you will carefully and candidly peruse it, and if you do, I think you cannot fail of discovering that the real Universalist does worship the God of Revelation, as is held forth in the Bible; and, therefore, if you mean to be Bible Christians, and followers of Him who was born to bear witness unto the truth, you must believe his testimony, which is, " And I, if I be litted up from the earth, (and this you believe) will draw all men unto me." Now every one, Christ says, that is of the truth heareth his voice. May we all listen to his voice and follow his instructions.-Having proved that we worship the true God, I shall, in my next, show that Universalism is not a damnable doctrine, but that it inspires confidence and devotion.

[THE following excellent article we copy from the (Phihdelphia) Saturday Courier, one of the largest, best, and most extensively circulated papers in the United States. It is really a subject of rejoicing, that such public journals as the Courier, should come out so boldly and independently, against the exertions of those religious desperadoes, who would gladly smother all free inquiry, controul the power of the American Press, and reduce to the most abject slavery, the happy sons and daughters of freedom. But we will let the article speak for itself-and we hope it will inspire the heart of the reader with the glorious sentiment it contains .- Here it is .- ED.]

"MORAL AGENCY OF THE PRESS."

In the last number of the Christian Gazette, a religious paper published weekly in this city, is an article with the title above quoted, which we cannot suffer to pass without commentary, as it asserts facts, and proclaims opinions alike repugnant to truth and decency.

In conducting the Courier it has been our constant and most diligent aim to avoid all the embarrassing questions and party strifes connected with the great topics of religion and politics, leaving to every man the free and uninfluenced (by us) enjoyment of that faith in regard to the one or the other, which his conscience or his inclination might dictate. In our prospectus we pledged ourselves to a strict course of neutrality upon both these agitating subjects, and we are not conscious that in any instance we have violated the pledge so given.

Anxious as we are, and always have been, to shun all controversy upon the forbiden topics we have alluded to, our readers will readily believe that no common occasion could have induced us to enter voluntarily into the arena, and gird ourselves for the combat. It is indeed no common occasion. The secular press of this country, of which we form an unworthy portion, has been most grossly attacked, and we should be recreant to our duties, if we did not exert our humble abilities in its behalf and defence.

The article in the Christian Gazette seems to us to have been conceived and prepared in the true spirit of intolerance and bigoty. It breathes a rancor and violence entirely at variance with the gentle precepts of our blessed Saviour; who came to bring "peace on earth and good will towards men;" and gives sure and unerring indications of the existence of a feeling, the general prevalence of which, all good men, of whatever denomination or sect ought, combinedly and strenuously to resist. We copy a passage in exemplification of our opinion:

"We have long known something of the authority and lordship which infidelity has exercised over the secular and political journals relative to religion: we have known that however much disposed the conductors of those journals might be to raise the voice of condemnation against the various forms of vice which stalk rama pant through our land-against profancness, drunkenness, debauchery, and Sabbath-breaking-however much disposed they might be to speak in behalf of piety. ridiculed and vilified as she has been, in every effort she has put forth under Protestant auspices, for the preservation of the public moral; and the good of mankind; they have yet scarcely ever ventured to speak for the honor of Christ, and the authority of the Scriptures, without an apology, which has mournfully told how far the public taste and feeling are estranged from 'the simplicity that is in Christ.' But while they have been virtually silenced as moral censors; while they have been forbidden to speak in behalf of that religion. to whose chainless spirit the world is indebted for the light of science, and the dignity of freedom-the religion that gave strength, and equipoise and success, to the soaring intellect of a Newton, and power to prevail with God against his country's oppressors, to the soul of a Washingtonwhile they have recorded crime as if it were but a business transaction, the doings of the Sabbath-breaker as if they were but innocent recreations, and the revelries of the debauchee as if they were the playful sallies of youth; it cannot but have struck the observing, with what unembarrassed freedom, and, in instances portentously numerous we must add, with what enthu-

siastic eloquence they have expatiated on the splendors of consecrations; the divine charity of Catholic orphan asylums; the forbearance of the oppressed Catholics; the imposing ceremonies of their worship; the god-like deeds of their sisters of charity, and the excellence of their schools.

"In view of this dereliction of moral censorship on the one hand, and this complacency towards corrupted christianity on the other, we have been led to ask if atheism or madness 'ruled the hour:' if 'the spirit of the times' indeed so dislikes to retain God in it; knowledge, that it greets the advances of the power that has 'exalted itself above all that is called God or is worshipped,' and if the genius of freedom has made 'a covenant with death :' or, if God himself, in judgment on the land which thus see ningly courts the gilded despotism from which he freed it, has put it into the hearts of those who by the press control her national destinies, to imitate the infatuated kingdoms of Europe, and 'give their power to the beast.'"

We yield to none in our respect for religion, whether in its essence or its proper outward forms and observances. hold that the doctrines which the meek and lowly Jesus inculcated upon his followers, contain the most beautiful—the most comprehensive, and, at the same time, the most simple and yet perfect system of morality, which the world has ever witnessed—and that they who follow his precepts, and abide in his ways, must be both good and happy. We reverence those "who minister and serve God's altar" with pure hearts and clean hands, to whatever communion they may belong, or however they may be designated by sectarian or nominal distinction; but we are neither ready to bow the knee, nor chain the tongue, before the fanatic or enthusiast. That the writer of the paragraphs we have quoted, is one or the other of these, must be obvious. If the latter we pity him—if the former we still regard him "more in sorrow than in anger;" but in either case we solemnly deny the charges he has preferred, and condemn the narrow-mindedness of the views upon which those charges

If the secular press of this country had arrayed itself against the exercise of the Roman Catholic form of worship, as the writer in the Christian Gazette argues was its duty, it would then have made itself justly liable to censure. "All men," says the Declaration of Rights of this Commonwealth, "have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences, and that "no preference shall ever be given by law to any religious establishments, or modes of worship." To have condemned any particular mode of worship, not repugnant to the laws would have been a clear infraction of the right thus secured; and yet it is for not having done

this the press is thus violently denounced. It can, of course, matter but little to the argument to what sect we happen to belong; but lest it may be supposed that we are influenced by improper partizan feeling, we take occasion to say that we have been educated in tenets differing entirely from those of our Catholic fellow citizens.

The interests of true religion, (by which we mean that which alike contributes to the glory of the Creator and the happiness of mankind,) are seriously obstructed by the publication of sentiments such as we have quoted above. They cannot persuade nor convince, though they may, nay, must disgust. He, therefore, who proclaims such, is injuring the cause he is bound to espouse; tearing down where he should be building np. The time has passed—and we pray heaven it may never return—when men would cut each other's. throats for a mere difference of opinion; but connections, near and dear connexions may be sundered; animosities engendered, and all evil passions excited, by illjudged appeals to religious projudices.

We are neither advocating nor condemning any particular sect or denomination. We would have every man and every woman in the land free to enjoy their opinions upon this important subject, with none to make them afraid. Our object is simply to repel the accusation of immorality and corruption so seriously made, and to deny that any one actuated by a proper spirit of christian charity could deliberately frame suc'i charges, upon such slight and insufficient crounds. What shall be thought of the man who, after cool preparation could publish the following sentiment, which forms part of the article of which we have been speaking.

"The fact is certain, that many of the most influential journals in the country have exhibited an anathy to the immoralities which are corroding the vitals of the community on the one hand, and a courtesy to the instruments of Papal thraldom on the other, which have, beyond all doubt in our minds, convicts I them, in 'Heaven's chancery,' of treason to the liberties of their country."

Will it be believed that such an appalling-may we not say blasphemous-sentence is the recorded expression of a christian minister. We—simple laymen as we are-shudder at the boldness which arrogates an insight into the mysteries of God's judgments; and tremble at the impiety of anticipating his solemn decrees; while they who have been set apart for the ministration of his ordinances (some of them at least,) seem to be agitated with no such scrupulous fears. That, however, is between them and their consciences, and with it we have nothing to do. Our business is with the accusation of "treason to the liberties of the country," which is urged under such awful sanctions; and we call upon the accuser for his proofs, Let have a convincing analogy.

him look well to these, for unless he retracts his charges, or fully maintains them, we shall not he situte to hold him up to the castigation he will undoubtedly merit.

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For the Herald of Truth.

#### REVELATION .- NO. 2.

Think, gentle reader, upon the ages that are passed. The persons that were venerable for age and wisdom, and to whom we looked up in early years-have we not seen them go down to the grave? "The fathers, where are they? and the prophets, do they live forever?" Let us remember that we also must shortly be gathered to our kindred dust, waiting our glorious resurrection to immortal life.

There is a limit appointed by Providence to the duration of M the pleasant and desirable scenes in like; to all the works of the hands of men; to all the glories and excellencies of animal nature, and all that is constituted of the 'n and blood. What are those stately buildings and princely palaces which now entertain and amuse our sight with ranks of marble columns, wide-sprealing arches, and gay edifices, which enrich our imagination with a thousand royal orn ments? Time, with its swift wings, will incensibly bring them into decay, and in a few years they will be mouldering in ruins. As for man, he comes forth as a flower of the field; he unfolds his beauty in youth, and flourishes awhile in the victor of manhood-but lo! in a moment his breath goes out, he bows his drooping head, and mingles again with his native dist. His friends and companions look if a him at the spot which he once adorned; but in vain-the earth hasopened her mouth to receive him, as also the heaven:

Thus every thing around us combines to remind us of our failty. Nature in her simplest appearance, continually brings this subject to our recollection. Cold and heat, day and might, summer and winter. seed time and harvest, perpetually succeed one another, and are each of short duration. In what beautiful and expressive language does the poet call upon us to mark the vicissitudes of the seasons:

-Behold, fond man! See here thy picture dlife: pass some few years, Thy flowery Spring, thy Summer's ardent strength,

Thy soher Autumn fading into age, And pale concluding Winter comes at last And shuts the scene. Thompson's Winter.

Be of good comfort:

"The storms of wintry time will quickly pass, And one unbounded spring encircle all at last."

Is not the renewing of the face of the earth at this season, a striking emblem of the resusrection of our bodies from the dust of the grave? This grand doctrine is clearly revealed in the gospel of Jesus Christ; but in the renewal of nature we The great

and glorious Being who renews inanimate nature, can and will, in due time, restore the human frame. This doctrine cheers our hearts, confirms our fishh, and directs our views to that auspicious morn, when this mortal which is hastening to the tomb shall put on immortality. Christians are not exempt from the grave; their ashes must mingle with their kindred dust. But Jesus is the resurrection and the life; he has conquered sin, death and the grave; therefore, children of mortality, mourn no longer! Dry up thy tears; shout for joy; for the Lord of glory trimophs in his resurrection. By the eye of faith, behold the triumphant conqueror scated upon his throne; and by passing through the grave, he has made a passage for us to the realms of light. Why, my readers, is this fearful doubting? The Lord of glory knows our infirmities, and what temptations mean; and as an impartial shepherd he exercises a peculiar care and tenderness for the weak of his flock; for he says, "Comfort ye my people." But how must your comfort be attempted? Surely not by strengthening a mistake to which we are all too liable, by leading you to look into your own hearts. for something to ground your hopes upon. If it be indwelling sin which distresses you, then I can tell you, gende reader, (though you know it,) that Jesus died for sinners. You read his promities, and why should you doubt their fulfilme n? Comi'er whether many of the promises are not addressed to you. And why, let me ask, are not all addressed to you? Should you think that the Ruler of the Universe would be a partial God? No: banish the thought.

Amicus.

#### HERALD.

GENEVA, SATURDAY, Dac. 29, 1834.

The same of the sa

#### PUBLISHERS' NOTICE.

In accordance with the arrangement published in the 13th, number of the 14 hald, this number closes the present volume—and as it have peeted that all our present subscribers will continue, at that all our present subscribers will continue, at second volume to instead to be defined in one at the close of the second volume, a conjudently beautiful as both may be convincently bound in one at the close of the second, we have excelled to furnish at the end of the arcond volume, a complete index for both, with a tide page that shall be appropriate.

The present is a preparation to remark, that having, in our last, and Preparatus and a number of our patrons and I present friends—and as the time draws nour when we shad commence our next volume, it becomes nonessary that the names of new subsembers be returned as soon as possible. We shall however endeavour to print an edition sufficiently large, to accommodate all who may subscribe through the coming year.

N. B. Agents can return their Prospectuses for their own accommodation in collecting pay of those subscribers whom they may obtain, if they enclese the names they succeed in getting, with the names of the several Post-Offices where the paper is to be sent, in a letter directed "Herald of Truth, Geneva, N. Y." Come Brethren, will you not give us your much needed assis-

tance in the circulation of our humble journal? You shall not be forgotten or neglected.

We shall consider all our present subscribers as patrons of the next volume, unless they immediately notify us otherwise. We hope they will be so good and liberal as to give us a fur trial.

Some of our friends 'nave interrogated us why we did not promise some great things in our forth-coming volumne. All we have to say, is, we have not in store any thing wor lerful; but we will engage to do all in our power to serve up a weekly repust of moral provisions that shall be palatable, nourishing and profitable. As we have engaged the editorial assistance of our worthy and talented Br. G. W. Montgomery, of Auburn, we have some faint hopes that we shall succeed in rendering the columns of our paper considerably interesting.

We carnestly wish to obtain a more extensive patronage for the Herald; but we shall never, in our endeavors to obtain this desired end, do any thing unnually, unchristian, or unfriendly to effect it. If we cannot live, and speak, and set in accordance with the faith we have embraced, why, then, we will sink into obscurity and poverty, and cease to a. at all.

Those subscribers who have puld us one dollar for the present volume of the Herald, will be credited fifty cents on the next year.

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## BALTIMORE SOUTHERN PIONEER and RICHMOND GOSPEL VISITER.

This is a well conducted and very useful Universalist paper, published by Brs. O. A. & S. P. Skinner, at Richmond, Va. in a neat quarto fond, mackly, at \$1.50 per annua, in advance, and edited by Brs. O. A. & S. P. Skinner, and S. Streeter.

We have received the numbers receively of life, and have read them with such interest. We hid this valuable publication "Choespeed," and we hope a liberal and calightened public will give it an extensive patronage, and thus evince their respect for the cause of divine truth.

#### **--€\$9**--

#### REV. NATHANIEL JONSON.

It is probably remembered by many in this section of country, that we held a public debate with the graticianal whose name heads these remarks, about four years ago. He is a Presbyterian Priest of no ordinary talents, now settled in the village of Cortland, Cortland Co., N. Y. At the time of our debate he was the first to move for a discontinuance, and even declined replying to our last arguments and remarks, which occupied nearly on hour. He has, we believe, been very pear alle ever since that time until Br. Sanderson has become his neighbor and has drawn away a number of his carragation, and hence we may account for the following:

. "Br. Chase—Rev. Mr. Jonion has recently stated to his congregation that he successfully triumphed over you in his disco. for with your put you down—and that his friends. Each I you money to continue the debate, or a your of red, and thus inglaviously left the dath. He is in the habit of stating this. Put this to lightly, if you please, as your friends with, through the Herald of Truth.

#### G. SANDERSOE."

#### Cortland, Nov. 22. 1834.

Now be it known to Mr. Jongen and all concerned, that his statements are utterly and in name mously false. We have met him twice, and were perfectly satisfied, and so were all liberal minded men who attended, with the result of our disdiscussions. He discontinued the discussion himself—and was soon dismissed by the Prosperian Church at Genoa, where the debates were held, and we have not been troubled with

him since. But if Mr. Jonson can muster courage enough to meet us again, on the same subject, and under the same rules and regulations, we are perfectly ready and willing, if he will give us a reasonable notice. And lest he should be unwilling to travel any great distance to meet us, we hereby offer to meet him in his own church in Cortland, about sixty miles from our residence. Come, brother Jonson, make up your mind, and give us an immediate answer. But if you decline to meet us as above stated, we would advise you to reserve your boasting for a more proper occasion.

#### RELIGIOUS INTELLIGENCE.

Christmas Eve will be celebrated at Dundee, (formerly Harpending's Corners,) on the 24th inst. Services to commence at half past five, P. M. Sermon by Br. E. Smith.

Conference Notice.—A Universalist Conference will be held at Dundee, (formerly Harpending's Corners,) Yates Co. on Wednesday and Thursday, the 7th and 8th of January next. Six discourses may be expected on the occasion. Ministering brethren who can make it convenient are cordially invited to attend.

THE EDITOR will preach at Fairport, on Thursday evening, the 25th inst. Services to commence at half past six, P. M.

#### LETTERS

Received at this Office during the two past weeks.

M. L. W. Dundee—V. H. Newfield—T. J. H. Jr. Seneca Fells—D. B. Cazenovia—W. Q. Mottville—G. W. M. Auburn—M. D. Naples—P. M. Penn Yan—P. M. Genoa—P. M. Newfield—W. V. D. Silver Creek—O. N. Westfield—K. T. Victor—A. H. O. Penn Yan—J. G. De Reyres—G. S. Cordend—J. A. S. Awburn—S. M. Victor—L. C. Augusta.

#### DEATHS.

In this town, on the 8th inst. Mary, daughter of Israel and Maria Crittenden, aged 1 year & 10 months. The funeral was attended on the following day, and the consolutions of truth tendered to the mourning friends by the Editor.

At Little-Britain, Orange County, on the 17th. ult. at a good old age, WM. SLY, Esq. a soldier of the Revolution.

The following Lines on the occasion, are by a correspont nt.

Once more the fun'ral knoll errests our ear,
With deep-mouth'd peal, announcing from
after.

The solemn tale, that st. rts the glist'ning tear,
A patriot 's sunk in death's unequal war.

The honor'd SLT, whom a freedom's earliest call, In sweet Columbia! struggling into life; Povad at her quiek beliest, bestowing all That ardent youth might carry to the strife.

When triumph proud, blazon'd our patriot arms, And bright-ey'd peace smiled on our happy shore,

Thy virtuous course, adorn'd with varied charms,
A blameless life—e'en to the parting hour.

Thy country's pray'rs have bless'd the closing scene,

Responded by the good of ev'ry clime;
May our bright youth, with emulation keen,
Thy footway tread—their hearts thy hallow'd shrine.

Digitized by

B.

#### POBTRI.



## Written for the Herald of Truth. THE LOVE OF COD.

The love of God what tongue can tell— What heart upon the theme can dwell, And not adore that name; Which all perfection's charms combine, And in sweet union makes them shine In one transporting flame?

Thy love, O God, shall man control,
Transform and sanctily the soul,
Of each who dwells below;—
Shall error's kingdom bring to nought,
And purge from earth each sinful thought,
And life and peace bestow;—

Death's tyrant sceptre shall be broke,
The grave destroyed—the easy yoke
Of Christ be worn by all.
O heavenly love, this work is thine,
It shall be done—thy glory shine,
And sin's dark empire fall.

O raptirous thought! it charms the mind— Tis pure, and hoty, and reflect As heaven from whence it came: It purifies the soul from sin; It yields delight—purg bliss brings in— And leaves the world behind.

Let no deception ever dare,
From this bright thought, my spirit tear,
Or darken truth's clear light;
For in the love of God I rest,
I fear no ill—my peaceful breast
Is cheered with prospects bright.

O, come, my soul, the theme enjoy,
Nor let tradition's dreams annoy,
That rest which love inspires:
Let songs of praise like incense rise,
To Him who formed the earth and skies;
And gave these pure desires.

# For the Herald of Truth. TO THE DEITY.

O! Thou supremely great and good, All-wise, impartial, gracious God, Whose throne is high, in heaven above, From whence is issued peace and love: We feel a sense of thy great will, And know it true as thou art still.

Thine essence is a vast abyss,
Which angels cannot sound—
An ocean of infinities,
Where all our thoughts are drown'd.

The myst'ries of creation lie Beneath enlighen'd minds; Thoughts can ascend above the sky, And fly before the winds;—

Reason may grasp the massy hills, And stretch from pole to pole; But half thy name our spirit fills, And overloads the soul.

In vain our haughty reason swells,
For nothing's found in thee
But boundless inconceivables,
And vast eternity!
Amicus.

•

#### THE OLIVE TREE.

BY MRS. HEMANS.

The Palm—the Vine—the Cedar—each hath

To bid fair Oriental shapes glance by.

And each quick glistening of the Laurel bower
Wafts Grecian images o'er Fancy's eye.
But thou, pale Olive! in thy branches lie
Far deeper spells than prophet-grove of old
Might e'er enshrine:—I could not hear thee
sigh

To the wind's faintest whisper, nor behold One shiver of thy leaves' dim silvery green, Without high thoughts and solemn, of that scene,

When in the garden the Redeemer prayed; When pale stars looked upon his fainting head, And Angels, ministring in silent dread, Trembled perchance, within thy trembling shade.

MARTYAS.—Two things are necessary to a modern martyr,—some to pity, and some to persecute, some to regret, and some to ross him. If martyrdom is new on the decline, it is not because martyrs are less zealous, but because martyr-mongers are more wise. The light of intellect has put out the fire of persecution, as other fires are observed to smoulder before the light of the sua.

Religion.—How charming is religion when it is the off-pring of gratitude, not of fear; and when it is characterized by cheerfulness and benevolence.

Religion is the one thing needful, as it leads to true felicity; yields the best supports under trouble; comforts in the midst of affliction; and brightens the prospect of death.

The more honest a man is the less he affects the air of a saint; the affectation of sanctity is a blotch on the face of piety.

Have nothing to do with a man who wishes to appear a saint.

Never judge of the preacher's piety by his professional zeal; the semblance of righteousness may be put on as mechanically as a surplice.

OPINIONS.—Those who think boldly, freely, and thoroughly; who stand upon their own legs, and see with their own eyes, have a firmness, and serenity of mind, which he who is dependent on others has not, neither can have; nor are they so liable to be imposed on; whereas others are subject to be driven about by the breath of the world, which is always blowing from every point of the compass.

#### AGENTS FOR THE HERALD.

The following Gentlemen are particularly requested to act as agents for this paper. Most of them have consented thus to act, and the others named, will confer an especial favor by so doing. Universalist preachers, however, are generally and earnestly invited to do the same.

Rev. W. Queal, Mottville, for Onondaga co. Rev. George Sanderson, for Cortland and vicinity.

Rev. T. C. Eaton, for Wolcott and vicinity.

Rev. G. W. Montgomery, Auburn.

Rev. O. Whiston, Virgil.

Rev. M. L. Wisner, Dundee.

Mr. Merlin Doyen, Victor.

Mr. Thomas Peck, Bristol.

Mr. Jeremish Jillett, Penn-Yan.

Mr. L. Tucker, Walworth.

Mr. Joel L. Ransom, Seneca Falls.

Mr. George Bacon, Mandana and vicinity.

Mr. W. W. Tyler, Pultney.

Mr. L. B. Torrence, West Lodi.

Mr. John Reed, Stafford.

Mr. J. S. Reed, Buffalo.

Mr. S. W. Burke, Phonix.

Mr. E. Dougherty, Springport.

Mr. Harvey Boughton, Moravia.

Mr. B. Sprague. Shumla, Chautauque co.

Mr. C. H. A. Wells, Onondag: Hill.

Mr. I. D. Edgerton, Orville.

Mr. A. Clarke, Elbridge.

#### CONDITIONS.

The HERALD OF TRUTH will be rablished every Saturday, commencing on the first Saturday in January, 1935, on good paper, with new type, in a neat quarto form; each number containing eight pages—the volume four hundred and six:con.

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tipagents or companies, paying for seems copies, will be allowed the eighth copy gratis, and so in proportion to a larger number. No subscription received for a less term than one year, unless the money be paid in advance, and none discontinued, unless at the discretion of the Publishers, until all arrearizes are paid up.

AGENTS, Universalist Clergymen in good standing, post masters, and responsible mea friendly to the work, and disposed to render us their friendly assistance in giving our paper a more general circulation.

Subscribers who have their papers delivered at their houses or places of business, in this village, will be charged 25 cents per year extra.

All communications to the Editors or Publishers, must be post paid or free. Names of new subscribers, if possible, must be returned by the first of January, or as soon as convenient.

I. PRESCOTT, J. CHASE, Jr. Publishers.

JACOB CHASE, Jun.
G. W. MONTCOMENT,
Digitized by

## IR IP IR AR IP III)

"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREL"-St. John.

VOL. II.

GENEVA, N. Y. JANUARY 8, 1835.

NO. 1.

#### ORIGINAL SERMON.

BY G. W. MONTGOMERY.

For he that cometh to God must believe that he to, and that he is a remover of them that diligently mek bim."-Hob. xi. 6.

When man seriously considers the nature of the inanimate objects which surround him, he perceives that they exhibit principles of decay, which principles, operating on material masses, change the forms of every organized thing, blast their beauty, and carry them back to the simple dust from whence they sprang. Not only does he realize that the everlasting mountains are crumbling, and by the power of the irresistable torrent, the thunder of avalanches and the fire of the volcano, are filling up the valleys—not only is he aware of the fact, that the noble trees of the forest, the beautiful flowers of the field, and the most enduring works of art, are fast disappearing and being destroyed by the power of time—but the truth is constantly before his eyes, that man, with his useful and powerful organization and with his strength of mind, must also change; he must die! "Dust thou art, and unto dust shall thou return," is a law well illustrated by facts, from the time that God breathed into man the breath of life, even to the present moment. How many myriads have silently gone down to the house appointed for all the living, since Noah stepped from the ark with his family, eight souls in number! Babylon, though once filled with life and beauty, is now a wilderness; Tadmor, the magnificent city of the desert, is gone forever; Carthage, with her countless multitudes, is now the dwelling place of wild beasts; Athens, with her gay throngs, has melted away like the light of the evening sun; and Rome, with her thousands, her arts, her statesmen and her orators, lives but upon the silent page of the historian.

Comparatively speaking, man with all his powers, is like breath upon a polished mirror. He comes upon the vast stage of human action, he walks over its ample dimensions, and then steps off, to come upon it again no more forever. Man is the food of death. From its power he cannot escape—he may muster up all his forces, his mind, his wealth, his friends, they will avail him naught. Death is a stern master. When two hearts are bound together by all the ailken chains which are woven in the loom of affection, death will rudely place its iron hand upon them—one it will crush and fling univering to the grave, but the other will be left to mourn over its desation and weep over its broken hopes. Surrounded by these circumstances, how other, for, by examining the writings of have, perhaps, been the most popular among

cheering is the thought, that there is a God who is unchangeable, unaffected by disease, death or time; who is able to overcome the power of dissolution, and give us a happy conscious existence, even after the material body shall have fallen forever. In the whole universe of opinion and thought, there is no idea so perfectly replete with consolation, as that we are the offspring of an intelligent first cause, who is every where present, watching over the works of his power. We may be on the desert, we may stray out upon the pathless ocean, the storm of disease may beat upon our earthly tabernacles, but all these can be borne cheerfully, if we may believe that we are surrounded by a God who rides upon the tempest, lives upon the desert and walks upon the waves of the mighty deep! We may even sink under the power of dissolution in a foreign land, but if, with the confidence of children, we may look up to the heavenly house of our infinite Father, who is irresistably separating mind from matter, and drawing it to divine presence to live in a glorious immortality; we can cheerfully bid death blow out the lamp of life and mingle our bodies with the dust.

But without this faith, without this blessed assurance, how uncertain is our lot? We then become the children of chance, bubbles cast upon the shore of existence by accident, intelligent worms to struggle with the law of change for a few days, then to be crushed beneath the feet of annihilation forever. Without an intelligent First Cause, we are orphaus without a father, left to stem alone the storm of fate-our origin, the dust of some prolific land-our end, food for worms. Our hopes of immortality must fade away like the dream of the midnight watches, our faith in the final destruction of sin and the holiness and happiness of the whole human family, becomes as slight as the "baseless fabric of a vision," while the great and good of the earth, sink to the dreamless torpor of the grave.-What a wreck is made of religious consolation and of revealed truth, by giving assent to the opinion that there is no God, or at least none to care any thing about the condition of the human race?

Yet there have been and are individuals, who, dissenting from the universally received impressions of the world, have denied the existence of God and become Atheists. Yes; there are systems, dignified by the name of philosophy, which profess to have discovered the amazing fact, that the universe has no spiritual author, and that the world is not watched by an intelligent First Cause. These systems, however, differ very much from each

skeptics, you will find them entertaining opinions concerning the origin of the universe and the origin of man, which are directly opposed to each other, although they all profess to read from the same common book of nature. If the sect of the Epicureans taught that the earth is the effect of chance, the Peripatetics thught that matter is eternal. If Mr. Paine taught that there is a benignant God who presides over the universe, Bishop Berkely and Mr. Hume taught that there is no such thing as materiality—that when we see a man, a mountain or the earth, we only think we see them, for they exist only in our minds. If Mr. Paine taught the doctrine of a future state, Mr. Palmer taught the doctrine of annihilation. It must be perceived, that these opinions are opposed to each other, and yet they all purport to be drawn from the same book of nature.

This fact, directly turns upon the rejectors of revelation, an argument which they have urged against the authenticity of the Bible. It is this—the Bible cannot be of God, because so many hundreds of opinions are drawn from it, which opinions are directly opposed to each other; therefore, God would not give a book which countenances so much of absurdity of sentiment. Turn this argument against the Deist—the book of nature is not true, because philosophers draw so many systems from it, which systems directly contradict each other. The argument is as good one way as it is the other, and hence, is of no force whatever. For this reason-the book of nature is not falsified, because there are different opinions which are ostensibly based on the teachings of nature-it teaches but one truth and that truth is immutable. Neither is the Bible untrue because contending sectarians pretend to find in it, evidence of their different opinions-it reveals to us but one set of truths, which are in agreement with nature, and harmonize with the character of the Divine Being. Where, then, is the difficulty? Clearly in the fact, that neither the book of nature or the book of revelation are read correctlyfor, it appears to me, that people too often read them both, not for the purpose of finding out what they really do teach, but to find evidence of preconceived opinions.

We learn then, this fact—those who deny the existence of a spiritual intelligent First Cause, differ in their opinions concerning the origin of the vast works which splendidly adorn the universe in every possible direction. In illustrating, however, the existence of God, it will be sufficient to speak of two systems, which

Atheists. 1. That system which originates every thing in chance. 2. That which deifies matter, endows it with intelligence and calls it God.

Of all the sentiments which have been broached in the minds of men, it appears to me that the doctrine of chance is the least tenable. For, contrary to all known facts, it presents design without a designer and works without a creator. Not only did we never perceive any of the works around us happen into existence, not only is all history and tradition against such an idea, but the most common operations of life and the most simple of all machines are clearly the result of intelligence and never of accident. Farther than this-so far from being indebted to chance for any of the works which are of so much utility to community, we will not even ascribe a work which exhibits considerable ingenuity, to an individual whom we know possesses but little intelligence; and if we will not ascribe an ingenious work to a small portion of intelligence, surely we will not ascribe it to chance.

Jack, the ignorant plough boy, with his little ingenuity can make a wind mill, but he cannot produce a steam boat, for it required the more powerful ingenuity of Fulton. John, the printer, with his intelligence can learn the art of printing, and even of setting the type for Newton's Principia, but he could not discover the truth · of gravitation, for that required the enlarg-

ed genius of Newton.

If then, not only is the highest exhibition of ingenuity among us, ascribed to superior intelligence, but the most simple work is always traced to design, how is it that the works of nature, which are as much superior in wonder of workmanship and excellency of design to the noblest maehine which man is capable of producing, as the earth is superior to the wooden globe of the school room-how is it, that any person can possibly believe that they are the result of accident and the product of chance? Such an opinion is contrary to all experience, and to all fact. When we can see unfashioned lead accidentally forming type, accidentally failing into their place in the press, the roller accidentally inking those type, power accidentally pressing the paper upon the type and accidentally producing Euclid's Elements or Paley's Evidences of Christianity, well bound and beautifully struck off-when we can perceive timber accidentally falling in the forest, and without help, going to the side of the river; when we can see it accidentally hown out, accidentally forming a noble ship with all her rigging placed and her sails sct; when we can perceive ber go directly to Canton without help, take in a load of tea and accidentally find. her course back to New York-when we can see the clods of the valley accidentally forming a human frame, with all its beauty of appearance and utility of mechanism;

when we can see it accidentally rising up in all the majesty of a living being, endowed with the heaven born power of reason-when these things come to pass, then we may begin to think that the universe, with all its glories, powers and wonders, is the offspring of a blind chance, but until this is the case, we have no evidence of the truth of the doctrine of accident.

Instead of evidence that creation is the result of chance, earth, seas and skies are full of those works which exhibit the most clear design, the most unbounded wisdom and the most unlimited power. Look up to glorious heaven !--see the sun pouring forth his cloudless splendor-see the comet blazing in its appointed path-sec planets crosing each other's track without disorder-see the earth deliberately wheeling around the sun once in each year, producing as a necessary consequence, spring, summer, autumn and winter-see the earth revolving on its own axis once every twenty four hours, dividing those hours into night and day, the one for sleep and the other for business—see the seed pringing up to satisfy our wants-in fact, see every where, bounty, blessing and joy. Will you tell me that all this design, all these works, and man with his noble powers, are the offspring of chance? As well might you tell me that you eat by accident, breathe by accident, and walk by accident-as well might you tell me that your dwellings were built by accident, furnished by accident, and inhabited by accident! Chance! It has no existence! Every result which we can trace, may be traced to an adequate cause for its production! How can we then declare that all the causes which produce the various results in nature around us, taken collectively, had no origin, but sprang into being without a designer and a creator? He must be gitted with new perceptions indeed, who can go forth and read the ample volume of nature, and rise from the perusal, a worshipper of chance.

The second system, viz. the intelligence of matter, though it may apparently possess more evidence, we think is as devoid of a substantial footing as the other. Matter has nothing about it to prove that it is intelligent, either in its parts or as a whole. What do we mean by intelligence? Why we mean by it a power to design, a power to reason, a power to understand, and a power to change from subject to subject. Do you perceive any such power in the earth? Do you see it designing new things-do you see any thing like reason in the dirt beneath your feet—do you think that it can understand—can it change circumstances as it pleases? Instead of these things, it has no more intelligence than is possessed by a mere machine.-Every part has an appropriate result to

ter has no more intelligence than a block of murble in the hands of the statuary. It is entirely passive, and obeys certain laws implicitly and with unerring procision. For instance—it is a law of nature, that heat and moisture exercising their joint influence upon a seed placed in the earth, shall produce vegetation. This law matter cannot resist. It is also a law, that the matter which forms our bodies shall return to its original element, dust of the oarth, And no resistance of our bodies can withstand this law, for its power over us is unlimited. So with the whole earth. It changes under the guidance of the laws which govern it, as obediently as the picture stands out from the canvass at the touch of the painter. Matter has no more intelligence than iron-like that metal in the hands of the smith, so is matter in the hands of the great architect of the universe. By his power it assumes all the various forms with which space is crowded.

Again; we know that the brain is either the instrument by which intelligence is produced or the means by which mind is developed. All admit that it is the seat of the mind. The brein is matter, but it is simply a moat of matter. If matter will not produce mind, except under the peculiar modification of the brain, it is at once evident, that matter which is not modified like the brain, is upintelligent. Hence matter, in its simple forms has no intelligence, for if matter be intelligent under any form, why not an arm intelligent as well as the brain?

Again; when mind is united with matter, there is a keen susceptibility to pain, but where there is no mind, even though there be simple life in it, matter cannot realize pain. To illustrate my meaning; the nerves are the medium by which sensation is conveyed to the brain, and we are happy or miserable as the sensation is pleasant or painful. But could the nerves of the arm be cut off above the elbow, you might mangle the hand as much as you pleased, and still there would be no pain-Where there is no mind, no pain can be realized. The application of the argument is this -do you suppose that the earth feels pain when a pin is thrust into its surface, in the same manner that an human being does? Certainly not! Why? Because the earth is unintelligent and mun has a mind by which to realize. If matter were intelligent, it would hurt it as much to break it as it would to tear a man in

Did you ever suppose that a dead body was intelligent? And why not, if matter be intelligent? A dead body is as certainly matter as any thing whatever, and if matter be intelligent, a dead body is intel-

I know that I may here be told, that there produce, and unlike intelligence, it can do is no need of searching for any other cause nothing else but produce that result. Mat- of the works which surround us, but the universal law of nature. This argument is advanced for the purpose of getting rid of the necessity of admitting that there is a spiritual Deity. But it is an insufficient argument, for these reasons.

1. The very idea of law presupposes that it must have a legislator, for you may as well tell me that things happen, as to tell me that law could exist without legislation. Besides, when you talk of law, the idea immediately arises that law is never established until subjects are created for it to govern. The scriptures tell us that God created the heavens and the earth. These, being formed of matter, are the subjects to be governed. The principles which cause the heavenly bodies to move in harmony and the earth to produce all those varied results which greet our eyes, are the laws by which the great legislator governs matter and causes it to bring forth abundantly. These laws operate constantly, and heat, seed time and harvest, and works of unsurpassed skill are the result.

I see in America a beautiful system of corder, extending from the iron bound coasts of Maine to the everlasting mountains. What produces this order? I am informed that it arises from the administration of a code of just and equal laws! I ask, who made those laws? It would be folly to tell me that they were not made, and therefore had no legislator, for we know that they arose from the maturest wisdom. So in like manner, I perceive a beautiful harmony pervading all creation, arising from the laws which govern the great universe. Those laws must have had a legislator, as much so as the laws of America. I cannot conclude otherwise?

2. The laws of nature are incapable of producing the subjects which they govern, from the fact, that simple law in itself considered, is a powerless thing. Law is rule of action and nothing more. After a law is made, it is good for nothing unless there is power to carry it into execution. How many laws we have which are useless, because they are neglected! Law is a mere cypher unless it be accompanied by a power to make it hear on the result for which it is intended. If this be not so, even after our laws are made why is it that judges are appointed to decide upon whom the law shall fall, and officers elected to see that the law is carried into execution?

In like manner, what are called the laws of nature are in themselves powerless, and could produce nothing of themselves were they unaccompanied by power. It is God who executes them! It is he who executes the law of heat through his officer the sun. It is he who brings the law of harmony to operate on the heavenly bodies. It is he who makes the law of production bear upon the properties of the earth. In fact, it is he who has made one vast code of laws by which to govern the factured. There must also be a commu-

mighty universe, whose magnificent movements produce a song of infinite harmony in praise of the glorious wisdom and boundless power of the everlasting Jehovah. From these things, we conclude that every system which opposes the spiritual existence of God will be found wanting in

3. We will now briefly attend to the direct evidences of the existence of our heavenly father, the only living and true God. He that would come to God, must believe that he exists. He is not called to believe without evidence. He has but to cast his eyes upon the page of nature and revelation, and he will perceive ample evidence that there is a God who reigns in the universe. Take the common method by which we decide that any work of human ingenuity has an author, and it will lead us directly to this result in regard to the works of nature-they have an intelligent First Causo.

For instance; how do we decide that a watch exhibits signs of intelligence and forethought? Simply from the plain results of contrivance, which the watch contains within itself. On inspecting its interior, we discover a set of wheels nicely fitted to each other, which wheels result in communicating a power to a pair of hands that move round a well prepared painted face, marked off into hours and minutes. These wheels operating upon the hands, cause them to move round the face at a given swiftness. The long hand moves around the whole face, and every such revolution denotes sixty minutes. The short hand also moves around the whole face, but in doing so, it denotes' twelve hours. By this regulation we are enabled to tell how the time passes. Fatther than this; to keep the watch in operation, a key is prepared, which, on being applied to the watch winds up a small chain, and the winding up of that chain makes the whole machinery perform its duty and produce the intended result. In this watch we perceive the clearest evidence of design, forethought and intelligence, insomuch that we are compelled to believe that it had a maker. Even if we had never seen a watch before, such would be our conclusion.

Now apply this rule of reasoning to the maker of that watch, and you must conclude that man was created, as the scriptures inform us, by an intelligent First Cause, and hence, man is as much an evidence of the existence of God, as a watch is evidence of the existence of man. In the first place, in order to produce the watch, man must have a mind to invent it. That mind, with the brain by which it is developed, is more intricate in its machinery, more wonderful in its operations, than the best watch in the universe. Besides this, man must have a mind in order to invent the tools by which the watch is manu-

nication between the brain and the arms and fingers, in order to handle the tools properly in producing with sufficient accuracy the various parts of the watch. This is done in a curious manner. In the human system there are what are called muscles and nerves. The nerves are the medium of communication between the brain and the muscles. For instance—the maker of the watch wishes to shape a wheel. The will originates in the brain, and is conveved by the nerves to the muscles of the arm, and in obedience to that will, the the muscles operate and enable him to perform the work intended. But were the nerves of the arm, which convey the will from the brain to the muscles, destroyed by palsy, the man might will a thousand times to make a wheel, and he could not do it, even though his arm might be perfect with the exception of the nerves. For, in order to have the arm act in any physical employment, the communication between the brain and muscles must be healthy. In addition to this—he must have eyes by which to fit part to part-he must have light to distinguish objects by-and he must have cars to hear whether it operates

In all these things, we discover evidence of design, forethought and skill. If we pursue the subject still farther, we shall perceive facts that are absolutely astounding to the carcless thinker. We have only spoken of the powers which a man must possess in order to make a watch. We will now speak of the fact; that those powers must be sustained, and from time to time reinvigorated, while a man labors, for, if he is not constantly strengthened, he will become weak and finally die. This work is performed in a most intelligent manner. 1. The food must be produced for man to eat. This is accomplished by the warmth of the sun, the rain of the cloud, and the power of the earth. This food thus produced, must be adapted to the human system. It is so. 2. We eat that food, and by the digestive powers it is changed into a soft pulpy substance: It then passes out of the stomach, and the liquid is separated from the grosser particles by a set of small vessels, which convey the chyle into a large pipe or artery, which proceeds up to the neck, and from thence this milky fluid drops into the heart, and is the sustanance of the blood. From the heart it is thrown into the lungs, and every time we breathe comes into contact with the air, which gives it a bright criffison color. It is then returned to the heart, and from thence conveyed to every part of the system through the arteries. This blood gives life, health and strength to the system. After the blood is thrown to the extremities of the system, which it is a great many times every minute, it is returned to the heart through a set of vessels called the veins, where it receives new power, and again

flies off through the arteries to perform its duty, for seventy, eighty, and sometimes

for an hundred years.

Let us now sum up this argument. Look at the intricacy of the human system; look at all its varied powers, all its nice machinery, all its harmony of operation, and then tell me if it does not exhibit almost an infinitely greater degree of forethought, intelligence and design, than does a watch. Your answer must be in the affirmative! Will you then, call man a creature of accident, a work of chance, when you would think an individual crazy who should tell you that your watch was not made, but that it came by mere accident—that chance once upon a time, operating on steel and gold, tumbled out the nicely balanced wheels and the well regulated instrument? Yet you may as well do one as the other. How can we resist the evidence in favor of the existence of God, which is presented in the human frame? How can we account for the existence of the mind with all its noble powers? How can we account for all the sources of enjoyment we possess? How can we account for all the blessings with which we are surrounded, but by believing, that there is a God, who satisfies all our wants and fills us with his blessing?

But the evidence to prove the existence of an intelligent First Cause, which the human system presents, is not the only evidence we possess. Aside from all the skill, ingenuity and wonderful regularity which the earth exhibits, if we look into the heavens, we there perceive the impress of divine power. Look at the stars regularly moving in their courses-look at the vast systems of worlds, all ruled with the most beautiful harmony-look at the preservation of the magnificent whole-look at the life, love and joy which springs from the throne of the Great Eternal and flows to the utmost verge of the universe, and you will find sun, moon and stars singing, "the hand that made us is divine"—you will there perceive evidence of the existeace of a God, and come away from the examination, believing that you have a Father, that he watches over you, and that in obeying him you will in no wise lose your reward.

Another source of evidence is the universal belief of mankind. Go to any quarter of the globe you please, and you will find mankind bowing to something superior to themselves. Amid all the vagaries of heathenism and the strange notions which men have entertained concerning religion, you may trace one principle in them all-"there is a God." The Persian may bow to the sacred fire-the Hindoo may crawl before his Juggernautthe Indian may worship by the sacrifice of the white dog-the Arab may pray to Allah-but in all these various forms, you perceive them believing in the existence of a being or beings higher and more powerful than themselves. The universal belief of the world then, is evidence in my mind, of the existence of God. If it be not so, whence this universal impression? Why have men, who draw their religious views from the light of nature alone, almost invariably believed in beings higher than themselves?

In fact, we conceive, that no really rational objection can be urged against the existence of God. The universe is crowded full of proof. Every object exhibits the trace of the most consummate skill, and the most unerring wisdom. Those works of nature which have filled the most lofty genius with awe and admiration, almost speak to us, "thy God, O

man, reigneth!"

Who can look on the smiling gaiety of spring, on the opening beauties of summer, on the bounteous harvests of autumn, and the freshening health of winter-who can feel the blessed warmth of the glorious sun-who can go out in the evening, and look up into heaven, and see the stars shining in solemn splendor upon himwho can enjoy all the varied blessings of life, without falling down and worshipping a great intelligent First Cause as the Creator of all worlds and all that is therein?

What greater evidence of the existence of God can you ask, besides what nature offers? To see God would be no evidence whatever, for you can see nothing but material forms, and if any material form should pretend to be God, you would scout the pretension, because you know that what is material must change, and what changes cannot be God. No greater evidence can be given to convince man, than what is given in nature. "Every house is builded by some man, but he that built all things is God." If nature will not convince a man of the existence of God, nothing short of the resurrection will cure the evil-then he will believe, thank God!

For one, I ask no more evidence than what is given. It is sufficient to convince me that my Father liveth, and that, as a parent, he will not forget his child. And reader, I pray that your faith may be the same—that wherever you sojourn, whatever may be your condition, you may believe that God watches over you and will never forsake you! I close my discourse with the language of the poet.\*

The spacious firmament on high, With all the blue, ethereal sky, And spangled heavens, a shining frame, Their great Original proclaim.

The golden sun, from day to day, Does his Creator's power display, And publishes to every land The work of an Almighty hand.

Boon as the evening shades preveil, The moon takes up the wondrous tale,

And, nightly, to the listening earth, . Repeats the slory of her birth ;-

While all the stars that round her been And all the planets in their turn, Confirm the tidings as they roll, And spread the truth from pole to pole.

What though, in solemn silence all. Move round this dark, terrestrial ball? What though no real voice nor sound Amid their radiant orbs be found?

In reason's ear they all rejoice, And utter forth a glorious voice, Forever singing, as they shine, "The hand tha! made us is divine."

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ON RIGHT VIEWS OF SALVATION.

Agreeably to an intimation in the close of a former article, I proceed to give my reasons for dissenting from the statement so often made by Universalist writers and preachers, that sinners need no salvation from the wrath of God. I mean not that' I dissent from this statement as it is understood by those who make it; but it is frequently expressed without due qualification, and under circumstances calculated to mislead the minds of those who are unacquainted with our general views of Christianity. Sinners, it is said, need to be saved from evils in which they are actually involved, or to which they are really exposed; but they are involved in no evils. nor were they ever exposed to eny, from the wrath of their Maker, and therefore they stand in no need of salvation from it.

"God is love." This is the very essence of his nature, which is infinite, without limits, unchangeable and eternal. The wrath of God then, if he have any, is the same as the wrath of love; but to talk of delivering any being from the evils to which he is exposed from the wrath of love, is a plain solecism in language. It is using words without a meaning. Wrath is a particular form of hatred; and hatred is the exact opposite of love. There can be no communion between them. To contend then, that there is wrath in God, or which is the same thing, in pure, infinitelove, is a contradiction in terms. It is grossly absurd, and necessarily involves a moral impossibility. There is no wrath in love; there never was any, and there never can be any. But "God is love." Sinners, therefore, cannot be saved from his wrath, for he has none, and never can have any; and there surely can be no such thing as salvation from that which does not exist, which never had and never can have any existence.

Now the correctness of this reasoning depends essentially upon the meaning attached to the phrase "wrath of God." If by wrath, a property or passion of the divine mind be intended, the arguments against its existence are unquestionably sound and incontrovertible. In this sense,

\* Addison.

there surely can be no wrath in God. He is not a compound of opposing qualities, and his infinity reaches immeasurably above the influence and dominion of passions of any kind. In him even love is not a passion; but a substantial principle of goodness, the uniform tendency of which is the communication of good to his creatures. "He is good and doeth good. His tender mercies are over all his works." Towards every creature he hath made, "his thoughts are thoughts of peace and not of evil." From everlasting to everlasting, "he is in one mind and none can turn him."

But still, there is a sense in which wrath may be appropriately ascribed to God. The Scriptures ascribe it to him in instances almost without number. We repeatedly meet with this application of the term in both the Old Testament and the New. There is scarcely a book in the Bible in which the phrase "wrath of God," or "wrath of the Lord," does not occur. In the writings of Moses and the prophets, we read much about the existence and pouring out of God's wrath; and they assure us that it is "great," and "fierce," and "hot." John says of unbelievers, "The wrath of God abideth on them." John iii. 36. Paul tells us, "The wrath of God is revealed from heaven against all ungodliness and unrighteousness." Rom. i. 18. And again, "The wrath of God cometh on the children of disobedience." Col. iii. 6. In the epistle to the Hebrews, we meet with this solemn asseveration by the Almighty himself, "I have sworn in my wrath, if they shall enter into my rest." Heb. iv. 6.

But I need not multiply quotations. That there is such a thing as the wrath of God, is a fact, than which no one is more abundantly verified by the holy Scriptures. The term there can be no doubt is used in a figurative acceptation; but it means something, and that something includes evils in which for the time being, sinners are involved, to which they are exposed, and from which they need salvation. The nature of the cases require us to attach a different meaning to the word wrath, when applied to God, to that which it bears in its application to man. When the inspired writers use it in reference to him, they undoubtedly intend to express by it, the calamities and miseries which sinners bring upon themselves by their follies and transgressions. The judgments of God, and the wrath of God, are phrases of precisely the same import. He poured upon the Jews, what the Scriptures mean by his wrath, in their tremendous overthrow and the destruction of their city by the Roman army, under Titus.

In this dreadful event, the divine wrath, or which is the same thing, the disasters and sufferings of the people, may very properly be called "great," and "fierce," and "hot:" and to speak of miseries en-

dured, they were unparalleled in the bistory of nations. The inspired writers assure us, that there never had been so dreadful a scene before, one of such intense and aggravated woes, and that there never should be another after it. thew calls it, "The abomination of desolation." Hence by the phrase, "wrath of God," we are to understand the afflictions and sufferings which sinners, by their wayward courses, bring upon themselves. "Tribulation and anguish" are the "wrath which comes upon those who do evil, upon the Jew first, and also upon the Gentile." But whether I am correct in these views or not, the term wrath, when applied to the Creator, has a meaning; and in whatever sense, and in every sense, in which the sacred writers use it, sinners need to be saved from it; need a deliverance from its power and dominion; and such a deliverance the grace of God in Christ Jesus will eventually bring them.

There is another sense in which the great mass of mankind stand in need of salvation from the wrath of God. Through the influence of an erroneous education, they have imbibed false views of his nature and perfections, and consequently of the purposes and results of his government, especially with respect to the final destiny of themselves and their race. They have been taught to believe, that they came into the world with an utterly depraved nature, and one infinitely hateful to their Maker, and that, on this account, his feelings towards them have always been those of unmixed indignation. They think he really loathes and abominates them; that they are objects of his proper displeasure and hatred; that his wrath towards them is just like the furious passion in men, usually designated by this term; and that, unless they can fall upon some method to change their natures, to obtain essentially new hearts, his vengeance will ere long burst upon them with infinite violence, and consign them to interminable torments. They, therefore, think of God with inexpressible terror. They view him as the greatest enemy they have in the universe, and shrink from the thoughts of his presence with an overwhelming anguish of spirit. They suppose he has miscries in reserve for them, with which the most fearful, earthly calanuties can bear no com-

Now, however erroneous and unfounded these opinions may be, they are deeply impressed upon the minds of people generally. So far as apprehensions and feelings are concerned, they have become a reality. The victims of them suffer just as much, for the time being, as they would, were God precisely such a being as they vainly imagine him to be. "Fear hath torment;" and the dread of imaginary evils forms a source of as seal distress as it would were the evils real. To the conviction of the mind, they are are littles. "As a man thinks

in his heart, so is he." If he really thinks that his Maker is an infinite and implacable enemy to him, in his own apprehensions and feelings, he is so. While in this state of mind, he will suffer as much from his groundless forebodings of evil from God, as though he were hatred instead of love, an almighty enemy instead of an infinite friend.

David speaks of sinners as suffering from mere imaginary apprehensions. "There were they," says he, "in great fear where no fear was." Ps. liii. 5. They were in the utmost terror, where no real cause of terror existed. This is the condition of all sinners, and of people generally, with respect to God. They view him as an object of the greatest terror. They think of him with the deepest dread. The thought of his presence they cannot endure. The fact of his existence gives them unspeakable trouble. There are times, when Atheism itself, would be less dreadful to them. They see in him nothing but wrathand fury; and they expect from him nothing but injury and torment. Now in this view of the subject, sinners stand in great need of being saved from the wrath of God. There can be no peace to them without such a salvation; and such an one will assuredly be effected. It was embraced in the design of Christ's mission into our world. He came not to produce any change in the purposes or feelings of the Creator towards mankind; but to correct their erroneous opinions which they had formed of him, and thereby effect a change in their own purposes and feelings, and consequently in the conduct of their lives. He came to "commend the love of God" to our race; to make known to them that he is their Father and unchangeable Friend; that he has ever exercised towards them the kindest regard, and made ample provision for their present and eternal welfare. Let a sinner attain the knowledge and experience of these great truths, and it will save him from every thing which the Scriptures mean by the wrath of God.

Again; it has very frequently been said. that Christ did not come to save men from punishment in hell, or in other words, from a place of endless misery in eternity. The inspired writers, it is contended, did not use the word hell to express a place of eternal torments; but uniformly employed it to describe either temporal afflictions, or the state of the dead in general, without reference to their happiness or misery. Sinners then, were never exposed to a hell in eternity, as a place of endless punishment, for there never was such a place. and sinners cannot be saved from that which does not exist. They were never in any danger from this ideal world of wo. It is a nonentity, having no existence aside from human imagination. Now the foregoing remarks, on the subject of God's wrath, are equally pertinent to the present case. The idea of a place of punishment

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in eternity, called hell, is deeply rooted in the minds of the generality of mankind. It then has an existence. It exists in the strong convictions and most inveterate

prejudices of the human mind.

Men believe in it; they fear it; they dread it; and their existence is rendered extremely wretched by it. And do they not need sulvation from such a condition? They certainly do, and as much as they would, were the object of their tormenting apprehensions a reality. Yes, and in every sense which such a place, or condition as hell exists. Christ will save sinners from it. But I must hasten to give a more positive definition of Christian salvation. This I shall do in very concise and explicit terms, that it may be very easily retained in the memory. It is a complete deliverance from the dominion and consequences of sin and death. Christ came to save the world of mankind from sin. The prophets taught, that the object of his mission was "to finish transgression, and to make an end of sin." Dan. ix. 24. The Evangelists expressly assert the same fact. "He shall save his people from their sins." Matt. i. 21. This will, of course, deliver them from the misery which sin produces. I shall only remark further, that Christ came to save the world from death. "He shall swallow up death in victory." Isa. xxv. 8. "The last enemy that shall be destroyed is death;" or more properly, "death, the last enemy, shall be destroyed." 1 Cor. xv. 26. This will be effected by a resurrection into an incorruptible and immortal state, as appears by the context. Hence, salvation by Christ consists in the removal of errors respecting God and his government, his purposes and dealings with mankind; in deliverance from all sin and sufferings; and in their final elevation to a state of incorruption in immortal glory and blessedness. The importance of universal salvation in this view of it, must be apparent to all.—Southern Pioneer and Gospel Visiter.

For the Herald of Truth. CHRISTMAS EVE CELEBRATION.

BRETHREN in the faith of the Gospel of Christ-all who delight to contemplate upon the doctrine, character and conduct of that illustrious personage, who brought this important truth to light, or revealed it to

our understandings :-

According to the notice previously given out, a celebration was held on the evening of the 24th, in the house recently fitted up for the use of the Universalist Society, in the town of Victor, in commemoration of him who is the second Adam, the Redeemer and Savior of mankind. I had the privilege and satisfaction of being an attendant, and must say that I was highly gratified with the proceedings, the harmony that existed, and the good feelings ex-

making preparations for the evening, certainly manifested a zeal worthy the glorious cause in which they are engaged. The house was beautifully decorated, and well illuminated, and filled with people to overflowing at an early hour. The following was the order of the services. 1st. Voluntary, by the Choir. 2d. Reading of the Scriptures, by Rev. Mr. Mckabe, (Prosbyterian.) 3d. A short and appropriate Address, by Br. Townseng. 4th. Prayer, by Br. Andrews. 5th. Sermon, by Br. J. CHASE, JR. The services were concluded by the Dedication of an Infant Child of Brother and Sister Townsend, in offering it up, and commending it to the care and protection of the Father of our bodies and spirits. Dedicatory services by Br. CHASE. Benediction by Br. TOWNSEND. Several pieces of music were sung during the exercises, selected for the occasion; and much praise is due, not only to him who led in this part of the service, but to all who united in hymning the praise of God. As I listened to their voices, and looked upon the different symbols or representations before me, I could not but reflect with joy, upon that state of incorruptible and glorious immortality beyond the grave, where we are to bloom in immortal youth, and unite in one vast family, in chanting everlasting praises to God and the Lamb. Throughout the evening, the most profound and devout attention was observed; and we have every reason to believe that the seed sown fell on good ground: and we pray the great Head of the Church to cause it, in due season, to spring up in our hearts, and yield an abundant harvest of righteousness, joy and peace. WM. ANDREWS.

Rochester, Dec. 27, 1834.

#### HERALD.

JACOB CHASE, Jun. G. W. MONTGOMERY. Editors.

GENEVA, SATURDAY, JAN. 3, 1835.

#### TO OUR PATRONS.

Friends and Brethren-On entering, in our editorial capacity, upon the duties of a new year, you will undoubtedly expect from us a few appropriate remarks. It is not necessary, however, that we multiply words upon the subjects ombraced in this epistle-hence a few brief statements must suffice.

In regard to the cause of impartial grace, you are already aware that it is prospering in our land. During the year that is now past and gone, hundreds and thousands who had sat in darkness and in the shadow of death, have been brought to the knowledge of the truth, and have commenced a new year with songs of praise upon their tongues. Never in any year since the advent of Christ, has the radiant light of truth divine illuminated so many dark and behibited on the occasion. The Society, in nighted minds as during the past. Societies,

churches, and preachers of the word, have multiplied altogether beyond the most sanguine expectations of our brethren in the faith; union and harmony, so far as we have been able to ascertain, have characterized our denomination; and truly may we say, in regard to our cause in general, the battle is fought-the victory is. won, and the power of the opposition vanquished. But, brethren, we must not stop to congratulate ourselves on the success that has attended our warfare against spiritual wickedness in high places-we have much yet to doand the importance of our exertions is greater than at any former period. In order therefore to maintain our stending and increase our usefulness among mankind, we must, in the first place, endeavor to "keep tile unity of the spirit in the bonds of peace." We must suffer no selfish motives to made d our minds, or party feelings to paralyze our exertions for the general good. Our motto should ever be "United we stand, divided we full." Let us remember this and preserve a corresponding practice and an opposing world will rean " Ech ald how good and Low pleasant it is for brethren to dwell together in unity." In the import at station which we have assumed we shall ever help these objects in view, on i surive in every contable and proper way to promote the interes s of that glorious cause which are ignites the salvation of a wandecing and war ed world.

We have enamenced this second volume of the Her did of Truth, with the full determination of making it a us ful aux liary in the promulgation and defence of truth and rightcourness. No promiary radices have induced us to place ourselves in so conspicated a point of view, it is the love of God and a delire to promote his decharative glory among our fellow travellers to eternity. All we oult, exexpent, is an honest and moderate support for ourselves and families. and this is no more they reason and justice require; for, "Heav min provide not for his own, and concei lly for the e of his own household, he both denied the firm and is worse than en

infidel."

Our paper is yet halfs infiney, but it has received a patro myo beyon? our expectations, which is still steadily, Cough not rapidly, increasing. Our relacce is first upon that God in whom we trust, and considiy upon an enlightened, immutial and froughly public, which we are could be will give us that encouragement which we stard in mod of. A number of bur respected and relanted brethren in the ministry have place to be nicelyes as correspondents, whose writing, will be both interesting and profitable. A number elso of our lay brethren, whose writings are not often excelled in usefulness by these of the elergy, have promised to assist us in fining our columns. They will all receive our humble acknowledgments and hearty thanks for their friendly assistance and encouragement.

We intend to be friendly to all men, but slaves to none. Our opposition will over be levelled at religious error and delusion, not at the unfortanate erroriet cr the deluded. While we expose

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the religious dogmas of the day in language plain and pointed, we shall at all times respect and treat with courtesy the persons who are endeavoring to support and defend them, at least, so far as they are deserving.

With these remarks and accurences, we commence upon the editorial duties of the year 1835. And we hope to merit the decided approbation of all who may give us their patronage, their good wishes and their attention.—Eps.

#### —<del>e</del>**20**— The gospel.

There is no system which can at all compete

with the Gospel in its nobleness of doctrine and excellence of moral precept. Individuals, whose anxious spirits are searching for a light to guide them over the stormy waters of death to the fair and sunny smiles of Paradise, here find it blazing

them over the stormy waters of death to the fair and sunny smiles of Paridise, here find it blazing in all the glory of the resurrection from the dead. Men, who have forsaken the house of their father, and in the far-off land of sin, have spent their carthly portion of talent, mind and capacity in foul practices, and have been aroused from their poverty, have found a food in the Gospel which satisfied all their wants. Philanthropists, whose souls bleed for the woe which sin and ignorance inflict upon the human family, find solace in the Gospel, which speaks of the

find solace in the Gospel, which speaks of the final triumph of the glorious principles of the Christian system over finite evil.

In fact, the soul-inspiring doctrines, the purity of moral excellence, the motives to induce a practice of virtue, which belong to the Gospel, render it fitted to meet every want and condition of the human family. Its having this property so conform itself to every necessity of man, is a strong evidence of the parental love and unchanging goodness of the Author of all bounty. A brief consideration of its doctrines will prove this position. Do but consider the doctrine of the resurrection with its immertal, angelic state, demonstrated by the death and ascension of Christ and the uniform declarations of many hundreds of witnesses; do but consider the doctrine of the final reconciliation with all its proofs found in the promises of God, the testimony of prophets, the mission of Christ and the preaching of the Apostles; then with the faith of Abraham, strengthened by the power of Gospel truth, soar away in anticipation to the time, when all the nations, families and kindreds of the earth shall be blessed through Christ, when every knee shall tow and every tongue shall confess that in the Lord have they righteousness and strength, when mankind shall become equal unto the angels of heaven and God be all in all, and as you hear "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, giving blessing, and honor, and glory, and power, to him that sitteth upon the throne and to the Lamb forever and ever," there will remain no necessity of declaring "that the Lord is good unto all, and that his tender mercies are ever all his works," or that the Gospel is "good news of glad tidings which shall be to all pec-G. W. M.

#### WHAT IS RELIGION?

"Pure religion and undefiled before God and the Father is this; to visit the fatherless and widows in their afflictions, and to keep himself unpotted from the world." James i. 17. Render; hast thou ever seen a fellow being visiting the sick, assisting the widow and protecting the orphan; hast thou seen him resisting the calls of temptation and the fascinaton of vice, by the power of love to God and man, then hast thou seen a christian? And if thou wouldst receive the blessing, "well done, good and faithful servant," "go thou and do likewise." G. W. M.

#### —<del>○○○</del> NEW PUBLICATION.

Just published and for sale at this office, in pamphlet form, A Sermon, by the Editor, entitled "The Children of the Kingdom," delivered before the Cayuga Association, 1829.

#### ALSO-

Mas. Charge's Defence against the Charge of Heresy. Price 9 cents single, 75 cents per dezen.

In regard to the merits of the Strmon, we are not the proper persons to decide; but Mrs. Clough's Defence is an article that is well worth preserving, and ought to be read by every person in America who feels any interest in religious truth and consistency.

C.

#### —<del>○⊘</del> NEW AGENTS.

BR. JOHN WEST is authorized as Agent for this paper at Victor, Ontario Co. All business in relation to the paper in that section can be transacted with the above named centleman.

BR. JESSE COOK is authorized to act as an Agent for this paper in the vicinity of West Fayette. All business in relation to the Herald in that section can be transacted with him.

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#### NOTICE TO CORRESPONDENTS.

Several valuable communications are thankfully received, and shall be attended to as early as possible. "N. B." is in type, but unavoidably crowded out by the length of the excellent Sermon from Br. G. W. M. It shall appear in our next. Also, "G. S." and several others.

#### RELIGIOUS INTELLIGENCE.

A Universalist Confenence will be held at Dundle, on Wednesday and Thursday, the 7th and 8th inst. Six discourses may be expected on the occasion. Brs. K. Townsend, Wm. Andrews, and the Senior Editor, are expecting to attend. Ministering brethren generally, are cordially invited to attend and assist in the services.

THE SENIOR EDITOR will preach at Sodus, on the third Sunday inst. on exchange with Br. EATON, who will preach at Mottville, on the same day. Br. Quear will supply the desk in this village.

Ba. K. Townsend will preach in this village, on the second Sunday inst.

The Senior Epiror will preach at South Onoudage, on the fourth Sunday inst. and lecture at Onondaga Hill, in the evening of the same day. Br. Queat will supply in this village.

BR. WM. ANDREWS, from Rochester, will preach at Soncen Falls, on the second Sunday in the present month.

#### LETTERS

Received during the week ending on Wednesday last.

G. P. Smithborough—G. T. Preble—L. T. Owego—L. S. Berkshire—J. C. Moreland—T. C. E. Wolcott—J. K. Sheshequin—M. L. W. Dundee—N. B. Henrietta—G. S. Cortland—H. L. A. Tyrone—L. M. E. Mottville—W. A. Rochester—P. M. Varick—G. M. Mendon—T. C. E. Wolcott—L. L. S. East Bloomfield—C. S. Union Village.

#### MARRIAGES.

In Aurelius, Nov. 19th, by Rov. G. W. Montgomery, Mr. William Moore to Miss Abigail G. Taylor, both of Aurelius.

In Auburn, Nov. 20, by the same, Mr. Ira Dunning, of Auburn, to Mrs. Lucy Pearce, of Fleming.

In Auburn, on the 14th ult. by the same, Mr. Noah Gates to Miss Emeline Higgins, both of Clarksville.

In Springwater, Nov. 26, by Rev. D. R. Biddlecom, Mr. David H. Grover to Mis Amanda Barnes, all of Springwater.

In Victor, on the 18th ult. by Rev. K. Townsend, Mr. Clerrington Maye, of Perrinton, to Miss Eliza Baily, of the former place.

#### DEATHS.

In Fleming, on the 21st of Oct. last, Mr. Abraham Dunning, in the 67th year of his age. The consolations of the gospel were tendered to the mourners and friends by Br. G. W. Montgomery, from Phil. iii. 21.

In Throopsville, on the 30th of Nev. last, a son of Mr. Barnes, aged 4 years. A discourse was delivered on the occasion by Br. G. W. Montgomery, from Prov. xxxv. 25.

In Aurora, Eric Co. on the 8th of November, Mrs. Nancy Treat, consort of Mr. Orin Treat, in the 40th year of her age.

Mrs. T. was a respected and worthy member of society, who lived beloved and died lamented. She departed life in the full enjoyment of that faith and hope which embrace the salvation of a world. Her funeral was attended on the 10th, and an appropriate discourse delivered to the mourning friends by Br. D. R. Biddlecom, from 2d Cor. i. 34.

In Victor, on the 13th ult. Betsey, wife of John Ladd, aged 44 years. Amiable in life, resigned in death, she lived respected and beloved, and died lamented by all who knew her. Her funeral was attended by the writer, on the 16th, and a large circle of sympathizing friends attended to testify their respect for departed worth. May God bless her numerous family, comfort and console the bereaved husband, and enable them to realize that "the Lord gave, and the Lord hath taken away," and to say "blessed be the name of the Lend." K. Townswap.

#### PORTRIO.

#### IF THAT HIGH WORLD.

If that high world, which lies beyond
Our own, surviving love endears;
If there the cherish'd heart be fond,
The eye the same, except in tears—
How welcome those untrodden spheres!
How sweet this very hour to die!
To soar from earth, and find all fears
Lost in thy light—Eternity!

It must be so: 't is not for self
That we so tremble on the brink;
And striving to o'erleap the gulf,
Yet cling to being's severing link.
Oh! in that future let us think
To hold each heart the heart that share;
With them the immortal waters drink,
And soul in soul grow deathless theirs!

## From the Young Ladies' Mirror. STANZAS.

When evening o'er the silent hills
Her pensive shade has thrown,
And airy spirits tull the hour
With music's mellow tone,
'Tis sweet to wander through the scenes
That blessed our early days,
And light the torch of coming years
At fancy's genial blaze.

For then, fond memory draws the veil
That o'er the mind is east,
And holds to view the pleasant dreams
That have, forgotten, past;
While hope with sweetest smiles adorned,
Allures the wistful eye,
And bids us turn to visions bright
Of future destiny.

N. Y. M.

#### NEW IDEA.

Lis, we believe, becoming a fashionable doctrine with certain persons who seek to be fashionable in all things-especially in religion-that all questions on the subject of universal salvation or endless misery, are presumptuous, vain and useless, and therefore that people should not trouble themselves to ascertain whether God will save all his children or only a small part thereof. And is it so? Is it of no consequence whether all our fellow creatures will finally be cleansed from sin and made happy, or whether the largest half will spend un eternity of misery in hell? Why not, then, also say, it is of no consequence whether any soul will be saved or lost? We envy not the condition of that man's mind whose policy would oblige him to cover the future world with a veil of impenetrable darkness, who dares not send his hopes across the grave lest they should alight on an unpopular opinion, or, who is actually so indifferent as to the purposes of his Creator and the eternal destiny, of

his brethren, that he will not trouble his thoughts as to the final fates of men. Such notions strike us as being too much like atheism which closes its eyes to the future and would quench the light of life and immortality in the cold and cheerless shades of scepticism. The Rev. Jason Whitman, we are sorry to learn, is one of those who favor the idea which we think so erroneous, and has published a sermon in vindication of that idea. We say we are sorry, because we think well of Mr. W. as a man and a preacher, and cannot but regret that a gentleman of his standing should lend his aid to give currency to such indifference. The authority which he finds for the doctrine, is the first verse of the answer which our Lord gave to the question-"Are there few that be saved?" The answer begins as follows-" strive to enter in at the straight gate, for many, I say unto you, will seek to enter in and shall not be able. Had Mr. W. noticed the whole of the reply instead of being satisfied to stop here, and taken in the entire scope of the subject as treated by our Lord, we are persuaded that he would have seen that Jesus, so far from rebuking such a question as vain and useless, did in fact give it a most conclusive answer, and that that answer was pointedly opposed to the notion that "but few would be saved." In short he taught the inquirer that so far from salvation being limit d, when the fulness of time should come, the whole Gentile world, "as the last," and the whole Jewish nation as "the first," shall be gathered into the Gospel covenant and be saved with an everlasting salvation.

It strikes us as very "stinted charity," a contracted philanthropy, which would teach us to close our hearts against all concern for the salvation of our fellow men, and our minds against all belief as to the final fates of the members of the human family. And it strikes us, also, as a very remarkable circumstance, on the supposition that it is not lawful for us to inquire into the extent of salvation proposed by God in Jesus Christ, that God himself should have been pleased to reveal his will upon the subject. He has declared it to be his will that "all men shall be saved," "to gather together in one all things in Christ." Is it vain and idle to believe this? He has also declared "that he will do his pleasure." May we not believe this? Jesus has assured us that he " will drawall men unto him." Must it be called a "vain curiosity" which would indulge a hope in the truth of this assurance? We think not. We believe an enlarged and generous mind desires the happiness of all mankind, and would rejoice with joy unspeakable in the belief that these desires will be gratified. God himself has revealed the truth on the subject, and we do not feel ourselves at liberty to degrade that truth as a matter of no importance or utility in the world.—Christ, Ast.

#### For the Herald of Truth.

#### NINE GODS IN ONE.

To the Trinitarian—Are there three persons' in one God?

Answer-Yes.

What are they?

Answer—Father, Son and Holy Ghost.

Is the Father God, the Son God, and the He-

ly Ghost God?

Answer-Yes.

What is true of the Father, is it true of the Son, and also of the Holy Ghost?

Answer-Yes.

Then, as you say, there are three persons in the Father, each of which is God; and what is true of the Father is true of all three; consequently there are nine Gods.

G. S.

Cortland.

#### . Cheap Book Store. SNOW & WILLIAMS.

[WATER-STREET, GENEVA.]

LAVE opened a store for the sale of School, Classical, and Miscellaneous Books, Blank Books, Stationary, &c. From arrangements made with publishing houses in New York and Philadelphia, they flatter themselves they can sell at as LOW PRICES, as at any other establishment in Western New York.

Orders from Preceptors, School Committees, and others, respectfully solicited.

#### ALSO FOR SALE;

Swaim's Panacea, Swaim's Vermifuge—for worms, articles that ought to be in the possession of every family. Likewise Ralph's Hygean

Geneva, Dec. 10, 1834.

#### I. PRESCOTT & J. CHASE, Jun.

PROPRIETORS AND PUBLISHERS.

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#### CONDITIONS.

The HERALD OF TRUTH will be published every Salurday, commencing on the first Saturday in January, 1935, on good paper, with new type, in a neat quarto form; each number containing eight pages—the volume four hundred and sixteen.

Paice \$1,50 per annum, in advance, or within three months from the time of subscribing,—\$1,75 if not paid within three months, and \$3 if paid within the year, if not paid before the close of the volume \$2,50.

Agents or companies, paying for seven copies, will be allowed the eighth copy gratis, and so in proportion to a larger number. No subscription received for a less term than one year, unless the money be paid in advance, and none discontinued, unless at the discretion of the Publishers, until all arrearages are paid up.

Agents, Universalist Clergymen in good standing, post masters, and responsible mea friendly to the work, and disposed to render us their friendly assistance in giving our paper a more general circulation.

Subscribers who have their papers delivered at their houses or places of business, in this village, will be charged 25 cents per year extra.

All communications to the Editors or Publishers, must be post paid or free. Names of new subscribers, if possible, must be returned by the first of January, or as soon as convenient.

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## MPRALLID OF TRUTTER

"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."-ST. JOHN.

VOL. 11.

GENEVA, N. Y. JANUARY 10, 1825.

NO. 2.

#### CORRESPONDENCE. A LETTER

To EZRA STILES ELY, STEPHEN H. TYNG, WILLIAM T. BRANTLY, AND ALBERT BARNES, Clergymen of Philudelphia:

Breihren-Of all subjects ever presented for the consideration of man, that which relates to our final destiny is unquestionably the most important. The concerns of time are not worthy to be compared with the affairs of eternity. A few more years and the present generation will be numbered with those that have gone before us to the world of spirits, And no one who accredits the doctrine of "life and immortality" can be altogether insensible to the importance of the question, What shall be the future condition of man?

You believe that a part or portion of the human race will be doomed to future endless punishment. You believe that this doctrine is revealed in the Bible, and that the Scriptures not only authorize but command you to proclaim it as the truth of heaven.

On the other hand, we expressly deny that said doctrine is true. We expressly deny that it is taught in the Bible, and hereby declare our solemn conviction, that you cannot prove the endless punishment of any part or portion of mankind. And we farther certify you, that we feel ourselves obligated to believe whatever doctrine can be fairly and clearly established by Scripture testimony.

With these views, and prompted solely by a desire to extend the knowledge and influence of Divine truth, we are induced respectfully to invite your attention to the

following proposals:

Will you (or either of you) deliver a series of Lectures in our churches respectively, during the winter, in proof of the doc-trine of future endless misery? Not more than two of said Lectures to be delivered each week-that is, one in each of the churches on any day or evening except Sanday. On our part we will engage to ibvite our congregations respectively to attend said Lectures and to attend ourselves. On your part, we shall expect you to give notice after each Lecture, that it will be reviewed by the Pastor of the Church in which it was delivered, on an evening which shall then be named; and we shall also expect you to invite your congregations respectively to attend.

Should the foregoing proposals not redoing your approbation, we respectfully

effer the following: either of us) to deliver a series of Lectures

in your churches respectively, during this winter, in proof of the doctrine of the final salvation of all men? The spirit of the preceding conditions to be preserved.

If it should be inquired why we have specially directed this letter and these proposals to you, this is our answer, we believe you are better qualified to sustain the doctrine of endless punishment, than are any other clergymen of Philadephia, and we are desirous that ourselves and our congregations should hear the strongest arguments that can be advanced on that side of the question.

With sentiments of affectionate regard, We are respectfully yours, &c. ABEL C. THOMAS,

Pastor of the First Universalist Church.

S. W. FULLER,

Pastor of the Second Universalist Church. Philadelphia, Dec. 9, 1833.

P. S. Any reply to the foregoing with which you may be pleased to favor us, may be directed to A. C. THOMAS, 132 Ches-

To Ezra Stiles Ely, Stephen H. TYNG, W. T. BRANTLY, AND ALBERT

Brethren-The importance of the subject of the previous letter, (addressed to you through the "Messenger and Universalist") in connexion with our earnest desire to learn something definite in relation to our proposals, will, we trust, be considered a sufficient apology, if any be needed, for the present communication. Our object is, simply, to be definitely certified of your determination in reference to the proposals adverted to. May we not then, expect a line from you touching the matter?

With sentiments of affectionate regard, We are respectfully, yours, &c.

ABEL C. THOMAS. S. W. FULLER.

Philadelphia, Jan. 22.

PHILADELPHIA, JAN. 23, 1834. To Mr. Abel C. Thomas:

Dear Sir-The Letter addressed to myself and three of my brethren in the ministry, in the Messenger and Universalist, on the 14th of December last, never met my eye until sometime near the 6th of January; when the paper containing it was sent me through the post office. have not conferred with the other gentlemen, whom you have addressed; and 3. Will you (or either of you) allow us (or leave them to answer in any way which they may think mone

With yourself I have some slight acquaintance; and permit me to say, that I entertain for you sentiments of respect. I do not withhold from you the title of Reverenp, for any other reason than this, that I use it to denote one whom I regard as a minister of Christ; and I cannot acknowledge any one who denies the future punishment of the wicked as sustaining that official character. I am glad that you addressed me without any other title than that of Brother, and I very cordially salute you in return as a brother in the human family. Let the withholding of titles be no offence between us. Let us waive all dispute with each other about character, office, and every thing personal.

I decline making the pulpit or any place of worship the theatre of a public disputation; because I think few persons would be likely to become convinced of the truth by hearing alternately two opponent preachers. We might make partisans, but I should think few converts to righteousness.

I propose to you to publish, in The Philadelphian and any Universalist newspaper which you may select, a discussion between you and myself on the doctrine of Universal salvation; on condition that you will first disctinctly inform me which of the many prevalent systems of Universal salvation you judge to be true. It is to be understood, however, that each editor of the papers concerned may cease from publishing the controversy whenever he may think it no longer profitable to his subscribers. Of course, you and I shall cease from the controversy when we choose. If either of us shall wish to proceed, when the other declines to answer, he will undoubtedly have the right to publish any thing he may write in any pages to which he can gain access.

My design is not useless disputation, nor have I any desire to excite unpleasant feelings. If I could, I should be glad to convince you of the truth of what I believe to be the gospel: for I fear that you may perish from the presence of the Lord forever. I should be delighted could I be the instrument of effecting such a revolution in your sentiments as would prepare you to become an orthodox preacher of the gospel. On the other hand, you feel confident that I shall reach heaven; because all men, agreably to your theory,

will be saved. I have only to add on the present occasion, that no one of our several pieces, if we wish them to be read, ought to exceed two columns in the Philadelphian.

Yours, sespectfully, E. S. PLA.

PHILADELPHIA, JAN. 27, 1834.

To Mr. E. S. Ely:

Dear Sir-I feel not a little satisfaction in being enabled to testify to the frankness and courteous diction of your letter of the 23d inst. I have so repeatedly had cause to complain of the uncandid and ungenerous treatment received from opposing brethren, that the christian spirit evinced by you is doubly gratifying to my feelings. I freely acknowledge that it is no more than I expected, and no less than I had reason to expect from a gentleman of your character and standing in society. And F sincerely hope that the time may not be far distant, when corresponding good feeling will be uniformly manifested by all the opponent sects in Christendom, and when an honest difference of opinion will prevent no one from "endeavoring to keep the unity of the spirit in the bond of peace."

I cordially unite with you in saying, "Let the withholding of titles be no offence between us. Let us waive all dispute with each other about character, office, and every thing personal." And while on this point, allow me to observe, that, in my opinion, the title "Reverend" belongs exclusively to the Supreme Being -that I do not prefix it to the names of my Universalist brethren, and that I never apply it to man, except in cases where the non application of the title might be considered a mark of disrespect.

I am sorry you decline accepting either of the proposals contained in the letter of Dec. 14. I am sorry, because I am confident that a public disputation, in the manner proposed, would excite little partisan feeling, were you one of the opponent preachers and myself the other. And more attention would thus be directed to the disputed question, than we can reasonably expect to excite by a written controversy.

You propose "a written discussion between you and myself on the doctrine of universal salvation."

It appears to me that your proposal should have allowed a choice of questions—because the joint proposal of S. W. Fuller and myself left it entirely opzional with you, whether you would deliver a series of lectures in our churches in proof of endless punishment or allow us to duliver a series in your church in proof of the final salvation of all men. Should not your proposal have been stated so as to allow correspondent option on my part?

Moreover, you say, "I should be glad to convince you of the truth of what I believe to be the Gospel. . . . I should de delighted could I be the means of effeeting such a revolution in your sentinients, as would prepare you to become an orthodox, preacher of the gospel." In view of this statement, the proper question would be, " Is the doctrine of endless punjehment taught in the Bible?"

If this question should not meet your approbation, I propose annexing thereto the following: " Or does the Bible teach the final holiness and happiness of all mankind?" This joint question would, I apprehend, as equally divide the affirmative labor as either of us could desire.

In relation to "which of the many prevalent systems of universal salvation" I "judge to be true," I need only observe, that I believe the Bible furnishes no evidence of a punishment beyond the present life. I doubt not you will inform me, with equal frankness, whether you predicate endless punishment on the sins of this life.

or an endless sinning.

On your part, you have proposed The Philadelphian as a medium of communication. On my part, I propose the Messenger and Universalist. You are editor of the former, and I am one of the editors of the latter. It is of course understood that both sides of the controversy shall appear in both papers. I perfectly agree with you "that no one of our pieces, if we wish them to be read, ought to exceed two columns in the Philadelphian." And as to the length to which the controversy may be protracted, I shall have no objection to any equitable arrangement.

In concluding this letter, I shall adopt your own language. "My design is no useless disputation, nor have I any desire to excite unpleasant feelings." I have no worldly interest to subserve by advocating the doctrine of Universalism. I solemnly believe it to be the truth of God, and feel myself bound to bring into exercise my every energy in its proclamation and defence. And I am strengthened and encouraged in the labor of love, by an unwavering confidence, that even my opposing brethren shall not "perish from the presence of the Lord forever." In them I behold the ransomed of the Lord. In them I recognize the children of our common Father. And I rejoice in believing that the whole race of mankind shall eventually bow to the life giving sceptre of the Prince of Peace.

> Yours, respectfuly, ABEL C. THOMAS.

[To be continued.]

----Original. REMARKS

On 1 Peter i. 3. 4.

" Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."

The doctrine set forth in this text anpears to be a second creation, and it is represented as a subject of rejoicing. "Begotten again." What shall we understand by this phrase? To beget, is to create or to give life; and as God has given life

(for in him we live, and move, and have our being) by the ordinary means of generation; so in a moral sense, hath he begotten all true believers in Christ, "again" (or the second time) "unto a lively hope"-to "an inheritance," &c.

I am well aware that a different construction has been put upon the above language. But it has been for the want, as I humbly conceive, of a more close examination. Reader, it does not say that he hath begotten us to an inheritance, &c. but "unto a lively hope" of that inheritance of which the Apostle speaks. If it should now be asked. What are the best grounds upon which to predicate our hope? I would answer, Upon the existence and immutable certainty of the "inheritance" spoken of, and the will, power and goodness of that Being who has promised ,to make us heirs of his immortal kingdom,

Now permit me to ask my Calvinistic brother, What are the grounds of your hope in immortal happiness? Do you predicate your hope upon the doctrine of partial election? If so, how do you know that you are one of the elect, or what reason have you to fancy that you are? Has not God made of one blood all the nations of men? Is not the wisdom which is from above "without partiality?" Are you not physically and morally like most of your neighbors? How then can you believe that God has, even before or after you were born, elected you to an immortal inheritance, and reprobated your neighbors to endless perdition? O presumption and folly! I have often known people to set out in the world, and soon indulge a hope that they should be rich; and notwithstanding all their expectations, I have known them to die in an alms house. You must know that a man's vain imagination is a poor foundation upon which to build a gospel hope. The hypocrite too, may pretend to have a hope; but we read that the hope of the hypocrite shall perish."

Reader, is your hope founded upon the doctrine of partial election? If so, is it "like an anchor to the soul, sure and steadfast?" or, is your mind constantly harassed with doubts and fears? If it is, permit me to tell you, my brother, you

have not a "lively hope."

We will suppose that one hundred men are confined within the walls of a prison, by a gang of savages—all are condemned to die-but the barbarous savages say they will release one-and now, who shall it be! A dove is sent in at the window, and it is believed that the man on whose head the dove rests shall be saved. Each, in this case, would be glad to have the dove light on his head. But would there be one in the prison who could, in this precarious situation, have a "lively hope" that the dove would rest on his head? I answer, No. For expectation would be too weak for this purpose—and therefore, nothing but doubt, and fear, and gloomy foreboding could be felt.

I would now ask my Arminian brother, On what grounds do your prospects, your hopes rest? On the supposed fact that you have merited immortal life by your good works? If so, this is a miserable foundation; for when you have done all in your power, you can only say, "I am an unprofitable servant." Dare you contend that none but those who hold out faithful through life and die penitent, can be rendered immortally happy? If you dare, would you not be shocked on contemplating the awful fate of all infants and idiots, yea, even heathers, who never heard of Christ or the way of sal ation? Look at your creed one moment! If for our rightcous acts we are to be made immortally happy; then, of course, if we neglect those righteous acts, (no matter from what cause,) we must be immortally miserable! Havo I little children—and have they performed any righteous acts? If they have not, they must be damned eternally! You will say they have done no evil. I admit Neither has the paper I am now writing on; but this is no reason why it should be crowned with immortal joy. There are numberless things in the world that have done no wrong; but is that any evidence that they will be endlessly happy in the future state? Infants are innocent, but not righteous. Hence, if none are finally to be saved but those who are righteous in this life, heaven will embrace but a scanty number of souls, and hell will overflow! Do you imagine that there were no infants in Sodom, when God declared that if ten righteous persons could be found there, he would spare the city? He did destroy it, and of course, there were not ten righteous persons in it. Did all that were destroyed as unworthy to be saved, go to hell? All were destroyed but righteous Lot and his family. Were all the infants in Sodom eternally damned? They with the rest, were "set forth for an example, suffering the vengeance of eternal fire."

If your hope is built upon the anticipation of being saved by your works, it is built upon a sandy foundation. It can never abide the storm. I am willing to acknowledge that my hope is founded upon the facts, that Jesus Christ has risen from the dead—that eternal life is the gift of God, in him-that if Christ be risen from the dead, then shall all be raised to honor, power and glory-for, "As in Adam all die, even so in Christ shall all be made alive." What a rock is this upon which to found our hope! The gates of hell can never prevail against it. On these grounds, I can hope for the bestowment of an immortal inheritance for myself-for my children-my neighbors-my, enemies-and the world at large. Where is the father or the mother in the universe, who would not rejoice to have a hope like this sure and steadfast?" I can now hope for just as many as I am commanded to love, and that number is the whole hu-

subject carefully—let revelation and reason guide your mind—believe the truth—hope in God—live in obedience to the injunctions of Heaven—and you will be enabled to "rejoice with joy unspeakable and full of glory." M. L. W.

Dundee, Dec. 23, 1834.

#### <del>--∞></del>

#### VANITY.

Inconstancy is powerful in the heart of man; intemperance swayeth it whither it will; despair engrosseth much of it; and fear preclaimeth, behold, I sit unrivalled therein; but Vanity is beyond them all.

Weep not therefore at the calamities of the human state; rather laugh at its follies. In the hands of the man addicted to vanity, life then is but the shadow of a dream.

'The hero, the most renowned of human characters, what is he, but the bubble of this weakness? The public is unstable and ungratified. Why should the man of wisdom endanger himself for fools?

The man who neglecteth his present concerns to revolve how he will behave when greater, feedeth himself with wind, while his bread is eaten by another.

Act as becometh thee in thy present station, and in more exalted ones thy face shall not be ashamed.

What blindeth the eye, or what hideth the heart of a man from himself like vanity? Lo, when thou seest not thyself, then others discover thee, most plainly.

As the tulip, that is gaudy without smell, conspicuous without use; so is the man who sitteth himself up so high, and hath no merit

The heart of the vain is troubled while it seemeth content; his cares are greater than his pleasures.

His solicitude cannot rest with his bones, the grave is not deep enough to hide it; he extendeth his thoughts beyond his being; he bespeaketh praise, to be paid when he is gone; but whose promiseth him it, deceiveth him.

As the man who engageth his wife to remain in widowhood, that she distarb not his soul; so is he who expecteth that his praise shall reach his ears beneath the earth, or cherish his heart in its shroud.

Do well whilst thou livest; but regard not what is said of it. Content thyself with deserving praise, and thy posterity shall rejoice in hearing it.

As the butterfly who south not her own colors, as the jassamine which feeleth not the scent it casteth around it; so is the man who appeareth gay, and biddeth others to take notice of it.

To what purpose, saith he, is my vesture of gold—to what end are my tables filled with dainties, if no eye gaze upon them—if the world know it not? Give thy raiment to the naked, and thy food to the hungry; so shalt thou be praised and feel that thou deservest it.

who love, and that number is the whole had the bestowest thou on every man the man family. Come reader, examine the flattery of unmeaning words? Thou

knowest, when returned to thee, thou regardest it not. He knoweth he lieth unto thee; yet he knoweth thou wilt thank him for it. Speak in sincerity, and thou shak hear with instruction.

The vain delighteth to speak of himself; but he seeth that others like not to hear him.

If he hath done any thing worth praise, if he possess that which is worthy admiration, his joy is to proclaim it, his pride is to hear it reported. The desire of such a man deafeneth himself. Men say not, behold, he hath done it: or, see, he possesseth it—but, mark how proud he is of it!

The heart of man cannot attain at once to many things. He who fixeth his soul on show, loseth reality. He pursueth bubbles, which break in their flight, while he treadeth to earth, what would do him honor.—Economy of Human Life.

#### <del>-∞-</del> Original.

#### PERFECTIONISTS.

Among other wonders of the present day, are the perfectionists; they are a kind of amalgamation, whose constituent parts are made up of Burchardism, Myrickism, Knappism, Calvinism, and Arminianism; like the camelion, its hue is given where it happens to alight. A curious consistency among them is, that they are ever boasting of their perfect exemption from sin, still as constantly praying agreebly with our Lord's prayer, that their trespasses and sins may be forgiven them! "O! the folly of sinners!

G. S.

Cortland.

## THE PASSOVER.

The Passover was the principal festival of the Jewish nation. It was appointed to commemorate the deliverance of the people from their bondage in Egypt, and received its name from the circumstance that the destroying angel who was sent to slay the first born of the Egyptians, passed over the houses of the Israelites. It was also called the Feast of Unleavened Bread, because no leavened bread might be eaten during its continuance. It lasted for seven, days, and was observed with many approprinte ceremonies and sacrifices. most remarkable was the sacrificing and eating of the paschal lamb, which took place on the first night. Each family slew its lamb, which was roasted whole and eaten with many significant forms. The next day was signalized by the solemn offering in the temple of the first fruits of the barley harvest. Sacrifices peculiar to festivals were offered every day, and the first and the last were especially holy.

This festival occurred in the spring, at the full moon of the vernal equinox. It was a festival for the whole people; and all the male inhabitants of the land were obliged to go up and keep it at the temple.

#### Original.

To the Editors of the "Heru'd of Truth."

MESS. EDS .- I send you the within letter for publication in your paper. I think it may be the means of doing some good in this immediate region and vicinity at least. This Rev. Mr. Miner has for three years past taken the most unchristian and disgraceful course to put down Universalism; but has never accomplished his ends, or proselyted an individual Universalist to a belief of Partialism.

I have written him a number of letters; some of them have been published in the "Magazine and Advocate," and Boston "Trumpet." I have always endeavored to treat him in a mild and Christian manner, in my letters, and have endeavored to convince him of the folly and inconsistency of his arguments, and the futility of his conduct in combating Universalism, but apparently to no effect. The unchristian and disgusting manner with which he has managed of late, in his efforts to silence and put down the doctrine of impartial grace, have scarce a parallel! It would seem that he enjoyed a malignant pleasure in vilifying believers in God's impartial goodness; and although my letter may seem at first rather pointed and harsh, yet were you and the readers of the "Herald" acquainted with his disgusting conduct, you would not, I am confident, think it any too pointed.

Yours, truly,

N. Brown.

Henrietta, Dec. 24, 1834.

#### LETTER

To Rev. H. Miner, Henrietta, N. Y. "If ye have not the spirit of Christ, ye are none of his."

REV. SIR-I deem no apology necessary for thus publicly addressing you once more in regard to your ungentlemanly and unchristian hostility to the cause of gospel truth. A sense of imperious duty which I owe in defence of the misrepresented and stigmatized doctrine of impartial grace, and its slandered and vilified believers and advocates, prompts me to address you this epistle, and spread before an enlightened and discriminating public your late conduct and hard sayings against Universalism and Universalists, that they may judge how much of the true "spirit of Christ" you really possess, and how near your conduct resembles that of the meek and lowly Savior, of whom you are a professed follower, and a professed preacher of his gospel.

I did hope that I should be spared the disagreeable task of again laying your conduct before the public. Sir, will you never cease from your unqualified misrepresentations and ridicule of the cause of truth, and in slandering and vilifying its sincere believers and advocates?

sure in opposing the truth, and in stigmatizing its believers.

You ought to know, by this time, the fact, that during your untiring though ineffectual opposition to Universalism for three years past, you have gained naught save an unenviable fame for misrepresentation and abuse, and the deserved contempt and disrespect of every enlightened and discerning lover of gospel truth.

The cause of Universalism has continued fast to gain ground of Partialism, causing it to lose many valuable and influential members in this place, and particularly your own church, since you commenced your warfare against the doctrine of impartial grace. Ah! Br. Miner, it is indeed "hard for thee to kick against the pricks."

But I would invite your, as well as the public attention, more particularly to your late conduct in this place, on the occasion of the delivery of a discourse by yourself, on the evening of the --- inst.; the evident object of which, was to combat the doctrine of the final restitution, and traduce and vilify its believers, making use of the most disgraceful and unchristian weapons. Your text was-" If we have not the spirit of Christ, we are none of his." A very excellent subject for a discourse, Br. Miner, if you had manifested a little more of that "spirit" yourself, of which you evidently stood in need.

You proceeded firstly, to expatiate on the love which Christ manifested to the children of men, while on earth—his charity, long suffering and forbearance-and that we should exercise this same spirit ourselves, if we were Christians, &c. Very good, so far, Br. Miner, thought Iand I began to hope that your discourse would be a little more apostolical than you were generally in the habit of favoring your hearers with. But alas! I was disappointed! You continued this strain but a few moments before you relapsed into your common style of abusive language, and began to judge all those who were not strictly orthodox, as non-partakers of this spirit of Christ; "and" said you, "if nonpartakers of this spirit, and deniers of the existence of an endless, awful hell, they are the children of God's wrath, and nearly, if not quite, devils incarnate!! Methinks, Br. Miner, that the "spirit of Christ" had nought to do in dictating such a hard saying as this; but a more kindred spirit, I fear, with your own!

The whole tenor of the most of your discourse was virtually like the following: "If you are strictly orthodox, and believe in a partial salvation, an endless hell, an angry, vindictive God, a personal devilyou have the 'spirit of Christ,' or at least, this is the spirit and genius of our religion; and all non-believers in these great and fundamental doctrines-all those who believe that 'God is lave,' and that he 'will would seem you enjoyed a malignant plea- I have all men to be saved and to come unto

the knowledge of the truth,' are the devil's children, or devils incarnate!"

But Br. Miner, why not inform your hearers in plain, unambiguous terms, (and not in so indirect a manner,) that if we do not believe in a wrathful Deity, an endless hell of torment, we are devils incarnate, and have not the "spirit of Christ," and are none of his; and those who believe in a God of unbounded goodness, and in his Christ, who "gave himself a ransom for all to be testified in due time"-who "shall see of the travail of his soul and be satisfied"-destroy the devil and all his works-"make an end of sin," and "draw all mea unto him"—and restore the whole intelligent offspring of our Heavenly Father to holiness, happiness and purity, are devils incarnate, and will all be cast into the pit of endless wo!

Again, why not inform your hearers, that all those who disbelieve that God from all eternity elected a certain number to eternal life, and reprobated the miserable residue to endless wretchedness, for the manifestation of his vindictive justice, &c. are the devil's children! Why not inform them, that a spirit of persecution, and proscription, and even extermination, is a "spirit" congenial with that of your own, and of the great patron of your creed; and that this spirit moved the monster, John Calvin, to roast poor Michael Servetus by a slow tire on the banks of Geneva! That this spirit moved our zealous orthodox forefathers to prescribe and exterminate the primitive heretics of our own land; to bore with red hot irons the tongues of the poor unoffending Quakere, and then hang them upon lofty gibbets, that all could have a fair opportunity of witnessing the godly zeal of these possessors of the spirit ofbarbarians!

It would seem that the subjects of your animadversions and threats were not sufficiently cursed by receiving an eternity of torments in the future world, but you must partake of the spirit of your God, and lend a helping hand in proscribing and cursing, and help him along with the work in this life—and "deal damnation round the land on each you judge his foe"!

Br. Miner, you should "try the spirits;" you should prove them; for I fear "ye know not what manner of spirit ye are of." If you do not petition for the lightnings of God's wrath to scathe, or strike down all the non-believers in your soul-withering dogmas, or pray for fire from Heaven to consume them, as some petitioned Christ of old; yet you undoubtedly anticipate the time when they will have fire in plenty in another world, and when you will look over the golden battlements of Heaven, and behold with repturous vision these devils incarnate, these stubborn Universalists, who would not believe in your wrath ful Deity, rolling in the liquid flames of the bottomless pit, and hear their agonizing grouns and abricks of despair, and the

clap your hands with ecstatic joy, and shout " Hallelujah! amen!"-for you very well know, that your learned brother orthodox, Dr. Emmons, declares, that the sight of hell torments will augment the happiness of the saints in Heaven, and give them a keener relish for their happiness, &c.

Let me ask you, Br. Miner, if you have not been guilty of breaking one of the commandments of our Savior? He commands us to "judge not," to judge no man. "Judge not," says he, "lest ye be judged; for the same judgment ye mete out, shall be measured unto you again," &c. You have "judged" some of your fellow beings, who happened to differ with you in religious sentiments, of being "devils incarnate!" And how, Rev. Sir, would you like to have this judgment "measured out to you"? Br. Miner, we are commanded by Christ to "love our enemics," to do good unto them, to bless them, to deal gently with them-and how are you warranted in thus traducing and stigmatizing your fellow beings, whom you acknowledge to be "as good as you by nature"! yes, Br. Miner, and as good by practice, if your late conduct is to be considered a correct standard from which to judge.

Think of these things, Sir-be entreated to turn from the evil of your ways; evince a little more of the pure "spirit of Christ" in your opposition to Universalism, and in your dealing with its believers, and less hostility to the cause of humanity and truth, and you will answer a much better conscience, and become what a preacher must become, to constitute a possessor of the spirit of the gospel of Christ. I wish you no ill, and could heartily pray that you may be speedily brought into the glorious liberty of the gospel of impartial love and grace.

> Yours, with due respect, N. Brown.

Henrietta, Dec. 24, 1334.

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Original.

ILLUSTRATION OF SCRIPTURE.

"And ye shall tread down the wicked," &c .-Mal. iv. 3.

Mess. Epitons-I am surrounded with Partialists, who are frequently presenting passages of Scripture, in order, as they suppose, to confute the doctrine of impartial grace; but the Scriptures are the chief corner stone on which we build our faith.

Partialists dwell much upon the passage quoted above, contained in Malachi, "And ye shall tread down the wicked, for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of Hosts." This, they say, refers to the end of the world, or general resurrection. But St. Luke informs us when this took place, chap. xxi. 24, " And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be tradden down of tiles be fulfilled." And St. Paul tells us what the result will be, Rom. xi, 25, "For I would not, brethren, that ye should be ignorant of this mystery (lest ye should be wise in your own conceits) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved."

Thus the text is clearly illustrated by St. Luke and St. Paul. Will this suffice?

["C. L." may perhaps be thought to have done wrong in exposing the ignorance of his "Partialist" neighbors, in regard to the meaning of Mal. iv. 3. However, we are not accountable for their ignorance or for the exposure of it.

"C. L." is evidently right in his understanding of the text. He not only agrees with Malachi, Joel, Zechariah, Matthew, Mark, Luke and Jesus Christ, but his understanding of it is in accordance with the opinions of Lightfoot, Hammond, Cappe, Whitby, Clarke, and many other "Partialist" divines and commentators; and I should be much surprised to hear, in this enlightened age, a well informed clergyman of any denomination, asserting that the text in question has any reference to a future state of being. Still they are perfectly willing that their followers should remain under any false impression in regard to the true meaning of the Bible, if they can keep them in the belief of endless wretchedness. But light is shining-truth is progressing-fable and falsehood are falling into disrepute. May God hasten on the glorious work, and in his own good time bring all men to the knowledge of the truth, and to an immortal salvation .- C.]

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[The following dialogue is no fiction: we are informed by the writer, that it actually took place a few weeks since in his neighborhood. It is just what might be rationally expected, when two such parties meet in discussion .- C.]

DIALOGUE BETWEEN A UNI-VERSALIST AND A CALVINIS-TIC ORTHODOX.

C. O.—Good morning, Mr. U., I congratulate myself much upon this opportunity of conversing upon the subject of that awful and eternal hell from which I desire you and all mankind may be saved.

U .- Thank you, friend O., you not only desire the salvation of all God's intelligent offspring, I hope, but you would accomplish what you desire, you would, by all means, effect the salvation of all, if you had the power.

C. O.—That I would, certainly; I should be a monster not to do it, indeed.

U.-Well, sir, God both desires the salvation of all mankind (from sin, not endloss misery,) and is abundantly able to perform it; not only able, but he has sworn it, and declared, by the mouth of the apostle, that he "will have all men to be saved and to come unto the knowledge of the truth." Will this, then, be accomplished?

Art thou more merciful and powerful than the "Lord of hosts?"

C. O .- But I don't know about thishem- to be plain with you, God never designed to save only the elect, he never designed or willed the salvation of only a pari, therefore all will not be saved.

U.—Ah, sir, how happens it that you are not reconciled to the will of God? You have acknowledged that you would save all if you could, or had but the power. You desire that all may be saved, when God designs, and consequently desires the salvation of only a part, viz: the elect. How can you, then, be reconciled to God's will?

C. O.—O, I mean to be reconciled to the will of God, by all means.

U .- Then, dear sir, your extensive and acknowledged benevolence must be greatly contracted, you said, a moment since, that you desired the salvation of all mankind, now you virtually say you do not desire the salvation of all, but only the elect, and, consequently, you must desire the endless damnation of the residue; for you must desire the accomplishment of God's will, if you are a true christian. It is, you say, God's design, will, and good pleasure to save a diminutive few, and his design, will, and good pleasure to damn all the rest! Are you desirous of this? Are you reconciled to this will of God? Do you pray as we are commanded, "Thy will be done," &c. i. e. that nearly universal damnation may take place. Of course you do, and must, i. e. if you are consistent with your creed.

C. O.—Ha—hem—hem—that's the way with you Univarsellers; you are always quibbling. Good morning sir. Exit C. O.

Henrietta, Dec. 20, 1834.

<del>-020--</del> Original.

#### HELL AND THE DEVIL.

Oh! how my heart aches for you, there is an eternal hell! exclaimed the Partialist to his Universalist neighbor; who replied, That there is a hell I don't dispute, but that it is eternal, I do; for, say the Scriptures, "O sheol (hell) I will be thy destruction," Hosea, xii. 14-" Death and hell are to be cast into a lake of fire," Rev. xx. 4, and thus destroyed. Not satisfied with this, he again exclaims, Well, the devil can torment without a hell! Perhaps so, was the calm reply, but it is said of Jesus that he partook of flesh "that he might, through death, destroy him that had power over death, that is the devil," Heb. ii. 14, and I can apprehend no danger from his doings, for of Christ it is said "For this purpose the son of God was manifested, that he might destroy the works of the devil," John, iii. 8. The Partialist turning away again exclaimed, Oh! what a pity, what a Cortland.

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#### HERALD.

JACOB CHASE, Jun.
G. W. MONTGOMERY, Editors.

GENEVA, SATURDAY, Jan. 10, 1835.

PROPOSITION—ARGUMENT—CON-CLUSION.

"My counsel shall stand, and I will do all my 'pleasure."—Isa. xlvi. 10.

I. Here is an unqualified and unconditional proposition that the divine counsel shall be fully and perfectly executed. The language positively forbids the introduction of any contingencies or dependence upon secondary causes—it is emphatic and positive. O vain man, cease, I conjure you, contending that God will be thwarted in the design of man's creation, or be subjected to disappointment in regard to the full accomplishment of his immutable purposes! You are bound by every principle of nature, reason and divine revelation, to acknowledge that "God worketh all things after the counsel of his even will." Who dare to contend otherwise, taking the Scriptures for their guide?

II. What is the "counsel" and "pleasure" of the adorable Being who makes the above declaration? Answer—God "will have all men to be saved, and to come unto the knowledge of the truth." I Tim. ii. 4. Here his will is clearly stated, and that his will, his counsel, and his pleasure are one and the same thing, is too obvious to require proof. Reader, do you believe the apostle has given a true statement? If you admit that he has, can you doubt the propriety of advocating and defending the truth of his statement?

But perhaps you may still question whether God's will and purpose are the same. Some have very zealously contended that God's will might embrace the salvation of all mankind, while his purpose was decidedly in opposition to such a result. If, however, you wish for instruction in this matter, read St. Paul's Epistle to the Ephesians, i. 9-11, and it is believed you will be convinced of the fact that God's will and purpose are in perfect accordance with each other. Here is the passage alluded to. "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself, that in the dispensation of the fullness of times, he might gather together in one, all things in Christ, both which are in heaven and on earth," &c.

Here you will perceive that God's will,"
"good pleasure," and "purpose" are in perfect
harmony—are synonimous. But you may here
object by saying that God's will, purpose and
pleasure is, to gather together all things that are
in Christ, but those which are out of Christ, or
all men. Then, according to the Scriptures
God has one will to save all men, and another
will to save only a part; and both revealed wills!

Such an objector, I taink, must esteem his Bible very highly, especially the writings of St. Paul, when he discovers such palpable contradictions as he contends for! Which of these revealed wills would our objector have us rely upon as genuine? Both cannot be so. If we should rely upon that will which St. Paul says embraces the salvation of all men, we must discard that will which the objector says does not embrace all men, and so, vice versa.

But if the language of both passages is allowed to speak for itself, we must believe that God's will, pleasure and purpose mean one and the same thing, and that the salvation of all men is embraced in that thing, call it what you will-

This view of the subject will not only harmonize the Scriptures, but it will exonerate St. Paul (and perhaps some others) from the charge of inconsistency and contradiction.

The argument then, stands thus: God wills, purposes, and it is his good pleasure, that all men should be saved and come to the knowledge of the truth—should be "gathered together in Christ, the head of every man—the first born of every creature and Savior of the world." Who will venture to contest this argument?

III. Now for the conclusion. If the proof is deemed sufficient in favor of the fact, that the counsel of God shall stand-that he will do all his pleasure—that his will, purpose and pleasure, meaning the same thing, is to save all men-to gather them together in Christ during the dispensation of the fullness of times, and consummate the "restitution" of all things, who think ye, reader, will be endlessly wretchedwho will be finally made fuel for hell, and sport for devils, world without end? Who will sin away the day of grace and sink beneath the reach of infinite mercy? Either come forward and refute the testimony of divine revelation, or acknowledge that "every creature in heaven, and on earth, and under the earth, and all that are in the sea," shall ultimately be heard, "saying, blessing, and honor, and power, and glory, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

Review.—The proposition is, that the counsel of God shall stand, and that he will do all his pleasure. The argument is, that God's will, purpose and divine pleasure embrace the salvation of all men. And the inevitable conclusion necessarily follows, that all men will be saved—gathered together in Christ, and the universe unite in songs of endless congratulation and praise.

The proposition, argument and conclusion are all in perfect harmony with the nature and attributes of God, and the common desire of all good men.

C.

#### ----

#### ENDLESS WOE.

While meditating on the subject of endless woe, and endeavoring to conceive of one truly consistent argument to prove that it can be the result of the goodness, justice, power or wisdom of God, the following thoughts arose in my mind.

It is said, that the sinner must endure ceaseless pains in all their fiery horrors, as the consequence of transgressing the law of God and walking in the path of iniquity. But the ques-

tion arises, does not God hate sin, or to use a softer term, does he not disapprove of sin? Most certainly he does; for, if this were not the case, he would not have given a kingdom to his Son, that he might exercise all power in heaven and on earth in saving his people from their sins; he would not have sent him to be the propitiation for the sins of the world; nor would Christ have been manifested to finish transgression and bring in everlasting rightcousness. The object and wish of our Heavenly Father are, to destroy sin. How can it then for a moment be believed, that, at a supposed general day of judgment, God will decree the endless existence of the very thing, for the destruction of which Christ was clothed with all the majesty of gospel power? If a king should enact a law for the purpose of preventing murder, and because it did not fully succeed, should declare that murderers should commit murder during his whole reign, he would be stigmatized as an unwise ruler and cruel governor. Yet, precisely such procedure is ascribed to God. Through Christ, the chosen seed, he established the reign of gospel laws for the destruction of sin, yet are we in amount told, that all who do not yield to these laws in this life, by the command of God will be driven from his presence and become endless sinners. Thus he will establish sin forever, because his laws did not succeed in destroying it on earth; or in other words, because the murderers were not reclaimed in a given time, he decrees that they shall commit murder forever.

In order to destroy this argument, however, it is said, that it is the choice of the creature to pursue the course of sin, and hence, he cannot be happy, unless God should force him into the joys of heaven against his will. But, admitting for a moment, what is not true, that for some men to be made happy, they must be driven to it, even on this ground, ceaseless woe is contrary to benevolence and inconsistent in itself. familiar example will illustrate this position. Suppose that ten men, made partially insane by ardent spirit, should rush to the bank of a river with full determination to drown shemselves. What would the world think of a man, who, having power to save them, should fold his arms, stand still, and say, "I will not save them from drowning, for if I do, I shall have to force them. away from destruction; they are determined to drown themselves, and it is far better to let them die than to coerce them?" Such a man would be told, that a person possessed of the least ray of compassion, would force them away from such destruction, rather than let them drown, though such might be their determination. This case would be still more aggravated, if the individual was the creator of those ten men, and knew, when he sent them into existence, that they would drink, and drinking would lead them to destruction.

Apply this to the case in question. If it would exhibit wisdom, benevolence and goodness to force men from destruction rather than to let them perish in their drunken folly, would it not also exhibit mercy, goodness and wisdom

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in God, to force men to be happy, rather than to force them into endless misery? Pass, for one moment, to the imaginary judgment day; fook at the throng of shricking wretches who shrink under the dread command, "depart ye cursed;" and then tell me which would be best, to let them drown forever in eternal despair because they are sinners, or to force them from their sins and make them happy? If it be true that God will have compassion according to the multitude of his mercies, then the latter conclusion will be admitted by every benevolent mind. Thus it is shown, that it would be best to save men, aye, and to drive them from their sins, rather than to clothe them with the iron mantle of endless death. It certainly is more benevolent, and who can show that it is not more just and wise?

But when we consider that man will not be driven to salvation, but shall be willing in the day of God's power, when his knowledge shall cover the earth, as the waters do the great deep, endless misery is more than ever left without sound evidence to prove its existence, while universal holiness in the fullness of time, is written in the heavens by the light of all nature, and stamped with truth by the promise and oath of Jehovah.

G. W. M.

### THE CORRESPONDENCE.

We commence in this number, the publication of a written discussion, between Br. A. C. Thomas and Dr. E. S. Elt, both of Philadelphia. This correspondence has not been published in any of our western periodicals, and therefore, will be new to most of our readers. And on examination, we presume it will be considered far the best, most candid and interesting discussion of the doctrine of endless misery, ever presented to the public through the medium of the press.

It is well known that Dr. ELY is one of the most learned and cminent Presbyterian divines that the present century can boast of. And he is really entitled to the praise of being a fair, candid and respectable opponent to the abused and persecuted cause of universal grace. Br. THOMAS is a young man of excellent character, possessing the highest order of intellectual abilities, and argumentative faculties. Every thing in this valuable correspondence appears to be done decently and in order. Although it is now suspended for a serson, yet we hope, and have some season to believe, that it will soon be renewed. And that it may be the means of leading many from darkness to light, and from the power of Satan unto God, is our sincere desire and humble prayer.

It is our intention to furnish the readers of the Herald, with, at least, one letter in each number, as far as the correspondence is, or hereafter may be, continued. And we are confident that nothing can be furnished by us, at least for the present, that will be more interesting or useful to those who are desirous of knowing the comparative strength of the arguments and evidences, on each side of this all important subject, than this correspondence.

#### UNIVERSALIST PERIODICALS.

There are at the present time published in the United States, nineteen Universalist periodicals—all of them, we believe, are tolarably well sustained, and some of them enjoying a support of from four to seven thousand patrons? And yet there is room.

All these religious journals are conducted with ability and propriety (at least with the exception of our own, the merits of which we shall leave for the public to determine,) and are eminently efficient in opposing "spiritual wickedness in high places," and unfurling the banner of impartial grace and religious liberty. May the blessing of heaven attend them, and crown their influence with abundant success. C.

### OUR CHURCH.

Frequent inquiries have been made in relation to the completion and dedication of the new Universalist church in this village. We would, therefore, improve the present opportunity of informing our friends, in this section, that the church is nearly completed. But, in consequence of the recent cold weather, the work is suspended for a short time. We had intended to dedicate about this time, but we have been obliged, reluctantly, to forego that gratification for a few weeks. We shall, however, in all probability, be able soon to give notice of the time; and we hope on that occasion to meet with many brethren and kind friends, and mingle our feelings with theirs in the joyful worship of our common Father and benevolent Creator.

### DEFUNCT.

The "Western Recorder," of Utica, that old organ of new fangled Presbyterianism, has descended to the tomb—is gathered to its fathers!

We would be glad, with its friends to mingle a tear of regret, if we could—but there are some things which with man are impossible, hence our want of sympathy will not be attributed to uncharitable censure. We are commanded to love our enemies. We do. But then we can but rejoice when they have ceased to abuse us—which we hope will now be the case with the above paper.

It died as it had lived-a PHARISEE. C.

#### DESTRUCTION BY FIRE.

The elegant stone Chapel belonging to the Methodist Episcopal Church; situated on Buffalo Street, in the city of Rochester, was destroyed by fire on Monday morning, the 5th inst. Had the believers in God's impartial grace met with a similar misfortune, I doubt not but what it would have afforded to many, a theme for exultation; while the cry would have been sounded in our ears-" Judgment upon you for promulgating Heresy." But we have no disposition to follow their examples, by reiterating such low uncharitable expressions. No. far be it from us. We are all subject to disappointments and misfortunes; and instead of rejoicing over the misfortunes and losses of our follow beings, we feel rather to sympathize with

them in their afflictions, and extend to them the helping hand. And we trust that the public, on due reflection, will aid and assist our Methodist brethren in repairing the loss they unavoidably sustained.

AN OBSERVER.

#### WORTHY OF IMITATION.

Br. NATHAN CHIDESTER, of Perry, Genesce Co., has procured and sent us, on the first day of the present month, fifteen new subscribers. He is not only entitled to our hearty thanks for his valuable assistance in sustaining us in our endeavors to be useful, but he is assured he shall have them, and the paper gratis in the bargain.

Will not a few other good friends follow his example? We must wait till time shall determine. C.

#### LETTERS

Received during the week ending on Wednesday last.

K. T. Victor—C. L. Rockstream—G. M. Mendon—I. W. Union Village—G. W. M. Auburn—I. K. Sheshequin—J. F. Fosterville—J. W.P. Onondaga—R. T. Buffalo—H. C. Tully—D. B. Cazenovia—A. E. Perry—P. M. East Dresden—P. M. Benton—N. C. Perry—M. W. Galen—G. S. Cortland—T. C. E. Wolcott.

#### RELIGIOUS INTELLIGENCE.

THE SENIOR EDITOR will preach at Sodue, on the third Sunday inst. on exchange with Br. EATON, who will preach at Mottville, on the same day. Br. Queat will supply the desk in this village,

A Public Discussion will be held at the Union Church in Dundee, on Monday, the 19th inst. commencing at 10 o'clock A. M. between Rev. M. L. Wiener, (Universitist) and Rev. Ira Brown, (Christian.) Subject—Do the Scriptures teach the ultimate holiness and happiness of all mankind? Mr. Wisner takes the affirmative—Mr. Brown the negative.

The Semon Editor will preach at South Onondaga, on the fourth Sunday inst. and lecture at Onondaga Hill, in the evening of the same day. Ba. Quear will supply in this village.

A Conference of Universalists will be held on the 28th and 29th inst. at Hooper's Valley, Tioga Co. N. Y.

Ministering brethren, who can consistently attend are earnestly invited thus to do. They will please call on Br. Thomas Pierceall, who will receive them with much pleasure.

NOTICE.—A CONFERENCE of Universalists will be holden in the town of Fleming, Cayuga Co. at the Baptist Church, on the first Wednesday and Thersday in February, 1835. Ministering brethren are invited to attend. The friends in Fleming will have the goodness to prepare the Church, and have all things in readiness.

Geo. W. Montgomery.

#### MARRIAGES.

In Aurelius, Dec. 25, by Rev. G. W. Montgomery, Mr. Loring Tyler to Miss Mary Baker, both of Aurelius.

In Elbridge, on the 1st inst. by the Rev. W. Queal, Mr. J. Denison, to Miss E. Fox, both of Elbridge.

In B.ose, on the 1st inst. by Rev. T. C. Eaton, Mr. Edward D. Lampson to Mis Barbara Philips, both of Rose.

Also, same day, by the same, in Butler, Mr. Allen J. Wilson to Miss Margaretta Smith, both of Butler, itized by

#### POBTET.

#### I WOULD NOT LIVE ALWAY.

I would not live alway: I ask not to stay, Where storm after storm rises dark o'er the way; The few lurid mornings that dawn on us here, Are enough for life's woes, full enough for its cheer.

I would not live alway, thus fettered by sin, Temptation without, and corruption within; E'en the rapture of pardon is mingled with fears, And the cup of thanksgiving with penitent tears. I would not live alway; no-welcome the tomb, Since Jesus hath lain there, I dread not its

There, sweet be my rest, till he bid me arise To hail him in triumph descending the skies. Who, who would live alway, away from his

Away from you heaven, that blissful abode, Where the rivers of pleasure flow o'er the bright plains,

And the noon-tide of glory eternally reigns; Where the saints in all ages in harmony meet, Their Saviour and brethren, transported to greet;

While the anthems of rapture unceasingly roll, And the smile of the Lord is the feast of the soul!

#### HYMN.

"The restitution of all things."

Come, then, O my soul, meditate on that day, When all things in nature God's voice shall obey;

When th' trumpet shall sound! the dead all

Ascend up together with God in the skies.

When the gates of the law and prophets unfold, The promise therein to all nations be told; Heaven's arches shall ring! the Saviour appear! The true gospel tidings shall reach every ear.

The deaf shall all hear, the dumb shall all sing, The blind shall discover that Jesus is King; The lame shall all walk! the mourners rejoice! The poor and the simple believe in his voice.

All creatures in heaven and earth shall revere, No blind superstition shall deafen the ear; Jesus shall be crowned the head of all men! The peace of his kingdom shall ne'er have an end.

All sin shall be clos'd, transgression shall cease, All nature be fill'd with love, joy and peace; The victory won, rebellion shall fall! And God, our Creator, shall be all in all.

#### PROFANITY.

" Take not the name of the Lord thy God in oin, for the Lord will not held him guiltless that taketh his name in vain."

Of all the evils, practised among mankind, that of profane awearing, is the most useless, degrading and inexcusable.-Doubtless, persons often become so habit-unted to this besteful practice, that they frequently take the name of their God in

vain when they are almost unconscious of it themselves. I have known respectable men-fathers too, and otherwise, useful citizens, who, when excited, either angry or pleased, were constantly in the habit of qualifying their expressions with an How useless! how disgusting! how shocking! how contrary to the commands of God! who will not hold him guillless that taketh his name in vain. It cannot make falsehood a virtue, nor truth more beautiful. Let not any try to excuse themselves, by saying they "learn it from the partialist's pulpit;" for, though it may be true, that they hear the character of their God dishonored, even from so highso responsible a situation, it does not exhonorate them from the guilt, in the sinful practice of "damning" their fellow men " to hell," in the name of God their father, or Jesus Christ their redeemer. above all, let not the Universalist borrow from the Partialist such sinful and odious language; they are the least excusable, of all christians,-believing, as they do, in the unchangeable and impartial love of their God, towards the whole family of manand the all-sufficiency of their Saviour, to redeem from sin and death,—and, without respect to persons, to lead them to the heavenly Canaan, where they shall dwell in pastures ever green, and drink of pleasures ever new.

O that all, who bear the name, Universalist, would live the doctrine they profess;—as God, their father, is kind to the evil and unthankful—so they should "overcome evil with good,"-" pray for their enemies," "bless those that curse them," and thus imitate the perfections of our Heavenly Guide. How soon should we see the influence of this heavenly doctrine! Yea, all men would be constrained to acknowledge its beauties; they would see it "as a light set on a hill," and would give glory to God in the highest. In this life we should reap a rich harvest of enjoyment,—aside from the unspeakable joy, arising from the hope of an immortal existence, in an eternity of unmingled pleasures .- Inq. & Anc.

#### ~»•@@···· CONSCIENCE.

Conscience implies goodness and piety, as much as if you call it good and pious. The luxuriant wit of the schoolmen and the confident fancy of ignorant preachers has so disguised it, that all the extravagances of a light or a sick brain, and the results of the most corrupt heart, are called the effects of conscience: and to make it the better understood the conscience shall be called erroneous, or corrupt, or tender, as they have a mind to support or condemn those effects. So that, in truth, they have made conscience a disease fit to be entrusted to the care of the physician every spring and fall, and he is most like to reform and regulate the operation of it. And

if the madness and folly of men be not in a short time reformed, it will be fitter to be confined as a term in physic and in law. than to be used or applied to religion or salvation. Let apothecaries be guided by it in their bills, and merchants in their bargains, and lawyers in managing their causes; in all which cases it may be waited upon by the epithets they think fit to annex to it; it is in great danger to be robbed of the integrity in which it was created, and will not have purity enough to carry men to heaven, or to choose the way thither.

A DIVINE ought to calculate his sermon, as an astrologer does his almanac, to the meridian of the place and people where he lives.

#### Cheap Book Store. SNOW & WILLIAMS.

[WATER-STREET, GENEVA,]

HAVE opened a store for the sale of School, Classical, and Miscellaneous Books, Blank Books, Stationary, &c. From arrangements made with publishing houses in New York and Philadelphia, they flatter themselves they can sell at as Low PRICES, as at any other establishment in Western New York.

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Geneva, Dec. 10, 1834.

#### 1. PRESCOTT & J. CHASE, June

PROPRIETORS AND PUBLISHERS.

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The HERALD OF TRUTH will be published every Saturday, commencing on the first Saturday in January, 1835, on good paper, with new type, in a neat quarto form; cach number containing eight pages—the volume four hun-

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AGENTS, Universalist Clergymen in good standing, post masters, and responsible men friendly to the work, and disposed to render us their friendly assistance in giving our paper a

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## TOBRIED OF TRUTT.

"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE "-ST. JOHN.

VOL. H.

GENEVA, N. Y. JANUARY 17, 1816.

NO. 3.

#### ORIGINAL SERMON.

BY E. TOWNSEND.

"Let your light so shine defore men, that they they see your good works, and g orfy year Father solic is in House."—Ma. y 16.

The passage of sacred writ which we have selected for present improvement, and to which we would solicit your candid and prayerful attention, is extracted from, and composes a part, of the inimitable sermon of our Saviour delivered upon the mount. And on that, as well as on all other occasions, it may with truth be said, that he spoke as never man spake. And it is not surprising, that when he had ended these sayings, the people should have been astonished at his doctrine; seeing that he spake as one having anthoity, and not as the scribes. The context of our subject informs us that our Saviour went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and that his fame extended even to Syria, inducing the people of these countries to resort to him for the healing of their bodily diseases, and to listen to his testimonies. And as there followed him great multitudes of people from Galilee, from Decapolis, from Jerusalem, and from Judea beyond Jordan, we are informed that he withdrew to a mountain, and when he was set his disciples came unto him, and he commenced the discourse of which our text forms a part. Although much of this sermon appears to be strictly applicable and addressed to the disciples of our Lord. yet no part of it was uninstructive to the multitudes who listened upon the occasion, and whose testimony at the close, has already been quoted to you.

Our text was undoubtedly addressed to those who were believers in the gospel, and the subject commences with the declaration, "ye are the salt of the earth—if the salt have lost its snvor wherewith shall it be salted." The disciples of our Lord were Jews, and in common with their countrymen, were privileged with a revelation of the character of God—his requirements of the children of men, and his designs in relation to his intelligent creation.

Although the path of duty was plainly pointed out; although the prophets of God had, time after i e, admonished them to take heed to their ways—to ponder the paths of their feet; yet the whole nation, with few if any exceptions, had apostatized from the law of the Lord, some had become proselytes to heathenish superstitions and idolatrous worships; some, retaining an outward show of religion, appeared indeed to men to be what they professed, but, like the whited septilichres of their

country, they were beautiful to the eye, while filled with dead men's bones and all manuer of uncleanness.

Such was the state of the Jews as a nation, such the state of those who were afterward the disciples and followers of our Lord. All were under the dominion of darkness, a darkness which might be felt. While such was their state and such their situation, our Lord made his appearance among them, proclaiming the glorious truths of the gospel, which were calculated to irrediate the dark and benighted missis of the ignorant, to illuminate their understandings, that their feet might be guided in the way of truth and life everlasting. One after another had listened to his teachings, and being well persuaded that this was indeed the Christ the saviour of the world, they forfully the yed the injunction of our Lord to follow him, and forwarking fathers and mothers, brothers and vistem. houses and lands, they became the disciples of their Lord and master. Our Lord, in purstance of his mission, embraced every opportunity to inform men in the character of our Heavenly Father. To explain to them the object of his glorious mission, and to convince them that goodness prompted this manifestation of our Creator's love, he heafed flieir hadily diseases, caused the deaf to hear, and the dumb to sing the praises of God .--While his doctrines, in the honeyed accents of persuasive eloquence, like the gentle dews of heaven, fell from his lips, while every act, every word, breathed peace on earth and good will to men, no wonder that the multitudes should be astonished at his doctrines, that they should turn a deaf ear to the machinations of his enemies, and present the unanswerable argument. " for we have heard it ourselves and we know that this is indeed the Christ, the saviour of the world."

Having come down from Heaven to do the will of his Father, being well instructed in the magnitude of the work which he came to do-the various offices which each of his followers would be called to fill—the duties which would devolve upon them—the trials and afflictions which must he encountered and overcome, and the influence which example is calculated to exert upon the minds of others, with a full understanding of all these he addresses his followers in the language of our text, "Let your light so shine before men, that they may see your good works, and glerify your father which is in heaven." As has been already remarked, the disciples of our Lord, in common with their countrymen at the time of our Syriour's appearance, were in a state of darkness and ig-

normae. But they had listened to his life giving precents, and through the influence of his gompe', had hoon brought from darkness to light, from the power of sin and sature to God, from the bondage of error to the knowledge of the truth, that truth which makes us free, even free indeed. In connection with the subject of our text, our Saviour addresses them and says, "Ye are the light of the world." The propriety of this empression will be abundantly manifest, if we candidly weigh and consider our subject. We all know, how important an influence the disciples afour Lord were called to exert, in the dispensionation of the doctrines and truths of the granel. As they were soon in the providence of God to be called to proplain these truths in all the world for a witness, waterall nations. exhightening the minds of the ignorant prechaiming the wanderer, and instructing all men: id the character; of our Heavanly Rather, they might with propriety be said to be the light of the world; and as the early followers of a hated and despised religion, they would be carefully observed, their .conduct .would, be serutinized. with the most rigid exactness, that an occasion might be found for reproach. Their situation was well described, by a city occupaing the most prominent situation, that of a hill where it could not be hid.

The importance of the injunction of our text will be manifest, when we take into more minute and particular consideration, the various offices which the disciples were called to fill. And first, in reference to their duties as preachers of the gospel. In order to perform the duties of this responsible office in an acceptable manner, in such a way, as might be creditable to themselves and the cause they had espoused, as well as profitable to those who heard, they must understand the doctrines which they preached. They were to proclaim these truths, not only to those who were ignorant, but they were also to defend them against the machinetions and ingenuity of crafty and designing enemies-those who would leave no stone unturned, no plan untried, which hellish malice could invent, or subtle art devise. A favorite manner of procedure with this latter class, was to propound questions of the most difficult and ensuaring nature, that they might perplex the minds, induce contradictions, and thereby bring the system of our Lord into discredit and disrepute. To successfuly contend with these disadvantages, they must be fully and amply instructed in the truths which they were called to promulgate and explain. The prejudices of the ignorant were to be removed, by a full and candid experition of

the doctrines of the gospel. The craft of the designing was to be defeated with honesty, their sophistry with truth, and the carnal weapons of their warfare with the sword of the Spirit, the unadulterated word of God. Were they from any cause incompetent to perform these services, they would bring a discredit upon the cause they had esponsed; and instead of being a light to enlighten others in the way of truth, they would rather be stumbling blocks in the way of the honest inquirer, and involve the ignorant still deeper in their prejudices, and cause the enemies of the gospel to exult in their incompetence. These qualifications were not only indispensable, but there were others no less important. It would be of no avail for them to preach a doctrine which they de-nied by their conduct and their practices. They must live their doctrines while they proclaimed them to their fellow men. They were called to preach a doctrine which required a strict observance of all the commandments of God; that every one should break off their sine by rightcousness, and their iniquities by turning unto the Lord; which commanded men to love their enemies, to bless those who cursed them, to do good to those who hated them, and to pray for those who despite-fully used and persecuted them; to conform their lives to the gospel, by putting away all wrath, and malice, and evil speaking; and to adorn that gospel by a well ordered life and a consistent conversation. Now had they enjoined these duties upon others, while they lived in disobedience to the commendments of God, and in the practice of vice and immorality—had they evinced that they hated their enemies, and indulged in malice, eavy, and other evil passions—I ask, what good could have resulted to themselves or others, from their preaching? How would the enemies of the truth have exulted in their defections! Well might the apostle of the Gentiles declare, "Though I have the gift of propheey, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." That person who proclaims the sublime truths of the gospel, and yet evinces by his conduct that they have exerted no influence upon his heart, may with justice be said to be as sounding brass or a tinkling cymbal. In short, it was not only necessary that the preachers of our Lord's gospel should live moral lives; this many of the pharisees undoubtedly did. But they must tower above the morality of a pharisee. Their religion was better, and in their lives and conversation they were to convince the world that such was the fact. It was also necessary that they should be zealous in the performance of their duties. This should not be a blind headstrong zeal, which would lead them without a sufficient object to expose themselves to needless danger, or which

might prompt them, without the least prospect of success, to expose their sentiments to causeless reproach; but that zeal which was tempered with knowledge, which when duty calls fears no obstacles, and is upon all proper occasions ready in the spirit of love to proclaim the whole counsels of God; which does not pause to doubt, but discharges its duty and leaves the event with God. It would have been of small avail for the disciples of our Lord to have endeavored to impress the minds of their hearers with the importance of the truths of the gospel, if they had by their own indifference and want of energy shown that it was more empty sound. Again. if they had been possessed with zeal without knowledge, their efforts might have been productive of full as much injury as benefit to the cause in which they had embarked. But possessed of all these qualifications, stability was essential to success. However well instructed they might have been in the doctrines of the gospel, it was necessary that they should be fully established, rooted and grounded in the faith, pursuing at all times an unwavering, undeviating course, such a course as trould in all respects perfectly harmonize with their faith and the glorious truths which they were called to promulgate and ex-t-lain to their fellow men. The temptstions which would be presented to induce them to swerve from the path of duty were numerous, and of the most powerful kind. Many had foreaken father, mother, brothers, sisters and friends. These would touchingly appeal to their affections and their sense of duty to their kindred, in order to prevail on them to turn their backs upon the cause they had espoused. Some had forsaken houses and lands to be the disciples of Christ. If there were still one lurking spark of avarice, or worldly love retained in their bosoms, this would if possible be kindled to a flame, and the enemies of the truth would, unquestionably, devise every scheme to induce them traitorously to abandon the cause of their Lord and Master. From the record of the past, we learn their artful policy, and if one had listened to the truth, they first admonished him, next turned him out of the synagogue, cast out his name as evil, and if these measures were not attended with the desired effect, they persecuted him even unto death. A knowledge of these facts will enable us to form some estimate of what would be their exultation if they could by any means induce one of the followers of our Lord to abandon his service. And we may also form some idea of the probable influence which the defection of such an one would be calculated to exert upon the cause of our Lord and Master while in its infancy. These reflections will show us the importance of stability of character added to the other essential qualifications of a disciple of Christ. In the remarks which have been made

in relation to the essential qualifications of the disciples of our Lord, those who presched the gospel have been prominently presented to your view, not because these qualifications were hecessary for them alone, but because in the commencement of his ministry, and in the times of the apostles, every one who became a believer was a preacher of his truth to a greater or less extent. These qualifications were therefore essential for all, but more particularly for those who devoted their whole time and talents to the work of an evangelist. It was also necessary that there should be a harmony of design and a unity of feeling, that their concentrated energies might be brought to operate continually for the upbuilding of Zion and the overthrow and destruction of all opposing doctrines. "A house divided against itself," said our Savior, " cannot stand." And while the energies of individuals embarked in the same cause, are through sectional divisions and misunderstandings, brought to operate against each other, the result is generally the downfall of the cause which is thus attempted to be built up. Thus you discover that union was essential to success. Whoever reads with attention the life of our Savior and his disciples, will be convinced that they knew and perfectly understood the doc-trines which they proclaimed; that they inculcated by example what they taught in precept; that they at all times exercised a praise-worthy and commendable zeal, a seal in accordance with knowledge; that they were stable in all their ways, rooted and grounded in the faith; and that unity, harmony and peace continually presided with them.

While they exercised all these essential and commendable prerequisites, the malice of avowed enemies and the prejudices of ignorance could not avail to check their progress. No weapon which was formed against them prospered. The tide of success rolled onward. It burst the strong barriers of opposition, and continued its course toward the ocean of eternal truth. They were cities standing upon a hill, which could not be hid. They were the light of the world, and their light so shone before men, that thousands seeing their good works, were led to glorify our Father which is in heaven.

Brethren and Sisters in the same cause of truth and righteousness, your speaker feels that he is embarked, and he recognizes in you co-workers, fellow laborers in the same glorious gospel; and for our mutual profit and edification, we would now call your attention to a serious application of our subject. Although the blessing of Heaven has attended the labors of the advocates of the doctrine of the impartial grace of God, although thousands have in a few years past flocked to our standard; yet when we consider the much which yet remains to be done, the num-

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bers of those who are ignorant of these truths, the territories where the sound of this gospel has not been heard, we may vet say that our cause is in its infancy. And the same reasons, which under the same circumstances, rendered every believer of the doctrines of our Lord a preacher to a greater or less extent, operate in the same manner now. No person can think more highly of the exertions of our lay brethren, and of our sisters also, in the dissemination of the truth, than does your speaker; and he has often, with honest pride, appealed to the fact, that no denomination, however large, could boast of so many able and competent defenders of its faith and doctrines. While such are the facts, I trust you will pardon me, if in these remarks, I consider all as preachers, where the subject is not inapplicable to you from local causes.

It is then necessary, brethren and sisters, that we understand the doctrines we profess to believe. We also, as well as the early disciples of our Lord, are called to encounter the prejudices of the ignorant and uninformed. In order to do this, and successfully to remove them, we must not only profess to believe the Scriptures, but we must understand them, that we may at all times satisfy the wishes of the honest inquirer after truth, and be able to give to every man that asketh, a reason for the hope that is in us, in meekness and in fear. We shall also be assailed by the crafty questions of the enemies of our cause. There also we should be able to answer, and to answer in such a manner, as to show the superiority of the religion of our divine Lord and Master. If you are opposed with error, defend yourselves with truth: this is a weapon which will never fail. If craft be resorted to, honesty will ever be found sufficient for its defeat; and the sword of the Spirit, the unadulterated word of God, will enable you successfully to contend with and vanquish all your enemies. But brethren, a knowledge of the doctrines of the gospel, and an ability successfully to contend with and vanquish every system of error, and to expose every refuge of sophistry, is not sufficient. We must live our doctrines. We must preach not only by precept; we must preach by practice every day of our lives. What idea can we form of that individual, who avows his belief in a God who is good to all-whose tender mercies are over all his works—who is kind and compassionate to the erring sons and daughters of Adamwho has assured us that he will by no means clear the guily, but will administer a just recompense of reward,—who professes to love that God, and yet will violate his commandments, and profane his name by taking it in vain? What saith the Scripture? "He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

What idea, my brethren, could we form of the man, who should address us and declare with an oath, that he was a Universalist? His own words would give the lie to his own declarations. I have called your attention to this subject, because it is one of a prominent nature; but the remarks here made are applicable to every vice, and to all immoral conduct; and it is a glaring contradiction for a person to commit transgression when he avows to the world that he believes that vice produces certain misery, and no one can escape the recompense of crime. should we think of that man, who scated by a furnace should declare his belief, that fire would cause him pain; and yet should from time to time thrust his hand into the glowing embers? We should charitably suppose he was a madman, and his conduct would be as consistent as ours, if with our avowed faith, we violate the commandments of God. Do not the enemies of the truth rejoice when they see such inconsistencies in our conduct? Yea, they do and will rejoice. Then let us, I beseech you, if we have done wrong, do so no more; but resolve, each for himself, that we will all, with the blessing of God, give no occasion to any one to speak reproachfully. Let us endeavor in all things to adorn the gospel, by a consistent conversation; let us show that the weapons of our warfare are not carnal, but spiritual; for these we have often experienced to be mighty, even to the pulling down of strong But brethren, it is not sufficient holds. that we become as moral as other denominations-as irreproachable in our conduct. Our religion is a better religion than any We believe it; we know it. Let us then, manifest its superiority, in its influence upon our conduct: and let that show that it is a religion of love, of peacepeace on earth and good will to men. It is not, however, sufficient that we understand our sentiments, and that we lead strictly a religious life.

We should be zealous in the discharge of our duties and in the dissemination of the truth. All of us have experienced the bondage of error, and have felt its galling yoke. Our faith enjoins love to all men. Let us then while we remember the miseries produced by vice and error (that poison of the soul,) exert our ability to extend the knowledge of these truths to them .-Paul, when at Athens, reasoned daily with the Jews in the market places; we can follow his example, and without obtruding our sentiments upon any one we can always remember that a word fitly spoken is like apples of gold in pictures of silver. If we can do but little by exercising a commendable understanding zeal upon all proper occasions we can encourage others to be zealous likewise, and much will thus be accomplished. Let us, however, al-

ways remember that

"True zeal is merciful and mildCan pity and forboar:
The false is headstrong fierce and wild,
And breathes revenge and war."

If those who are opposed to us see that we lack a proper zeal—that we are lax in our observance of acknowledged duties, they will hardly credit us when we inform them of the superior efficacy of our system of doctrines. If trifling causes absent us from public worship our example will discourage others, dishearten your minister, cause his hands to hang down, and Universalism be wounded in the house of its friends.

Stability is also a quality which is essential to our success. Many of us have, from a love of truth and consistency, been called in our profession of religion, to forsake father and mother, brothers, sisters, and friends. Your speaker might say something here from his own experience. These will, no doubt, make every effort to win you back to your previous faith, for I presume they conscientiously believe you to be in error. If you are convinced that they are right comply with their wishes I beseech you, but let no other consideration induce you to turn your back upon the cause you have espoused. If such arguments have not already been exhausted, you will no doubt be reminded of an unpopular religion—that it would be for your worldly interest to be a hypocrite—that you are associated with publicans and sinners, and that your return would be happifying to your friends, or, peradventure, to your aged parents: but if you are thoroughly rooted and grounded in the faith such arguments will fall unheeded upon your ears. You will value the good opinion of friends, but you will value truth and consistency more. But if every professed believer of these doctrines possessed all the qualities which have been named as essential, union. is indispensably so to success. We are not only called to contend against principalities and powers thoroughly marshalled and arrayed for the combat, but against spiritual wickedness in high places. You will recall to your minds the remarks in relation to this subject in the former part of this discourse, and I would add a few more that you may be fully a rare of its importance.

You have often been surprized no doubt at the gigantic labors which have been effected by the united energies of a number of persons wisely directed to the attainment of one object. On the other hand, you have also seen exertions abundantly sufficient for the accomplishment of the end in view, entirely fail for the want of concert in action. Let us then, my brethren, cultivate a spirit of union and forbearance in all our exertions for the advancement of the cause of truth and right-eousness in the earth. Let it commence in our household, extend its influence to neighborhoods from neighborhoods to accomplishment of the cause of truth and right-eousness in the earth.

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cieties, from these to associations, even as far as the extent of the provisions of the gospel which we preach and believe; and then it may, with truth an I justice be said of us, Behold how good and how pleasantit is for brethren to dwell together

There is no one single duty which is here inculcated, but what is for our own interest and our own respectability even in the view of our enemies to practice. If we search the scriptures until we fully understand our own faith, we shall not only have the satisfaction of being able to silence all opposers, but we shall accumulate ample stores for pleasing and profitable instruction, and thereby add to our own enjoyment. If we pursue a course of righteous and consistent conduct, the force of our example will induce others to inquire if these things are so, and, seeing our good works they will be led to glorify our father which is in heaven; we shill not only avoid the recompense and condemnation of the transgressor, but we shall receive the reward of the obedient, joy unspeakable and full of glory. Such recollections, the reflections of a well spent life, will soothe our sorrows, assuage our pains, and console us when upon the bed of death. If we exercise a praiseworthy commendable understanding zeal, the blessing of heaven will rest upon our endeavors, and crown our labors with success, the pleasure of the Lord will prosper in our hands. The moral wilderness around us will bud and blossom as the rose, the enmity of persecution will be conquered by the omnipotent power of love, our brethren will be encouraged to renewed exertions, and the cause which lies near to our hearts, will go on prospering and to prosper. If we cultivate unity, harmony and peace, bear one another's burthens and so fulfil the law of Christ, peace will establish its empire in our hearts, reign over our households, and preside in all our deliberations, wrath strife and envyings will be done away, the opposers of the doctrines we believe will become disheartened and discouraged, and no weapon forged against us will prosper. The title of investigation will still continue to roll onward, it will burst the strong barriers of opposition, no obs'acle will stay its course, till it reposes in the ocean of eternal truth.

Such, brethren, is the course which duty to God, to yourselves, your brethren, your children, and to the cause of suffering humanity plainly enjoins, and to it what do you say? will you hide the candle of the Lord which has been lit up in your bosoms under a bushel? or set it on a candle-stick that it may give light to all around you? Shall our enemies exult in our defections, our want of ability, consistency of conduct or commenda's zeal? or shall they behold you prosperous and prespering, extending the knowledge of these truths over the face of the earth, to the destruction of bigotry,

superstition, intolerance and every other dreaded evill? Shall our children, yea our children's children mourn over our want of consistent energy and righteous zeal? or, rejoicing in the fruits of our labors and our exertions, cherish the pure principles of religious and civil liberty, the uncontaminated legacy of their fathers, and with gratitude and honest pr.de, walk in our steps and emulate our example? This question is to us all, and to be individually answered; for a moment pause, I beseech you, count the cost and weigh well the consequences, consider all the labors and persecutions you must pass through to attain the object, consider the infamy the disgrace of defeat, and the glorious prize presented to your view, and let your hearts, your consciences decide. And may the blessing of Almighty God support, sustain and confort you, may his assisting grace attend you, and enable you at all times so to let your light shine before men, that they may see your good works, and glorify your father, which is in heaven.

### CORRESPONDENCE.

[Continued from page 10.]

PHILADELPHIA, JAN. 31, 1834.

To Mr. Abel C. Thomas:

Dear Sir-I desired to know, distinctly, what scheme of universal salvation you believe to be true, that our controversy might be brought within reasonable limits. The Universalists who are called Restorationists, have proved, I think, unanswerably from the Bible, that there shall be punishment experienced by sinful men in a state of existence after the present. They have also attempted to show, without success, in my judgment, that after future punishment has been experienced for some finite, but indefinite time, there will be, in the lapse of everlasting ages, a restoration of all human beings to happiness.

From your last letter I learn that you are not of their number. You have furnished me with two propositions which you are willing to support.

First, you assert, in your letter of Dec. 9, 1833, that you feel yourself obligated to believe whatever dictrine can be fairly and clearly established by Scripture testimony. This I adopt as one of the settled principles on which our discussion is to

Secondly, you assert, in your letter of Jan. 27th, that you "believe the Bible furnishes no evidence of a punishment beyoud the present life."

This doctrine is held by some, in connection with an opinion that this is man's only state of existence, and according to their theory, there is no future state for mankind, either of happiness or misery; because man at death ceases to exist.

Others hold, that all men who arrive at the moment of death without having re- friends of God, while in their present state

pented, will thereafter be annihilated; and so on the principle of the destructionists, will escape all future punishment.

Others teach, that on the moment of entering the future spiritual state of existence, every man not before converted to God will become a renewed person, a child of God, a lover of holiness, and so will escape all future punishment.

Others again teach, that the present is the only state of retribution for man; that the judgment is already past; that strict, full and final justice is done to all men in this life; and that the life to come is a state of happiness resulting from the mere, unmingled marcy of God, irrespective of the claims of justice, which have all been satisfied in relation to each individual before his death, by the punishment of his sins in his own person.

Others, finally, teach, that when men come to die, whatever may have been their sins, and whether they have repented of them or not in this world, Christ has by his mediatorial work and full satisfaction for all the sins of all men, secured to them an immediate introduction to heaven. is what they call universal salvation by free grace.

I should like to know upon which of these grounds you judge, that there is no punishment beyond the present life; or if you have some other scheme of universal: salvation from all future punishment, which has not been named, that you would frankly disclose it. If you choose, however, you will undoubtedly have the right to resort to any one or all of these theories. which I deem refuges of lies.

That you may not take the trouble to argue against doctrines which I disclaim, I shall freely state my creed on such subjects as I suppose may be involved in our

present discussion.

I believe, then, that the one, only, living and true God, the Maker of man, exists, a wise, just, kind and good moral governor of all rational beings: that his creature man is the intelligent, sensitive, free, accountable, efficient author of all his own moral actions: that every accountable, free, moral agent of the human family, has freely, and without any compulsion, necessity, or divine efficiency, exerted in the case, sinned against his Moral Governor, by acting in opposition to God's law: that the present life is a state of trial, preparatory to a future state of endless retribution: that in the present life the providence of God causes much natural good and evil to. mingle in every man's lot: that all the pains of this life are indicative of God's displeasure against sin, and that all the favors men receive from Heaven are indications of God's goodness: that in the present life obedience to the moral law is not fully and perfectly rewarded, nor disobedience, universally, and completely punished: that if men repent and become the

of trial, all their sins will in the moment of such repentance be pardoned, for the sake of Christ's mediatorial work, so that they never more shall experience any pains which are not fatherly corrections, intended to improve them: that if men do nor repent of their sin in the present life, and become children of God by that great moral change which the Savior describes as a new birth, they suffer pain in this life, and will suffer in a future state of being, and will suffer fonever, unpaid med, and accouraed of their Maker: that all the sufferings of any one unpardoned sincer, after the present life, will be exactly proportioned to the amount of his crimes in this life, and will correspond to the measure of his continued sinning in the life to come: that no lost sinner in the future life will ever there repent and be par loned: that all pain is an attribute of feeling, and that all the punishments of the damned will consist forever in the feelings of their own minds: that sinful feelings are in their own nature, or their speedy mental results, painful: that all the sufferings of the lost are deserved and suitable vindications of God's essential justice and moral government: and that no sinner will ever be damned of God one moment longer than he continues an obstinate rebel against the justice, mercy and goodness of God, manifested through Jesus Christ.

It may be important to add, that I believe mind to be a distinct substance from matter; that spirit is mind conceived of as capable of subsisting and acting independently of bodily organization; that the souls of men are active, sensitive, intelligent and efficient agents, in a state of spiritual existence, called the intermediate state, between death and the resurrection of the body; that a na-ticular personal judgment passes on each spirit of a man so soon as it permanently leaves the body; and that there shall be, in the end of the world, a resurrection of every human body, not before raised from the dead; in order that each spirit may inhabit forever its own former body, resuscitated, and adapted to its endless state.

If you will deal with equal candor, give me your creed, and let our readers know how far we agree in sentiment; it may prevent much useless argumentation.

Should I meet you on the ground of reason and analogy, I should say, God is as good now as he will be at any future time; and yet his wisdom, power and goodness have not prevented all sin and suffering now; and therefore, there is no reason to conclude these same attributes will preclude rebellion and misery at any time hereafter.

I might add, that man's wisdom and goodness do not prevent him from being wicked and miserable now, and there is no reason to infer that they will in future; for all experience shows that wicked men and pedacers wax worse and worse.

We come, however, to the Bible, and I am glad our inquiry is to be, What sails the Scripture?

The Bible throughout presents to my mind a dontrast between the present character, and the future prospects of the righteous and the wicked. It sets in opposition salvation and damnation, heaven and hell: We read; "The Lord preserveth all them that love him: but all the wicked will he destroy." Ps. cxlv. 20. "The way of the wicked he turneth upside down." Ps. cxivi. 9. "The ungodly," we are told in the first Psalm, "are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment: the way of the ungodly shall perish." In the second Psalm, kings and judges are exhorted to "kiss the Son, lest he be angry; and they perish from the way, when his wrath is kindled but a little." "The Lord is known by the judgment which he executeth: the wicked is snared in the work of his own hands. The wicked shall be turned into hell, and all the nations that forget God." Ps. ix. 16, 17. " The Lord trieth the righteous: but the wicked, and him that levelh violence. his soul hateth. Upon the wicked he shall rain mares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup." Ps. xi. 5, 6. "The Lord shall swallow them up in his wrath, and the fire shall devour them." Ps. xxi. 9. Now to destroy the wicked, to turn their way upside down, to drive them away like chaff, not to let them stand in the judgment, to turn them into hell, and to have snares, fire, brimstone, and tempest for their portion, must mean any thing rather than universal salvation.

I remain, yours, respectfully,

E. S. ELY.

[To be continued.]

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[The following pretty clearly exhibits the spirit of partialism, and also clearly indicates what would be the sad consequences if liberal christianity could be suppressed by the united exertions of priestcraft and king-craft. Let every one then who values his religious liberty worth preserving, wake up to the subject, and be active in its maintenance. It is a great wonder to us that our religious (?) opposers are so short sighted, and so destitute of economy. But, it is written, "He taketh the wise in their own craftiness"-"The wrath of man shall praise him and the remainder of writh he will restrain." Our cause will go on prospering at Seneca Falls, and partialism will consume itself. God grant that the truth may prevail.—C.]

For the Herald of Truth.

STRUGGLES OF THE OPPOSITION.

MESSES. EDITORS—As the untiring advocates and heralds of the glad tidings of truth, I hesitate not in addressing to you the details of an occurrence in our village on Sabbath last, with a view that (if wor-

they may find a place in the columns of your valuable journal. \*\* \* \*\*

Though surrounded by a community whose delight it is to represent our beneficosts Father as a God of indignation to the the erring children of mortaling there are yet a few who have searched the Scriptures. and in them find life and hope for the whole family of man : but as yet have not mised a charch, in which to offer the adoration of contritte hearts to Him who alone inches giver of every good and perfect wift. The Congregational Church having been for some time attenuespied; and sur-respected brother, the Rev. W. Andrews, of Rochester, having proposed to dispense to us the water from the well of salvation, we deputed a worthy brother to wait upon two of the principal holders of the property, for permission to hold a meeting therein, which was done, a sum being agreed upon for hire, the cash paid, and possession taken by lodging a quantity of fuel for warming the same. But judge our surprise on proceeding to church, on Sunday morning. on finding the door, which had stood unfastened for the last few months, secured by a strong lock. Application was made for the key, but it was refused; and on the faith of a fair bargain, and considering it our indefeasible right so to do, we burst the door, and to our further surprise found that part of the stove pipe had been removed; we however joined in three services, such as have been, in our situation, rarely our lot.

We regret that such an occurrence should have taken place on a day hallowed to the service of the Creator, but hope it may act as a stimulant to our brethren here, in rearing for themselves a temple, however humble, for His worship according to the dictates of their own consciences, and that they may look upon that narrow minded bigotry and intolerance "more in sorrow than in anger," which it was the object of our glorious Constitution forever

to shut out from our land.

An Observer.

Seneca Falls, Jan. 7, 1835.

P. S. As the names of the parties can little interest the general render, they are omitted; but they are well known here, and the truth of the foregoing statement can be attested by abundance of witnesses.

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REVIEW .-- No. I.

God's will and design in the salvation of man.

No truths contained in the Divine Volume are more evident and plain, and more fully and forcibly set forth, than those which relate to the design and will of the Almighty, in ultimately emancipating the whole vast family of man from sin and its concomitant evils, and restore them to primitive holiness and happiness: though strange as it may appear, by far the great

est portion of professing Christians strenuously deny that this is so.

In the Scriptures of truth, we find the \* unbounded and importial goodness of God, and the final glorious destiny of man clearly revealed; and there the attributes of the Most High shine with transcendent brilliancy. Upon its glowing pages, as well as in the great volume of nature, the works of creation, and the multifarious blessings conferred upon mankind, in this imperfect state of existence, we read His Omnipotence, Omniscience, Omnipresonce, Immutability and Impartiality. Roasoning from these attributes of God, we must infer, that he had some great, good and glorious design in view, in the creation of the universe and man; a design worthy of Himself, and which would ultimately confer superlative honor and glory upon the Grent Author, and perfect happiness upon man.

To believe that God designed to finally save only a part of his intelligent offspring, a mere moiety of the human race, and designed the endless wretchedness of the vast unhappy residue, or as vessels of wrath, and objects of reprobating and "vindictive justice," and consequently, designs the endless existence of sin and miseryand all this under the puerile plea, that the greatest good, and the greatest honor and glory results thereby, would be to argue a complete paradox, in view of the impartiality of God; it is wholly unreconcileable with the Scriptures, at variance with reason, and wholly unworthy of the belief of any intelligent Christian; and furthermore, it makes the Almighty a monster of cruelty and partiality!

Will the endless wretchedness of ninetenths of God's creatures glorify Him more than their restoration to purity and happiness? Will God glory in perpetuating sin and misery through endless ages? Will it confer honor upon Deity, happiness upon the sainted few in heaven, or benefit the damned spirits in hell? No; away with such a revolting idea! God afflicts not the children of men willingly, but for their profit; the punishments which he inflicts upon his wayward children are disciplinary, and calculated for the final good of the punished: but endless misery never

can do the sufferer any good.

Again, God is said to be Almighty, and "knowing the end from the beginning," consequently he must have foreknown the result of all his works and designs; and as but few of our Partialist brethren at present, in this age of religious improvement, are willing to acknowledge that God absolutely and unconditionally designed the endless wretchedness of any of his offspring, I would propose another question, and that to my Arminian friends: If God is really omniscient in knowledge, and he foreknew the result of his works from all eternity, and that they would result in the endless wretchedness of the greater share of

mankind, would it not have been an act of equal crueky to have created man, and given him an agency which he knew nine-tenths of Adam's posterity would abuse, and be endlessly damned! would it not, I say, be an act of equal cruelty in creating man under such circumstances, as it would in God's absolutely and unconditionally designing or reprobating the same number to endless wretchedness? Certainly it would. What should we think of an earthly parent of a numerous and helpless offspring, who should permit his children to play with a deadly venomous viper, which he knew would sting them all, and death would be the result? Surely such a monster would be undeserving of the name of a father; he would be a wretched misanthrope, a heartless, unmerciful parent? Yet this is but a faint and imperfect parallel to the God of Arminianism, in view of his foreknowledge of the ultimate fate of most of

his intelligent offspring!

But God's oath, promise and will have all been pledged, that all his intelligent offspring sha!l ultimately be blessed. He has sworn by himself, because he could swear by no greater, that "every knee should bow, and every tongue confess," &c. The Scriptures inform us that he "will do all his pleasure," that he "doeth according to his will in the armies of heaven, and among the inhabitants of the earth," &c. that he "will have all men to be saved, and to come unto the knowledge of the truth;" that he sent his Son upon the earth to "do the will of the Father;" who should "see of the travail of his soul and be satisfied;" that he should be the "Savior of the world;" that he "gave himself a ransom for all" mankind; that he will "destroy the devil and all his works," conquer death, hell and the grave, make an end of sin, finish all transgression and misery, wipe away tears from off all faces, and confer immortality and happiness upon all mankind! "And all that are in heaven, and on the earth, and under the earth, and such as are in the sea," &c. shall unite in that rapturous song of praise, spoken of by St. John the Divine, in Revelation, "Blessing, and honor, and power be unto him that sitteth upon the throne, and unto the Lamb forever!" O, what a glorious, soul-enrapturing theme! every heart expand with gratitude and love, each tongue and voice break forth in transports, and the whole world be attuned to joyful praise and thanksgiving; for the Lord God Omnipotent reigneth! whose very substance is Love, who is "good to all, and whose tender mercies are over all his works," and who will restore the whole family of man to angelic holiness and happiness, and bring them up to the Paradise of God, where perfect holiness and happiness will exist forevermore!

Henrietta, Jan. 8, 1835.

Love worketh no ill to its neighbour.

## HERALD.

JACOB CHASE, Jun. G. W. MONTCOMERY,

GENEVA, SATURDAY, JAN. 17, 1835.

" Ye ask, ye know not what."-Bible.

In this misleading world of alternate joy and serrow, mourning and rejoicing, vice and virtual wisdom and folly-where nothing past can be recalled, all things present unsatisfactory, and every future prospect in time incomprehensible and altogether uncertain; it evidently becomes us, as rational and meral beings, to reverence and obey the following divine injunction, "Bé still and know that I am God." It must be admitted that the Supreme Being, the great architect of the universe-rules and controls all events and purposes for the highest good of all, and his own highest glory: And as we are totally incompetent to determine what event in Divine Providence, would be most conducive even to our own benefit, we should be constantly impressed with the important necessity of cheerfully submitting to the infinitely wise and impartially benevolent decisions of Him who cannot err.

Many are the events which, in the order of Divine Providence are every day transpiring. the propriety and necessity of which we can neither comprehend or to any degree understand. And frequently it is the case, perhaps, that, like Job's wife, we are nearly ready to "curse God and die," when the very event which gives us such a vast degree of dissatisfaction, is wisely designed for our greatest possible good. But we are inclined to believe that a little candid and reasonable reflection upon the nature and attributes of our Divine Ruler, and upon the perfect order, harmony and connection of all that surrounds sustains and cheers us, will be instrumental in convincing mankind, of the temerity and presumption of thus "charging God falsely," and finding fault with the righteous, impartial and benignant dispensations of His Divine Government and Providence. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

But in regard more particularly to many of those who make a profession of the christian religion, it may truly be said, that even in their prayers, which are many, and loud, and long; they know not what they ask. Reader, did you ever attend what is commonly called "an orthodox prayer meeting?" And did you ever pay particular attention to the nature, phraseology and inconsistency of those earnest petitions, then and there offered up to the Deity? If your answer is an affirmative one, then permit me to inquire again, did not each one pray for the especial accomplishment of those things which would gratify their individual and party feelings, without even permitting their God the privilege of acting according to the dictates of his own wisdom and economy? Have you not often heard them use language like the following? "O, Lord, here is a vile ungodly sinner

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before thee, he wants religion-he must have it to-night or go desen to hell. O, God, come right down now and convert his soul, if you don't, he'll be damned to all eternity. New is the last-the only time, to-morrow will be forever too late. Come down immediately Almighty God, or he will go to hell and be lost forever. We can't be put off-he must be converted to-night," &c. &c. Now evidently such men know not what they ask-and if their prayers should all be answered, the universe would return to chaos, and heaven and hell amalgamate. Such prayers are not in accordance with the example of Christ-" Thy will be done on earth even as it is done by the angels in heaven," is the language of the son of man. Again, " if it he possible, let this cup pass, nevertheless, not my will but thine be done.

Here is an example of feeling and of expression. O, that professors of religion would be guided by it. We should strive to imitate the adorable spirit here exhibited.

The following circumstance, which clearly illustrates the weakness and temerity of those who insist that God shall gratify their peculiar personal feelings, in the direction of events; and also the important propriety of placing their implicit confidence in the Divine wisdom to contrive, and goodness to exceste, we have somewhere seen, whether it be true or false we know not. Let it be read with cander, and the moral instruction therein contained, cannot shell fail of producing its desired effect upon the heart and upon the conduct of the reader.

A fond father was in great distress for a favorite child, whom he apprehended to be dying in its infancy. Several of his friends endeavored to assuage his grief, but he refused to be comforted. At length the minister on whom he attended offered to pray with him, and desired him to compose his mind, and give up his favorite son to the Divine disposal, since there was no probable hope of his recovery. He replied, I cannot give him up; and it is my importunate request that God would spare this child to me, whatever may be the consequence. He had his desire; the child recovered, and grew up, if possible more and more his darling: but he lived to be a thorn in his side, and to pierce his heart with many sorrows. For just as he came to maturity, he robbed his excellent master, whom before he had often injured. He was seized by the hand of justice, tried, condemned, and died one of the most hardened wretches that ever went out of life in that ignominious manner. Upon the fatal day of execution, the mourning father was made to remember his former rash petition with grief and tears; and, humbled in the dust, confessed his folly and his sin. The text which heads this article, came home to his heart and his conscience. He was fully sensible that, in his former petition, he knew not what he asked.

A general application is intended. Reader, "Trust in the Lord and do good."

#### WHAT WOULD BE THE CONSE-QUENCES,

If every professing Universalist should, 1. defend his faith with mildness and without harshness, showing his opponents thereby, that he is commanded to forgive his enemies; 2. should carefully abstain from profanity, dishonesty, anger, slander, and all manner of evil; 3. should practice every virtue, love to God and man, justice in daily life, kindness towards the sick and unfortunate, and an imitation of all the examples of Christ; 4. should strictly attend upon the services of the sanctuary? What would be the consequences? Our cause would advance with ten fold rapidity; the charge of licentiqueness would coase, and in its place would be heard, "see how these christians love one another;" our churches would be filled immediately, and great as is our increase in every year, it would be enhanced beyond all comparison. Brothren of the Abrahamic faith, let us try it! And as the grace of God hath brought salvation to all men, let it be said, that it has not only tought us to live soberly, righteously and Godly, but that we practice upon the instruction.

G. W. M.

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The birth of our Radseauxr was celebrated with appropriate exercises, on the eve of December 24th, in the Universalist Church in Auburn. The church was most beautifully decorated with wreaths of nature's purest green. The congregation was large; slips, aisles, galleries, and every portion of the house was enowded to excess, while a great many could obtain no admittance. The writer of this, endeavored to set forth the benefits arising from the death of Jesus, taking for a text, Luke ii. 29 to 32. The happiest results have flowed from the meeting, and the seed has been sown on ground, where it will produce much fruit. God bless the truth!

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## FRIENDS INDEED.

BR. NELSON BROWN, of Henrietta, has sent us, on the 13th inst, eighteen new subscribers for the Herald, for which assistance he is entitled to our most sincere gratitude. He is authorized to act as agent for our paper in his section of country. We hope some others will follow his worthy example in sustaining us in our humble endeavors to do good. He writes as follows:

"Mess. Editors—In imitation of your Perry friend, I send you, at least a few subscribers for your valuable and interesting paper, as you will see below. I sincerely hope that many good friends of the cause will go and do likewise, and better if they can."

BR. WM. ANDREWS, of Rochester, is also entitled to our sincere thanks, for the goodly number of subscribers he has had the goodness to procure for us. He likewise is authorized to act as agent for the Herald.

A number of other brethren who have sent like favors, shall never be forgotten.

We are not unmindful of such timely and much needed encouragement. Eps.

# NEW SOCIETY.

A new Society was organized according to law, in Shelby, Orleans Co., N. Y., on the 22d ult., to be known by the name of The First Universalist Society in Shelby, N. Y. Republic of Letters.—We are requested to say that Mr. Wm. Pearson having ceased to be publisher of the Republic of Letters, all communications, relating to the work, are hereafter to be directed to GEORGE DEARBORN, 38 Gold Street, New-York.

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#### NOTICE TO CORRESPONDENTS.

The excellent "Illustration of Scripture," from "L. L. S." is thankfully received—also an interesting article from "N. B." They shall appear in our next.

We hope our brothson will often favor us and gratify our readers with such productions.

Ezs.

#### LETTERS

Received during the week ending on Wednesday last.

8. L. Jun. Aurelius—N. B. Henrietta, 2—L. L. S. East Bloomfield, 2—G. S. Cortland—W. Q. Mottville—P. M. Aurelius—M. W. S. Galen—T. C. E. Welcott—S. H. Newfield—J. B. Lima—W. H. Genoa—P. M. Erie, Pa.—P. M. Buffalo—L. B. T. West Lodi.

#### RELIGIOUS INTELLIGENCE.

A Convenience of Universalists will be held in Shelby, Orleans Co., N. Y., on the third; Wednesday and following Thursday, 31st and 32d inst., for the purpose of organizing a church. Ministering brothern are invited to attend.

C. Hammond.

Ba. S. Milles will preach at Alexander, on the evening of the 20th inst. at 6 o'clock, P. M. and at Covington, on the 21st, at the same hour.

#### MARRIAGES,

In Newlane, on the 8th inst., by Rev. C. Hammond, Mr. Daniel Andrews to Miss Hannah McKnight, both of that town.

At Springport, on the 14th inst., by Rev. G. W. Montgomery, Rev. W. Queal, of Mottville, to Miss Samantha Moore, of the former place.

#### DEATHS.

On the 6th of December last, in Gaines, Orleans Co. whilst on a visit to her daughter, Elizabeth, wife of Elijah M. Rogers, of Phelps, aged 56 years. She had been for many years a firm believer in the doctrine of impartial grace, and departed this life strong in that faith which maketh not afraid. A numerous circle of relatives and friends are left to mourn the loss of this valued member of their community.

In this town, on the 9th instant, Benjamin Tuttle, in his 81st year.

Mr. Tuttle was a soldier of the revolution—for the last 45 years a resident of this town, and has, through life, sustained an unblemished reputation. He was a firm believer in the doctrines of God's impartial grace, and his faith abundantly sustained him, while contemplating thon his departure hence. It robbed death of its tervors, and unfolded to his view the bright regions of unending joy, enabling him peacefully to resign his spirit to him who gave it.

He has left an aged companion, and a numerous family of children and friends to lament their loss.

His funeral was attended by a large concourse of sympathizing neighbors and friends, on the 10th, and the consolations of the gaspel feelingly tendered by our Br. O. Ackley.

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## POBERT.

THE MOTHER'S DECISION. BY MRS. H. M. DODGE.

Theirs was a melancholy pledge, A dark and bitter token, Of joys which never could return-Of hearts by sorrow broken! They gazed upon the sell of wo, With red and tearless eye, bliw bas qook paiddords emosod bard. With speechless agony!

... Le this the gift? Aye, is this all . . A mother's heart could bring \* Por her own-cherished, worship'd child-Its proudest offering? Alf-hi ft all ?- a'seal of wo-A stern command to part! Ah, mother, didst thou never weight The treasures of the heart? Unhappy mother, wretched child. - - - Your days of joy-are eler; Material paids and flist love .... Opp never mingle merel That stern command, that dark decree, . Has sould her gloomy fate; And Calvary's haly voice of lave, . ... Alone shall quell her hate.

#### COMMENCEMENT OF THE YEAR.

Hark! the midnight hour is pealing Deep and sad upon the ear; Now the foot of time is stealing Noiseless through his swift career; Forward speeding, Enters on another year.

. Each, successive year retreating, Wakens memory of the p s:; Tells that on events so fleeting, Hang results important-vast: Still repeating, " Mortal this may be thy last!"

Though the flowers of Spring were blooming Rich in hue and frigrancy, Summer's reign their sweets consuming, Autumn blists hive swept away; Winter glooming, Marks the sad and sure decay.

Though the stream of life is flowing From its fountain heedlessly. Its incessant tide is rolling Onward to a boundless sea; Time is blending With a long eternity.

Years, and months, and hours receding, Forward bring the fearful night,-That to which no morn succeeding, Save in yonder realms of light, Where unceasing, Bouls redeemed in praise unite.

Thither all our efforts tending, While we sojourn here below, All our love to Him acconding Who alone can grate bestow: Nover ending ... And enriching all below.

#### EMPLOYMENT OF TIME.

How little do we reflect on the use and and value of time! it is in every body's mouth, but in few people's practice. Every fool who slatterns away his whole time in nothings, frequently atters some trite common-place sentence to prove, at once, the value and flectness of time. The sundiede, all over Europe, have some ingenious inscription to that effect; so that nobody equanders away their time without hearing and seeing how necessary it is to employ it well, and how irrecoverable it is if lest. Young people are apt to think they have so much time before them, that they may someder what they please of it. and yet have enough left; as great fortunes have frequently seduced people to a ruinous profusion. But all these admonitions are useless, where there is not a fund of good sense and reason to suggest rather than receive them.

# -000-IDLENESS.

Time is precious, life short, and consequently not a single moment should be lost. Sensible men know how to make the most of time, and put out their whole sum either to interest or pleasure: they are never idle but continually employed either in amusements or study. It is an universal maxim, that idleness is the mother of vice. It is, however, certain, that laziness is the inherituace of foole, and nothing can be so despicable as a sluggard. Cato, the censor, a wise and virtuous Roman, used to say, there were but three actions of his life that he regretted: The first was, the having revealed a secret to his wife; the second, that he had once gone by sea when he might have gone by land; and the third, the having passed one day without doing any thing.

#### SWEARING.

We may frequently hear some people, in good company, interlard their conversation with oaths, by way of embellishment as they suppose; but we must observe, too, that those who do so are never those who contribute in any degree to give that company the denomination of good company. They are generally people of low education; for swearing, without having a single temptation to plead, is as silly, and as illiberal, as it is wicked.

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APHORISM.—It has been well observed, that the tongue discovers the state of the mind, no less than that of the body; but, in either case before the philosopher or physician can judge. the patient must open his mouth. Some men first of January, or as soon as convenient.

envelope themselves in such an impenetrable clock of silence, that the tongue will afford us no symptoms of the temperament of the mind. Such taciturnity, indeed, is wise if they are fools, but foolish if they are wise; and the only method to form a judgment of these mutes, is n irrowly to observe when, where, and how, they smile. It shows much more stupidity to be grave at a good thing, than to be marry at a bad one; and of all ignorance, that which is silent, is the least productive, for praters may suggest an idea if they cannot start one.

-----PEACE.-Like the rainbow, Peace rests upon the earth, but its arch is lost in heaven! Heavan bathes it in the hues of light-it springs up amid tears and clouds- it is a reflection of the eternal sun-it is an assurance of calm-it is the sign of a great covenant between God and man-it is an emanation from the distant orb of

imm stal light.

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Geneva, Dec 10, 1834,

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"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."-St. John.

VOL. II.

GENEVA, N. Y. JANUARY 24, 1835.

NO. 4.

#### Original.

# EXPOSITION OF SCRIPTURE.

"Work out your own salvation with fear and trembling."—Phil. ii. 12.

There is a kind of sacred charm thrown around early impressions, which renders mankind peculiarly, tenacious of opinions imbibed in younger life. There is an almost uncontrollable power in education. The associations connected with the impressions received in childhood and youth, fasten them strongly on the mind. The influence of tradition is incomprehensible. It sways a sceptre over the human heart, giving bent to inclination, direction to thought, impulse to motion, and habit to action. Aware of its biasing power in governing the volitions and actions of man, the "wise man," says, "train up a child in the way he should go, and when he is old, he will not depart from it."

Such is man's attachment to opinions formed in early life, if it so happens in the order of human events, that he is led to the embrace of a new theory, he is very likely to incorporate his former sentiments with he latter system received; and to amalgamate them together, though ever so diverse in character. Thus, during the apostolic age, the converts from Judaism and Paganism being strongly biased in favor of many doctrines and customs pertaining to the respective religious systems previously recognized, engraffed Christianity on to the theories in which they had been educated; and of the two, compounded one, they regarded as the true religion of Heaven.

Although salvation by Christ is ever represented in the Scriptures as being obtained by man through the tender mercy of our kind Father in Heaven-"not for works of righteousness which he has done," but according to the purpose and grace of God abounding through his son. Although all the New Testament writers agree in the declaration, that "Eternal life is the gift of God"-the unmerited, the unpurchased bequest of divine benevolence, freely dispensed to perishing mortals, as a commendation of Almighty and immortal love, irrespective of their works or deeds performed previous to the bestowment of the precious boon, the major part of professing Christians are so infatuated with the notion, that there is something required of the creature in order to entitle him to so great favor, that they adhere with singular portinacity to the idea, that salvation, life, and immortality, are some way connected with the virtues and religious feelings and practices of the creature while here in the flesh. And, although they are constrained

to acknowledge what is so plainly and unambiguously taught in the Scriptures, to wit: "that we are saved by grace through faith, and that not of ourseves, it is the gift of God, not of works-lest any man should boast;" yet such is their attachment to system, they amalgamate therewith the co-operation of the creature, and solicitously maintain, that the salvation of the gospel, is a conditional salvation: and hence, certain requisitions must be fufilled in order to secure its possession.

Thus, while it is conceded that salvation is all of free grace, and "not of works, lest any man should boast;" it is argued, that without works there is no redemption-no remission of sins. From which the conclusion irresistibly follows, that inasmuch as certain conditions are required of the creature as prerequisite to the possession of immortal life and glory; and salvation is not secured by works, but by grace, he obtains the inheritance of eternal bliss by grace, ron his works-which resolves the whole economy of the gospel into a system of labor and debt-a doctrine wholly discountenanced by the great apostle to the Gentiles. He says, "Now to him that worketh, is the award not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted to him for righteousness." And again, "if it (salvation) be of works, then is it no more grace-otherwise work is no more work. But if it be by grace, then it is no more of works-otherwise grace is no more grace. Rom. iv. 4: xi. 6.

The notion that salvation is conditional. is no new theory. It is a sentiment that, in essence, belongs to the time serving policy of heathenish institutions; and one which would, very naturally, grow out of the exclusive, ceremonial economy of Moses. It began to be inculcated as a doctrine of the gospel by proselytes to christianity during the first century; and was recognized as a primary article of the gospel creed, when, through the corruptions of man, the system, denominated the Electic Philosophy, constituted of an abstract of all the doctrines and systems of religion and philosophy prevalent in the east, had generally obtained among the avowed professors of the christian Cause. But it being repugnant to the fundamental principles of the religion of the gospel, and contrary to the spirit and tenor of the doctrine of free, impartial grace, the apostles of our Lord entered their serious protest against it: and several of the epistles were indited particularly with a view to the suppression of this heresy.

But, notwithstanding the arduous exer-

tions of the apostles of Jesus to prevent the prevalence of this erroneous sentiment, it nevertheless spread far and wide, until it was regarded as a denial of the christian doctrine to reject it. It being found, in subsequent times, a convenient instrument for sustaining the craft of the Priest, and the policy of Kings, it was encouraged by those in authority and power, in order the better to subserve their interests and designs. And, notwithstanding all the light shed on the glorious doctrines of the gospel by the sun of the reformation, the idea is far from being yet expunged from the minds of the christian community.

The passage which stands at the head of this article is supposed to favor the doctrine of a conditional salvation, and is often quoted to substantiate the idea, that man's salvation is in his own hands.

Were we to allow what is generally understood to be taught in the passage, the most that could be said, would be that the apostle has plainly contradicted himself. and inculcated a sentiment in one part of his writings that he denied and disclaimed in another. This would make his epistles as inharmonious and contradictory, as the attributes of God, mercy and justice, are usually represented to be in their nature, offices, and demands. Now, I appeal to the candid of all denominations of professing christians, and inquire whether, in view of TRUTH, which is ever a simple, uniform thing-always consistent with itself, and worthy our attention, reception, and adoration; and in view of the existing prevalence of infidelity, we ought not to use all possible endeavors to make the Scriptures harmonious and appear consistent with themselves, lest we give cause for the adversary to triumph.

The word salvation, conveys the idea to most people's minds, of a deliverance from deserved punishment-from endless woe; and whenever the term is seen in the Scriptures, it is taken for granted, that this is its meaning without further consideration. This circumstance leads to many erroneous conclusions concerning the import of Scripture; and the tenor of the

Christian doctrine.

Though salvation is a word of frequent occurrence in the Bible, and is often put for the blessings obtained through Christ, including life and immortality—and, although used in relation to different circumstances and events, yet I am sure it is never employed to signify a release from punishment deserved, nor a deliverance from immortal misery. Though Jesus Christ was sent into the world, not to condemn the world; but to save the world; yet he came not to save from punishment;

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he came to save people from sin; and, consequently, from deserving punishment.

What salvation the apostle alluded to, when penning the words of the text we are noticing, I am free to acknowledge, cannot be readily ascertained; but one thing is certain; he could not have alluded to the salvation from death and the grave, terminating in life and immortal fruition; for that, all the scripture writers agree in declaring, "is the gift of God; not of works—lest any man should boast." And here it is said, "work out your own salvation with fear and trembling."

Many interpretations to the apostle's language have been given by different commentators, which I need not present the reader, as it is my object at this time, only to give my own; and leave others to adopt a different one if they can frame a better-and one that will better harmonize with the general tenor of the Scripture and

the context.

We all know, that when Christ made his advent to earth, mankind were reduced to a very low state of moral corruption; and the Gentiles in particular, were in the lowest state of degradation and debasement. The apostle Paul describes their moral condition in the following manner: "They were filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful." Rom. i. 27-31.

One grand object had in view in promulgating the gospel, was the design of changing the state of public morals, and giving a more healthful tone to the social system. Mankind are governed much in their actions by their principles of religion. Correct principles lead to just practice. Hence, the gospel was preached for the deliverance of men from sin and immoral practices; as by it new motives, new volitions, new feelings, new desires, new determinations would be implanted in the human mind. And in view of its salutary influence in moralizing the world, the apostle says, that "the gospel is the power of God unto salvation to every one that And knowing that he who believeth." had the gospel hope purified himself even as Christ, his divine Master was pure, he declared to his Christian brethren, "that they should count themselves indeed dead unto sin and alive unto God."

As all voluntary moral action originates in the motives of the mind, and character pertains to motive, in changing the feelings and affections, and turning the desires into an opposite channel, a reformation was wrought at the fountain head, purifying the streams that flowed therefrom, effectually saving the soul from iniquity and

moral pollution, "and translating it into the glorious liberty of the sons of God." A salvation from sin and death being a principal object of the Almighty in sending his Son into the world, and of Jesus and his apostles in preaching the gospel of divine grace, the ministers of the religion of Christ, in primitive days, always drew inferences from their doctrinal teaching, in favor of virtue and righteousness. Hence, the Epistles of the New Testament abound with exhortations to practical godliness and rectitude of conduct.

Principles controling conduct in some measure, it is proper that every one should carry out in practice the peculiar sentiments he may profess to cherish; otherwise, they are of no practical utility. Aware of this, and like a genuine philanthropist disposed to ameliorate the condition of the human race, the apostle Paul enjoined his brethren by every motive that he could reasonably hold up to view-by every consideration sacred and dear, "to adorn the doctrine of God their Savior, with well ordered lives and a holy conver-And from the subject of discourse recorded in the context, it would seem that the same injunction is laid in the passage under review.

The gospel of salvation had been successfully preached to the people addressed, and they had been acquainted with the economy of saving and triumphant GRACE, having with joy received the message to them communicated: and hence, it was proper in the fitness of things, that they should manifest their faith by their works. The gospel made plain the path of duty, and dictated what ought, and what ought not to be done; and its recipients were under the most solemn obligations to exhibit by their deportment and conduct, the character of the religion embraced. their fruits ye shall know them."

The gospel had saved them from idolatry-hence, it was their duty to manifest this salvation by turning from idols to the worship of the one living and true God. It had saved them from error—therefore, they ought to show their deliverance by a public avowal and defence of the truth. had prospectively saved them from sin, by teaching a deliverance from iniquity and all hurtful lusts-and consequently, teaching the doctrine they professed, "that denying ungodliness and all worldly desires, men should live soberly, righteously, and godly in this present world," they were obligated to work out this religion in their lives and conversation, that their deportment and general character might not fal-

sify their profession.
"God," the apostle says, "worketh in, to will and to do of his own good pleasure." As the gospel is of God, whatever influence it exerts, it sways as an agent or instrument employed for this purpose by the Almighty. Hence, if this heavenly sys-

putting forth of holy volitions, to the exercising of virtuous motives, or to the cherishing of pure desires, it may with propriety be said, that God worketh in the mind, &c. having done thus by the means em-

We think that nothing can be more selfevident, than that every true Christian is in duty bound to "work out" in his intercourse with the world that salvation of the gospel he has received of the Lord Jesus. according as that shall dictate and direct the inward man to will and to do, that he receive not the grace of God in vain; and by a manifest devotion to the cause espoused, to obey the precepts of his divine Master with that reverential "fear" and "trembling" solicitude exercised by the faithful, obedient servant in the service of his Lord. See Eph. vi. 5. And we would that this sentiment was more fully realized and observed.

Christian reader, whoever thou art, this exhortation is to you: " work out your salvation" that cometh of the gospel, in your daily deportment and conduct, and in all your associations in life "with fear and trembling; for it is God that worketh in you to will and to do of his own good pleasure;" and "strive ye, to enter in at the strait gate," and do works meet for repentance. L. L. S.

> --020-Original.

# REV. J. M. TRACEY.

Much has been already said in relation to the course adopted by this gentleman. Having had a partial acquaintance with the man, and being, I trust, actuated by none other than kind fee!ings, I would remark, for the information of all concerned, that, probably, Br. Tracey's want of success, as a preacher, might, with more truth, be attributed to his want of information than to the influence either of the system of Ballou or

I have noticed his late challenge, as well as one given more than a year previous, to all the orthodox preachers in a number of counties in Ohio. I did then and do now very much doubt his ability to defend any system of doctrine whatever: and if Mr. T. or his friends call for the reasons, they shall be given to their satis-T. M. K. -020-

Original.

# AN ABOMINABLE GOOD DOCTRINE!

Reader, well mayest thou startle at the striking and unheard of caption which heads this article; but the following will

explain the mystery.

A venerable, pious, and well meaning old Calvinistic deacon, a short time since, was informed by one of his more heterodox neighbors, that a Universalist preacher would preach in that vicinity on a specified evening; and furthermore, was politely asked if he would have any objections to tem of doctrine works in the heart to the attending his nself, &c. The good deacon

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replied, with much warmth: "What! do you believe I would go to hear such an abominable doctrine! that all mankind are going to Heaven! no, no, I will not go to hear such an unscriptural and abominable doctrine, depend upon it!" On being asked if he did not wish and pray for the salvation all men; and if he would not heartly rejoice in the ultimate holiness and happiness of the whole human race: "O yes, yes, to be sure," he readily replied, "but, but—that doctrine is too good to be true, it cannot be!!

The first preposition of the deacon was, that the doctrine of the salvation of all men was too abominable to be heard; the second, that it was too good to be believed! What a paradox—what an admirable consistency! But, slas! such absurdities and contradictory acknowledgments, are the legitimate fruits of too much "zeal without knowledge;" and too fond attachments for the favorite dogmas of endless misery!

N. B.

Henrietta, Jan. 1835.

## <del>-∞-</del> Original.

#### FAITH AND BELIEF.

I happened, not more than a year since, to call into a church where a protracted meeting was in progress and drawing to a close. A Methodist preacher, having charge of the circuit where he labored, occupied the desk. In the course of his sermon he stated—"there is a great difference between faith and belief—I will explain it to you. Now you have a novel, you believe that every word of that novel is true; yet you have not faith in it, and why? The reason is obvious—for there is some of it that you know is not true."

I left the church wonderfully edified, and abundantly informed upon a most difficult subject. If the Christian Advocate requests it, they can be furnished with the preacher's name.

T.

# Original.

#### REVELATION .- NO. 3.

Realizing that all mankind are subject to mental weakness and indifference in regard to opinion as well as fact, what then can be the objection of any one, if, in my own simple form, I should treat them as such?

If it were in my power to correct a universal error, I would soon do it; and would to God it were done. But let me come as far short of it as possible, yet an attempt cannot certainly merit censure.

One error is simply this. Many seem to think that Universalists believe, that should they partake of sin in its most degraded form, all men alike are blessed. This is an error; they believe no such thing. But the Scriptures abundantly testify that the God and Father of all will send his grace full as willingly upon sinners as upon those who live righteously

and deal by their neighbors as they would wish their neighbors to deal by them; and the sinner may be happy if he will appreciate the favor of God and cease to do evil. My arguments are derived from two sources—first, the Scriptures; and secondly, common sense.

First. The Scriptures teach us to love one another—to do good to those that hate us-to pray for those who persecute usto love, honor and succor our parents—to love our enemies—and we are told that "blessed is he that doeth righteousness at all times;" and "when it goeth well with the righteous the city rejoiceth-by the blessing of the upright the city is exalted; but it is overthrown by the mouth of the Shall I prolong the list? "No," says the reader, "for we have the Bible and we can read for ourselves."-Open any where then and examine. Does it speak peace to them that are afar off and to them that are nigh? Does it proclaim liberty to the captives and the opening of the prison to them that are bound? Does it proclaim the love of God and the compassion of a Savior to sinners? Does it declare that God is good unto all, and that his tender mercy is over all his works? Or does it speak war, destruction, malice, divine fury and endless fire and torture for all the wicked beyond the tomb? gentle reader, examine and be not discouraged or deceived, for the Bible is the same that it was centuries ago. The sinner. however, is not happy in his sins, because he values not the instructions and benefactions of Heaven. But his misery is not the effect of God's malignity or a want of divine grace.

While we are here below, we should often wait upon God at his mercy seat. It is good for us to draw near to him. It is an honor that he permits us to pray; and we shall surely find if we improve our privilege, that he is a God who hears prayer. Endeavoring to be diligent in the means appointed, we should watch and strive against a legal spirit, which is always aiming to represent God as a "hard master"-watching, as it were, to take advantage of us, and finally sink us to hell. But the truth presents the case fur otherwise. God's name is Love. He looks upon us with compassion: He knows our frames, and He remembers that we are but dust; and when our infirmities prevail, He does not bid us despair, but reminds us that though we have erred, He loves us, and He cautions us to do so no more. Think of the name and nature of God, and the relation he bears to mankind. Does he not call hinxself a Savior, a Shepherd, and a Friend to all men? Has he not made known to us his love through his beloved Son? His blood, his righteousness, his promises, his power and his grace are clearly exhibited in the volume of inspiratien—and all for our encouragement and consolation. Away with all doubting-

"He that doubteth is damned." Away with all unbelieving thoughts—they will not only distress the heart, but they will weaken the hope. Take it for granted, upon the warrant of Scripture, that you are the offspring of God—that He is your Father—your friend—that He loves you, and therefore, his loving kindness will draw all men to the enjoyment of immortal bliss. Be assured that he will fully accomplish what he has begun, so that nothing which can be invented or thought of, shall ever be able to separate us from the love of God.

Second. Reason and common sense accord with the foregoing conclusions. Do either of these say that we must hate one another? No. Has not true experience taught us, that to cultivate all the virtuous and kindly feelings of our nature, is of higher importance than any other consideration? Most assuredly it has: and should any one contend otherwise, that person would be justly chargeable with not possessing common sense. But while on the other hand, we take into consideration the stupidity of thousands, we shudder at the thought of their unfounded as well as degraded ideas of God and neoral duty.

Does not every thing around us speak loudly that there is a God whose nature is love? Why then ought we not to adore and serve that holy Being who is unquestionably the bountiful Giver of every good and perfect gift? Would it be adoring and serving him to hate one another? Has he not expressly commanded the contrary? And does not reason and common sense justify obedience? And has God commanded us to love our enemies, and to do good to them that hate us, when his own practice is in direct opposition to this duty? O the miseries of error!

Since God is so good, and since even his chastisements are designed for our profit, would it be acting wisely, and in accordance with the dictates of reason and common sense, to blaspheme his name, or abuse his goodness in any manner whatever? Reader, please to consider these questions, and answer them candidly. And may the goodness of God lead thee to love him more and serve him better.

AMICUS.

# —<del>cce</del> A WICKED PRIEST.

In the "Sentinel" of the 20th December, we are informed that a certain Rev. John Jackson, a young Presbyterian clergyman, has been tried and condemned for an attempt at rape, on the person of a litle girl, only twelve years old. This unfortunate man is now (where he certainly ought to remain during the rest of his life) in the Ohio penitentiary, but he is sentenced or by for five years. Is the doctrine of Universalism the cause of all the sin the e is in the world? Look at this case, and say.—Trumpet.

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#### Original.

#### LETTER,

To the First Presbyterian Church in the town of Pultney, Steuben Co. N. Y.

DEAR BRETHREN—Feeling myself aggrieved, and being perfectly satisfied that I can get no redress from the church to which I belong; I take this honorable method of suspending the above mentioned church from my fellowship and communion, until such times as they shall become truly penitent for the unchristian-like treatment manifested towards me on two particular occasions. You and I will, therefore, consider our former connection honorably dissolved, until due reparation shall be made for the loss I have sustained.

I now proceed to state the cause of my aggrievances. Some time past I presented myself at the communion table; the pastor of our church, Rev. Wm. White, administered the sacrament; when, instead of fulfilling the command given by our Saviour to Peter, "feed my sheep," I was passed by in silence. My feelings were very much injured, while I considered it was designed to disgrace me, in the eyes of the church, of which I was then a member in good standing; (for I have had no accusation brought against me since I united with said church.) Brethren, I bore this insult patiently, feeling as though I had rather suffer wrong than do wrong, and probably should have forgotten the injury, were it not for a repetition of the same insult, that has lately transpired. The circumstances were these. A few weeks since, I was called upon by Rev. Mr. Smith, now pastor of said church, in company with deacon Prentiss, and when in converse with them on the subject of my former views, I was asked the question whether I was a believer in the doctrine of Universal Salvation, or not? My answer was, that I was not satisfied of the truth of Universal Salvation. After much conversation with my husband on the gospel of good news, my visitors, scemingly in perfect friendship, withdrew; and immediately reported, in the neighborhood, to this import; that they were afraid sister Cogswell had embraced the "dreadful doctrine" of Universalism, but they were now perfectly satisfied, and felt encouraged that she was not a believer in that doctrine. Soon after, Rev. M. L. Wisner, a preacher of that gospel which destroys the man of sin, and disarms death of all its terrors, visited our neighborhood again-delivered his message of glad tidings and great joy, which shall be unto all people; I attended his meeting without communicating to any one whether I was any better satisfied or not. The next Sabbath I took my seat again at the communion table of our church; when, to my astonishment and mortification, I was indignantly passed by again in perfect silence, and with an air of contempt.

These are my reasons for not being willing to fellowship said church, any longer. I am now satisfied that the doctrine of endless wo! for any of the human family, is nought but a delusive dreum, the fantasy of a disordered mind. I am now free from a worse than Egyptian bondage. My dear brethren, those dark hours which we used to converse about so often, are mine no more. I can now behold the love of God, as having neither shores nor bounds: believing that, "as in Adam all die, even so in Christ shall all be made alive"-that as all in the Adamic nature are mortal and corruptible, so in Christ shall all be made immortal and incorruptible. Blesssed be God, I have a treasure worth more than all the gold of the Indies, or the mines of Golconda. You will ever have my prayers for your welfare, heing satisfied that we shall meet on the blest shores of immortality, where all wrongs will be righted, all difficulties settled, and all sins forgiven. I want your prayers and friendship, if they can be bestowed freely, if not, I shall be content to live without them. I close by subscribing myself yours, in love.

LAURA COGSWELL.

Pultney, Steuben Co. Dec. 15, 1834.

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#### CORRESPONDENCE.

[Continued from page 21.]

PHILADELPHIA, FEB. 8, 1834.

To Mr. E. S. Ely:

Dear Sir.—In my last letter, I proposed the following joint question as the basis of our discussion, viz: "Is the doctrine of endless punishment taught in the Bible? or does the Bible teach the final holiness and happiness of all mankind?" As you have not objected to this proposition, it is presumable that you accede to it. This, then, I shall consider a settled point.

When you desired me to state "which of the many prevalent systems of universal salvation" I "judge to be true," I supposed, and felt myself justified in supposing, that you simply wished to know whether I did or did not hold to punishment in the future state. I frankly certified you that "I believe the Bible furnishes no evidence of a punishment beyond the present life." But it seems that this answer did not cover the entire ground of your query. You ask me whether I hold to the annihilation of the human race; or whether I believe with the Destructionists, that the wicked shall be blotted out of existence. All this you ask in full view of the fact, that I had engaged to sustain, on Bible testimony, the final holiness and happiness of all mankind!

After noticing five theories, including the two above referred to, each of which you seem to consider worthy the name *Universalism*, you say, that if I have any other system of universal salvation, you

would like me to disclose it—and then yen add, "If you choose, however, you will undoubtedly have the right to resort to any one or all of these theories, which I deem refuges of lies!"

Let us suppose that in my last letter to you I had drawn a faithful portraiture of Mahommedanism—another of Mormon-ism—another of Calvinism—another of Arminianism—and a fifth of Arminio-Calvinism. And suppose that having placed these several theories before you, I should have added, "If you have some other scheme of endless punishment, which has not been named, I desire you frankly to disclose it. If you choose, however, you will undoubtedly have the right to resort to any one or all of these theories, which I deem refuges of lies." In this case what would have been your judgment? I am satisfied you would have said, in effect, "what does all this amount to? It is any thing but argument. By classing the system of an opponent with theories which you know he abhors, and then styling them refuges of lies, you may excite prejudice against him; but you cannot reasonably expect, by such a course, to subserve the interests of the truth of God." Such, I am persuaded, would have been your judgment-and your judgment, in my opinion, would have been just.

There are but three systems of Universalism. 1st. Calvinism Improved—chiefly differing from Calvinism in supposing a universal vicarious at one ment, and in the consequent salvation of all men. Edward Mitchell, of New-York, is, I believe, the only public advocate of this form of Universalism in the United States.

2d. Arminianism Extended—the system advocated by Winchester, Chauncey, and others. It extended probation into the future world, allowed of future limited punishment resulting in the final holiness and happiness of all mankind. The system is held by many Universalists—and prominently by the "Massachusetts Restorationist Association."

In noticing the third system, I shall give you my own views-premising that they are the views of a large majority of American Universalists. 1st. I believe that God "will render to every man according to his deeds," that is, according to his own deeds, Rom. ii. 6; consequently, I reject the doctrine of vicarious atonement. 2d. I believe that "the righteous shall be recompensed in the EARTH, much more the wicked and the sinner." Prov. xi. 31; consequently, "I believe the Bible furnishes no evidence of a punishment beyond the present life." 3d. I believe that God "will reconcile all things to himself," that "God may be all in all." Col. i. 20: 1 Cor. xv, 28. And this salvation I believe to be "the gift of God, and not of works, lest any man should boast." Eph. ii. 8. 9.

Although I have been thus particular in

stating my Bible creed, I wish to have it distinctly understood, that in the present controversy, I shall confine my remarks to the two prominent doctrines of endless punishment, on the one hand, and the final holiness and happiness of all mankind, on the other. With topics of minor importance I shall have nothing to do, excepting so far as they may have a direct bearing on the general issue. I shall expect you to furnish such Bible testimony in proof of endless punishment as you may deem conclusive; and I shall produce Bible testimony in proof of the final salvation of all mankind. I shall use all honorable means to convince you that the passages by you cited do not establish the point to be proved; and in like manner you will be called on to show wherein the evidence by me adduced, fails to establish the doctrine I have engaged to sustain.

You are aware that all I desired you to state, was, "whether you predicate endless punishment on the sins of this life, or on endless sinning." The CREED with which you have furnished me was therefore uncalled for, excepting so far as it gave me to understand your views on that particular point of doctrine. And in my view, any thing farther was wholly unnecessary. Until the joint question mentioned in the first paragraph of this letter is disposed of, I shall not consent to discuss the doctrines of original sin, total or partial depravity, necessity or free will, moral or physical ability or inability, vicarious atonement, the Trinity, materiality or immateriality, intermediate state-or in short, any other doctrine than those mentioned in the question. My reasons for confining the present discussion to these limits, are briefly as follows:

The original proposal stated, that "of all subjects ever presented for the consideration of man, that which relates to our final destiny is unquestionably the most important." Our readers are primarily interested in coming to "a knowledge of the truth," in relation to the momentous concerns of eternity. They feel comparatively little interest in minor points of theology. If you can prove the doctrine of endless punishment, they will mourn over the prospective doom of the children of humanity; but if I can clearly establish the doctrine of the "reconciliation of all things," and thus vindicate the ways of God to man, they will "rejoice with joy unspeakable and full of glory." They have fixed their eyes upon us, and are saying in their hearts, "Brethren, do not perplex our minds with the subtleties of polemic theology. We wish you to keep the two prominent doctrines constantly in view. We wish to know, definitely, what will be the final destiny of ourselves, our children, our relatives, and of the world at large. We beg you to leave minor points out of the question. We wish the discussion to be of a definite character. Let

the inquiry be, What saith the Scriptures? Exercise Christian charity and candor, and we have little doubt that the truth of the matter will be clearly revealed."

As to the passages quoted in the concluding paragraph of your letter, I have only to remark, that you will most probably introduce them, in their proper place, as proofs of the doctrine you suppose them to teach; and they shall then receive the attention they justly deserve.

I shall expect your next communication to contain as many of your proofs of endless punishment, as to you may appear ex-

Yours, respectfully, A. C. THOMAS. [To be continued.]

## -000 THE DEVIL.

" Resist the Devil, and he will flee from you."-James iv. 7.

What! resist that great, all-powerful, Semi-Omnipotent being, who is so mighty that we are told that with one flap of his wing he could shatter the universe? A being who was once an archangel in heaven, and growing proud and haughty, undertook the foolish task of dethroning the Almighty-was vanquished-hurled down to hell-converted himself into a Devilfound his way into the serpent in Edenpalmed off a diabolical joke upon good Mother Eve-since which time he has been roaming in the earth, "seeking whom he may devour," and though confined in hell, is nevertheless in Europe, Asia, Africa and America, at one and the same time-whose plans are conceived, nursed and matured in the bowels of darknesswho can neither be seen, heard, smelt, felt nor tasted-whose influence is more powerful than that of the Almighty-and (for a more full description, see "Gospel according to tradition," &c.) yet we are called upon to resist this being!! Reader, what would you think of a general who should command his soldiers to resist the attacks of an enemy, whom they could not recognize by either of the "five senses?" Why, you would think he had lost a part, or the whole of his senses. Yes, and think right enough too. But let us not be deceived: "God is not mocked." Such a being may have existed in the feverish brain of some poet, but he was not known to the writers of revelation.

The prolific genius of a Milton may have given him birth, but he is not recognized by the voice of inspiration; if found at all he must be sought elsewhere. The word Devil, says Camden, comes from the Greek diabolus, and literally signifies an impostor, a deceiver, &c. Hence, Christ with perfect propriety said of Judas, (John vi. 70,) "Have I not chosen you twelve, and one of you is a Devil?" that is, a deceiver, an impostor, an adverse spirit. The same, or a kindred spirit when seen in Pe-

Matthew, iv. 3, this being whom we are called upon to resist, is said to be "the tempter," and in James i. 13, 14, we have a gentle hint concerning the nature of this tempter. "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away by his own lust and enticed." Here is the Devil which we are commanded to resist, our own lust; our carnal appetities, propensities and passions; these are the Devils with which we have to contend, and we know all about them; we know all their plans, all the snares that they lay to entrap us, for they are set in our own bosoms.

Would to heaven that mankind would cease to ransack the regions of fancy for a personal Devil, and look well to the tempters that lurk about their own hearts, leading them astray with smooth words, and making them dream of wondrous gratifications they are to realize by doing that which is forbidden them. Point these tempters to some time when they have deceived us, and by promising us happiness, led us astray in the bowers of vice, and then like the ignis fatuus vanished, leaving us to quaff the dregs of misery and wo. Reason with them in this manner, and they are gone; they fear the light of reason, as the owl does the rays of the sun. By this means they are easily resisted, and will flee from us.—Impartialist.

# PRINCIPLES.

[The following sentiments were among the last that ever fell from the lips of the most illustrious of the Roman Emperors-and no sentiments more pure, or more worthy of universal imitation, have ever been inculcated among mankind. They are in perfect accordance with the precepts of our Savior and the principles of his gospel. Let them be perused with care and candor, and practised with punctuality and cheerfulness. Then will the mantle of heavenly charity envelope the human family in its ample folds, and the olive branch of peace overshadow the earth.-C.1

"I never exalted the proud rich man, neither hated the poor just man. I never denied justice to the poor for his poverty, neither pardoned the wealthy for his riches. I never gave reward for affection, nor punishment upon passion. I never suffered evil to escape unpunished, neither goodness to go unrewarded. I never denied justice to him that asked it, neither mercy to him that deserved it. I never punished in anger, nor promised in mirth. I never did evil upon malice, neither good for covetousness. I never opened my gate to the flatterer, nor mine ear to the backbiter. I always sought to be beloved of the good, and feared of the wicked. I always favored the poor, that was able to do little; and God, who was able to do ter, he called Satan, (Matt. xvi, 23.) In | much, always favored me."

#### HERALD.

JACOB CHASE, Jun. G. W. MONTGOMERY, Editors.

GENEVA, SATURDAY, JAN. 24, 1835.

#### THE RESTITUTION.

"Having made known unto us the mystery of is will, according to his good pleasure, which he ath purposed in himself: that in the dispensation of the fullness of times he might gather together in one all things in Chrsti, both which are in heaven; and which are on earth, even in him."—Eph. i. 9, 10

The careful reader of this passage of divine testimony, will at once perceive that the mystery spoken of, was the soul-cheering fact that God would finally gather all things in Christ and be ull in all. It is called a mystery, because it was sidden from the world, until the light of truth burst upon mankind through our Lord Jesus Christ. Patriarchs and prophets desired to look into the kingdom of Christ and to know its principles, but they were not permitted. Hence it was a mystery te them. But to the apostles it ceased to be a mystery, because the Saviour had revealed to them what had before been hidden from man.

This passage we view to be powerful testimony in favor of the ultimate holines of the human family. Even passing the fact, that the uniting all things together in Christ originated in the divine will, was in agreement with the good pleasure of God, and was founded on his immutable purpose, there are two or three ideas in the last portion of the text, an illustration of which, will present the truth in new grace, beauty and power.

1. "Gather together in one all things in Christ." What is meant by being in Christ? The apostle Paul will answer the question. "Therefore, if any man be in Christ, he is a new creature; old things are passed away, behold, all things are become new." 2 Cor. v. 17. Paul is himself an instance of this change. While he remained Saul of Tarsus he acted against Christ, but after his conversion, he became a new creature in Christ, all his prejudices and wrong views were destroyed; with him all things became new; he believed in the gospel which was new, his faith was new, his conduct was new, and his happiness was new. Hence to be in Christ is to become a new creature, and as a matter of course, if all are to be gathered together in Christ, the sins of mankind, their rebellion and imperfection, will be destroyed; they will become new beings, and worship God in the beauty of holiness.

The Saviour clearly illustrates this subject in the 17th chapter of John. Praying for those who should believe on him, he says, "neither pray I for these alone; but for them also, which shall believe on me through their word; that they may all be one, as thou, Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." verses 20, 21. Observe how the Saviour meaks..." as thou. Father art in me." Now in

what manner was God in Christ? Why certainly because the Saviour was filled with the truth and cheerfully performed the will of God, by manifesting his word to the world. Hence, it is said that "God was in Christ reconciling the world unto himself." 2 Cor. v. 19. In the same manner then, that Christ was in God, the Saviour prays that the believers may be in them. In what way? Why, that the truth of God manifested through Jesus, might bind them to the service of Deity by a cheerful obedience to the divine will.

If then, to be in Christ, consisted in coming to the knowledge of the truth, in possessing the spirit of Christ and having the love of God shed abroad in the heart, the conclusion is unavoidable, that, if all mankind are to be guthered in Christ, then all will believe, all will possess the spirit of Christ, and all will be filled with the love of God.

2. All things will be gathered in Christ, "both which are in heaven and which are on the earth." In this language, two parties are spoken of; one in heaven, the other on the earth. The heavenly host is one party; the inhabitants of the earth are the other party. These two parties are to be made one. The members of the heavenly host are perfect, obey the will of God, rejoice before his throne, and are happy. All christians admit it. If then, the inhabitants of heaven and earth are to become one, it follows that mankind must become like the heavenly host in disposition and feeling. This agrees with what Christ said to the Sadducees, when they inquired concerning the resurrection-"Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven." Mat. xxii. 29, 30. Mankind becoming as the angels of God, is equivalent to being in Christ and to joining mankind to the spirits of just men made perfect.

Such are the two arguments, which, in my judgment, give the text new power in proving the final holiness of man. This glorious work God is now performing through the gospel of Christ, which is breaking down opposition, and is preparing the way for everlasting righteousness. God speed the good work, and may the time come, when

"Christ shall reign from pole to pole
With illimitable sway;
He shall reign when, like a scroll,
Yonder heavens shall pass away,
When the cut;—beneath his rod
Man's last enemy shall fall:
Hallelujah! Christ in God,
God in Christ, is all in all."

G. W. M.

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#### HEATHENISM & ORTHODOXY.-No. 1.

We have often presumed to assert, that reputed Orthodoxy and Heathenism are very nearly related to each other. We shall now attempt to prove the correctness of our assertion, by a comparison of the two general systems.

that the world may believe that thou hast sent
1. History informs us, that the uncultivated me." verses 20, 21. Observe how the Saviour savages commonly believe in a plurality of Gods. speaks—"as thou, Father art in me." Now in Is not reputed Orthodoxy zealously labouring

in support of the same unreasunable theory?

2. Savages generally consider all Superior
Beings to be governed by a spirit of alternate
malevolence and friendship, and hence their
worship is constrained through fear. And is
not this the case with those who at the present
day claim to be sound in the Christian faith?
No one will venture publicly to deny the fact.

3. Heathers who have enjoyed a more cultivated state of society, but were ignorant of the Christian Religion, have believed in Superior Beings who possessed a mixed nature, like mankind

Who are sometimes good and sometimes bad; 'Who are often pleased and often mad; Who love their friends and hate their foca, And sink one half to ceaseless woes.

And how much does this differ from the faith (?) of "orthodox" Christians? We wish some one would tell us.

- 4. The gods of the Greeks were supposed to be endowed with all the passions and feelings of human nature; Jupiter himself was not free from human frailties. He was frequently very jealous—often extremely cruel and implacable. Just such a God is the one now worshipped and adored by a great majority of professed Christians, and who that has paid any attention to the popular religion of the day, can be ignorant of this fact?
- 5. The Gods of the Romans were not more praiseworthy. They were mercenary and cruel, and could at any time be bribed with fine temples, games, and sacrifices. So it appears to be with the God of self-styled orthodoxy.
- 6. Some of the heathen worshippers divided their invisible Divinities into two classes, one benevolent and the other malevolent. This is precisely the case with a great proportion of the nominally Christian world. God, we are told, is constantly upon the point of bursting with infinite wrath and Almighty vengeance upon a sinful and ignorant world, and sinking it in endless torture. And we are further told, that nothing but the compassion and intercessions of Jesus, the second person in the trinity, stays the tremendous explosion, and protracts the season of human probation. How admirably this agrees with the above heathen notion concerning the two classes of Divinities!
- 7. Others among the heathen, have contended for two opposing principles, benevolence and malevolence, which alternately rage in the breast of the same Deity; and they believe at the same time, in the existence of many inferior Beings—Demigod:—as emanations from the primitive one, who serve as officers of justice and mercy, in tolmenting and blessing mankind. And how much, I ask, does this modification of mythology vary from the popular Religion of 1835? Let the reader Judge.

The above comparison may appear to some uncharitable, but it is not designed to appear so. The truth should be developed—error and delusion should be exposed—and the important sentiments of pure Christianity, should be cultivated and cherished among mankind. It is to this end, that the foregoing comparison is pre-

sented. And if any should feel grieved at the near resemblance of orthodoxy to heathenism above pourtrayed, and should still contend that Universalism is an error, let them undertake to present a comparison between that doctrine and the heathen mythology.

In the next number we shall show the great similarity between orthodox and heathen worship.

C.

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#### OPINION-KNOWLEDGE-FAITH.

"Now faith is the substance of things hoped for, the evidence of things not seen."—Heb. ii. 1.

Much has been written about opinion, faith, and knowledge. Faith or belief on the testimony of others and knowledge through the observation of the senses, have alternately been exalted at the expense of each other, and an infallibility given to them which neither can claim.

By the professor of christianity, faith is made the sovereign power by which to escape all the imaginary fires of a dark world of misery. "Believe or be damned," is the declamation of the popular religionist. At the same time, he will inform his followers, that they cannot understandingly believe, until they are miraculously changed by the Holy Ghost. Yet must they believe at all events. It must be obvious to the reflecting mind, that too much importance is given to faith, for the religionist attaches an infinite reward to the exercise of faith, when neither merit nor demerit can properly be attached to belief or unbelief. If a man be told that two and two make five, he cannot be to blame for not believing an assertion, which the plainest science of numbers compels him to reject. But if he be told that two and two make four, he ought not, therefore, to expect a large reward for receiving a truth, which fact demonstrates to his mind. We must believe a proposition that is accompanied by demonstrative evidence-we must disbelieve a proposition that is opposed to reason, or has not sufficient testimony to prove its truth. Therefore, to attach merit to belief or demerit to unbelief is contrary to the constitution of the human mind, for faith is not a matter which can be exercised voluntarily. Hence it is an act of the greatest injustice to persecute an individual in any manner, because his faith is not cut from the cloth of popular sentiments.

On the contrary, skeptics have exalted the senses as the medium of truth, to a greater height than they deserve, and at the expense of faith in things which do not come under the cognizance of the physical senses. To declare that the senses are the only proper medium of facts, is, in amount, refusing to believe any historical truth whatever, and to confine ourselves to the objects which come within the range of seeing, hearing, smelling, tasting or touching.

In considering this subject more fully, a few numbers will be offered on opinion, knowledge and faith, in the order I have mentioned them.

#### NO. L-OPINION.

In its proper signification, a pinion denotes a view given of subjects not ele sarly understood.

When a man gives judgment upon a subject whose evidence is doubtful, or upon a subject whose origin, nature and results are but faintly seen, his judgment is mere opinion. For instance; the theories which have started into existence to account for the origin of the Aurora Borealis, are opinions, because they have not sufficient evidence to prove their truth. Again; it is believed by some, that the Indians of America are the long-lost ten tribes of Israel. Such a belief is mere opinion, because the evidence is insufficient to prove it to be fact. Again; in what manner God exists, is a matter of mere opinion, because we have no revelation upon that point.

In fact, every idea which has not evidence for its foundation, is a mere opinion. There are, however, probable and improbable opinions. A probable opinion is an idea which does not contradict known principles of reason, though it may be devoid of evidence. For instance; it being a fact that what we call stars are globes, many of which are almost infinitely larger than this earth, it is a probable opinion that those globes are inhabited. Again; judging from what has past, it is a probable opinion, that mankind in future ages of untried glory, will make discoveries and attain knowledge to a far greater extent than they have ever yet done.

An improbable opinion is an idea contrary to reason. For instance; there is a skeptical theory which declares that every thing is idea; that when we think we see a man, it is but an idea that we see him, for the man has no existence only in our minds: such a theory is an improbable opinion. It is an improbable opinion to declare that a book could be made by accident; by consequence it follows, that it is an improbable opinion to affirm that the earth is the product of chance.

There are a great many opinions in the religious community, which have no evidence to support them. That there is such a literal being as Satan, who is in America and India, at one and the same time, tempting people in all parts of the earth, is an improbable opinion. To declare that the nature of man is so bad, as to be wholly inclined to evil and totally opposed to every good work, is not only an improbable, but a vicious opinion. To believe that infants are the subjects of endless fire, is an improbable and a shocking opinion. In fact, three quarters of religious belief is formed of opinions, which it would be better to bundle up in the paper of absurdities, mark upon it MERE OPINIONS, and put it away on the shelf of oblivion.

G. W. M.

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#### ANOTHER PREACHER.

We learn from a late Tuumpet that a Mr. J. SEARL, who has lately been converted from "orthodoxy," in Shutesbury, Mass., has formed the determination of spending the remainder of his days in opposing what he has been engaged in defending, to wit: "the doctrines of devils," and the faith of endless misery. May the blessing of Heaven attend his labors of love, and arm

him for the contest. May he be as zealous in contending for "the faith once delivered to the Saints," as he has been in defending "old wives' fables."

#### CORRESPONDENCE

The correspondence between Br. A. C. Thomas and Dr. E. S. Ely, is again resumed, and we hope it will continue as interesting and profitable as it has been. It appears evident, however. that the Doctor has got more than his hands full, and would leave the subject if he could consistently. But Br. T. is so close to him that he has no chance of getting away with honor. The cause of Universalism is evidently gaining ground by means of this discussion. God grant that the truth may prevail, and error meet its deserved fate. The Doctor is entitled to the respect and praise of all good men for his cander and fairness. We shall lay these letters before our readers as fast as possible. They cannot fail of being extremely interesting to all who are anxious to know the truth.

#### **LETTERS**

Received during the week ending on Wednesday last.

P. M. Towanda—N. B. Henrietta—P. M. Liverpool—M. L. W. Dundes—P. M. Persia—P. M. Penn Yan—P. M. Farmer—S. C. Rushville—P. M. Howlett Hill—R. C. Wapaukenetta, Ohio—N. B. Rochester—H. B. Moravia—T. D. C. Mentz.

#### RELIGIOUS INTELLIGENCE.

Notice.—A Conference of Universalists will be holden in the town of Fleming, Cayuga Co. at the Baptist Church, on the first Wednesday and Thursday in February, 1835. Ministering brethren are invited to attend. The friends in Fleming will have the goodness to prepare the Church, and have all things in readiness.

Geo. W. Monvoodert.

#### DEATHS.

In this town, on the 16th inst. Mr. Samuel Woodin, in the 34th year of his age.

The consolations of the gospel were tendered to the surviving relatives and a numerous concourse of neighbors, by Br. W. Queal of Mottville

# POPULARITY.

There are some in community who, chameleon-like, take the color of every thing they touch; who are so condescending as to coincide with whatever is said or done. They will practise vice with the vicious, advocate virtue with the virtuous, will doubt with the skeptic, and profess a veneration for religion with the pious. If any thing is unpopular among the people where they are, it affords them sufficient ground to reject it, and talk against it. Such persons deservedly lose the confidence of all honest and consistent men. For they at one time advocate the opinions which they oppose at another, and profess friendship for those they are with, and then, when they are with others, turn against them. Digitized by GOOQ

## PORTRY.

#### Original.

GOD'S WILL AND DESIGN IN MAN'S SALVATION.

"My connect shall stand, and I will do all my pleasure."—Isolah xivi. 10.

The Lord of Hosts hath sworn, saying surely as I have thought, so shall it come to pass, and as I have purposed, so shall it stand."—Isaiah xvi. 24.

God's counsels—they shall stand;
His promise\* be fulfilled,
His purpose†—wise and grand
Shall be as he has willed.
His pleasure shall be done
On earth as done in heaven;
To "do his will," God's Sont
To save "from sin," was given,
And point mankind to paths of joy and peace.

He's sworn that all shall bow,
And every tongue confess!

His offspring, all below,
He's promised them to bless!

His "tender mercies" sure
"O'er all,"—shall ne'r have end,||
But forever shall endure,
And will to all extend;

And all from sin and sorrow will release.

His substance is pure "love;"

And "love can work no ill;"\*\*

The Lord of Hosts above,

Designed—and will fulfil;

His goodness has no bound,

Pervades creation through,

Extends to all around,††

Not to a partial few!

All all shall reach the realms of joy and peace.

Menrietta, 1835.

\* Gen. xxvi. 3, 4.

† Eph. i. 9, 10.

‡ Matt. i. 21.

§ Isaiah xiv. 23, 24.

|| Psalms lxxxvi. 9.

¶ 1 John iv. 8.

\*\* Romans xiii. 10.

†† 1 Tim. iv. 10.—Col. i. 19, 20.

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From the Vermont Watchman.

PRAISE

I love the Lord, I love his cause, I love his just and holy laws, I love his word, I love his ways, I love to hear and sing his praise.

He gives me life, he gives me peace, And bids all jarring discord cease, Removes my doubts, and calms my fears, And kindly dries affliction's tears.

The works of nature loud proclaim, His power and goodness, still the same; The loftiest pine, the humblest flower, Alike display His love and power.

The sportive lambs, the busy bees, The leaf that flutters in the breeze, The birds that flit thro' ether blue, Proclaim his power and wisdom too.

From spirits pure of heavenly birth, To meanest reptile on the earth; His parent care preserves them all, His love extends from pole to pole.

Each blade of grass, each plant that grows, Each fount that boils, each stream that flows, Each star that studs you azure sky, Is praising God who rules on high.

"I'll praise him while he lends me breath, And when my voice is lost in death," I'll praise him in bright worlds above, Where all is harmony and love.

And when this earth is past away; In you bright realms of cloudless day, A ransom'd universe shall sing, Anthems of praise to Zion's King.

From the Christian Messenger.
TO BELIEVERS IN ENDLESS MISERY.

FRIENDS.—You believe in a hard doctrine!—Endless misery is a hard subject to think upon; a hard doom to fear; it would be a hard doom to execute; and ——would it not be a hard fate to

suffer? You must all of you have heard that there are some who disbelieve that sentiment-who believe in the immortality and bliss of all mankind beyond the grave. Instructed by your religious teachers, you have been led to think us your enemies; and you have in too many instances treated us accordingly. But why is this? Why do you thus regard, thus treat us? What injury have we done you? Nay, let me seriously ask you, if we have not treated you as friends, as brethren would have used you?-Having learned that the dogma of endless misery is not taught, nor to be found in the Bible, we have endeavored, according to our ability, to furnish you with this cheering information, and thus liberate you from your corroding, though groundless fears. We have never expected, never asked you to believe our views, till you had searched the scriptures diligently, and thus satisfied yourself of their truth. In this way, you have generally been treated by us. Is this unkind, unchristian usage? Does this course of ours deserve your condemnation? Could you justify us in withholding this intelligence from you, from the world, when we most heartily, most joyfully believe it ourselves? Would an enemy observe the gloom, the sorrow, the despair, which many of you suffer, and feel for you as we have felt, as we feel? Would a foe expose himself to the scorn and contempt of the superstitious and bigoted to relieve your anguish? Can you call it unkind to endeavor to remove the known cause of your sighs and groans? To say you believe the doctrine of endless pain, and yet

that you sigh and sorrow not, is tacitly saying, you do not realize your faith.

We have travelled, we have preached, we have written, we have toiled for your sakes, and yet you call us your enemies. We have done more, we have earnestly, fervently prayed for you—have patiently heard your arguments, objections, and prejudices against our views, and have candidly weighed, tried, answered them ALL. Still, you denounce us as enemies, infidels, evil-doers!

Friends, we ask you, we pray you, do as much for us, do it as kindly as we have done for you, and we will not call you enemies, will not speak evil of you, will not shun your meetings, neglect your arguments, nor deny you the Christian name.

s. w. F.

Philadelphia.

## —<del>∞</del>— MISFORTUNES.

As if the natural calamities of life were not sufficient for it, we turn the most indifferent circumstances into misfortunes, and suffer as much from trifling accidents as from real evils. I have known the shooting of a star spoil a night's rest; and have seen a man in love grow pale, and lose his appetite, upon the plucking of a merry-thought. A screech-owl at midnight has alarmed a family more than a band of robbers; nay, the voice of a cricket hath struck more terror than the roaring of a lion. There is nothing so inconsiderable which may not appear dreadful to an imagination that is filled with omens and prognostics. A rusty nail, or a crooked pin, shoot up into prodigies

# 1. PRESCOTT & J. CHASE, Jun. PROPRIETORS AND PUBLISHERS.

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"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE "-St. JOHN.

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GENEVA, N. Y. JANUARY 31, 1995.

NO. 4.

CORRESPONDENCE.

[Continued from page 29.]

Philadelphia, Feb. 12, 1834.

To Mr. Abel C. Thomas:

DEAR SIR-You have distinctly informed me, in the letters already received from you, Ist. that in your opinion, we are bound to believe whatever dectrine can be fairly and clearly established in Scripture testimony; 2d. that the Bible furnishes no evidence of a punishment beyond the present life; 3d. that in the present life God fifty and finally recompenses the righteeus and the wicked, according to each person's own deeds; 4th. that the Bible teaches no doctrine of a vicarious atodement; and 8th. that the Bible accerts the final holiness and happiness of all mankind in a future state. On each of these points, except the first, we differ in our judgment.

The Bible furnishes much evidence of a punishment beyond the present life, which will be experienced by all who dis without having been born again. This punishment includes their being deprived of the happiness of the righteous in heaven, and all the painful feelings which will be experienced in hell, whatever may be the occasion of the instrumental cause of those

pains.

Our Savior says, "except a man be born again, he cannot see—he cannot enter the kingdom of God." John iii. 3, 5. These words imply, that some men are not in the kingdom of God; that some men have not been born again; and that unless they should be bern again, they shall forever remain excluded from the kingdom of God. If all men are born again, or will be born again, it was absurd for Christ to frighten men with the idea of their not entering the kingdom of God.

"God so loved the world that he gave his only begotten Son, that whoseever believeth in him should not perish, but have everlasting life." John iii. 18. Here perpeture and everlasting life. Here perpeture and everlasting life. Here perpeture and elearly teach, that if God had not given his Son, men would all have perished; but that now believers, and believers alone, shall escape perdition and enjoy everlasting life. This corresponds with another saying of Jesus, Mark xvi. 16, that "he that believeth and is baptized shall be saved; but he that believeth not shall be damned." Before his death, Christ asserted the manner, the necessity and the daily of it, saying, as Moses lifted up the terpent in the wilderness, even so with the Son of man be lifted up; that withdown believeth in him

should not perion, but have eternal life." John iii. 14, I5. If there are none who will remain in unbelief, the threat of pordifion was idle, and unworthy the Savior. Had Christ believed the doctrine of universal selvation, it would have been neturad for him, to have said, "he that believeth and is baptized shall be saved, and he that believeth not shall be saved." Or he might have caused it to be written, "he that believeth and is baptized shall be saved; and all shall believe and be baptized." This last statement, however, would have been contrary to known truth: for in every past age multitudes have neither believed nor been haptized. Why should Christ say any thing about damnation or perdition, if it is certain, in his mind, that all will be saved? Why should he have said, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Matt. xxiii. 83. The damnation of hell surely does not mean the salvation of heaven; and had Christ, who, as God, knows all things, known any way of escape from hell for the hypocrites to whom he addressed the interrogation, his interrogation would have proved himself a deceiver. "Ye devour widows' houses, and for a pretence make long prayers; therefore ye shall receive the greater dam-These same nation." Matt. xxiii. 14. persons Christ accuses of not entering the kingdom of heaven themselves, and of not suffering others to enter.

Would you, Sir, dare to accost Christ and say, "You know well enough how that generation of vipers would escape the damnation of hell, and enter the kingdom of heaven! You know also, that none will be prevented from entering the kingdom of heaven; for all shall enter and be saved." On the supposition that all are to be saved, one of these vipers might have replied, "Who will not escape the damnation of hell!" Will you attempt to prove that damnation does not mean damnation, but something tantamount to sulnation?

"He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy." Prov. xxix. 1. Here sudden destruction is denounced against some; and it is declared that there is no remedy for that destruction. This passage cuts off all from those who assert that there is a remedy, and a restoration ultimately, to be expected in the fature Me. If the hardened sinner spoken of is to be destroyed merely in the present life, and then is to be restored to divine favor, the declaration is not true, that he shall be the proped without makeny.

I cannot but think this passage in Pro-

verbs refere to the same destruction which Christ spoke of when he said, "Four not them which hill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Matt. x. 28. This is a destruction after the dissolution of soul and body; a destruction of the whole man in hell. How, then, say some among you, that there is no hell; or that there is no evil experienced by any of the human family after the present life? If there is no such thing as God's destroying both soul and body in hell—that is, in some state after the termination of our earthly course by natural death, we must regard our Savior as resorting to imposition, when he exhorted men to fear unreal objects of dread and alarm. Would any honest person warn a man to fear that which is not to be feared: or to avoid an evil to which none are exposed?

In Ezekiel xviii. 31, 32, God remonstrates with sinners, saying, "Why will ye die?"—" for I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves and live ye." Natural death or the dissolution of soul and body is inevitable. It would be mockery to approach a gasping mortal and ask him, why wilt thou cease to breathe? It is of a death that may be avoided, of a spiritual, second, and everlasting death in sin and to all holiness, that Jehovah demands, Why will ye die? Had I the sentiments of Universalists, I might very lawfully and consistently with myself reply to my Maker, "Do not trouble yourself to expostulate with me, nor endeavor to excite groundless alarms; for my Lord is well assured that none will die. All will be SAVED; and be saved by himself too! Why, then, should he take the trouble to swear by himself, saying, . As I live, saith the Lord God, I have no pleasure in the death of the wicked?" Isa. xxxiii. 11.

On the supposition that there is no death after natural death, every such solemn and tender warning of our merciful God must be regarded as a solemn farce. That there is a second death, which consists in an everlasting separation from the enjoyment of God and the society of the good in heaven, is clearly taught in Revelation xxi. 7, 8. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the feurful, and unbelieving, and the abominable, and murderers, and whoremengets, and sorceres, and idoluters, and all liams, thall have their part in the like which bispiration with fire and brimstone; which is the second dauts."

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men will be saved immediately after leaving the present state of being, there is no second death, and then he who overcomderers, idulaters and unbelievers, shall alike inherit all things, and none have their part in a state of punishment symbolized by atlake of fire unquenchable. Poetry I know proves nothing; but the sentiment expressed in the last cited text of Scripture is admirably expanded in the following stanzas.

" "Far from the utmost verge of day . " Those gloomy regions lie, Where flames amid the darkness play, The worm shall never die.

. The brenth of God-his angry breath Supplies and fame the fire; There sinners taste the second death, And would, but can't expire.

Conscience, the never dying worm, With torture gnaws the heart, And wo and wrath in every form, Is now the sinner's part!

Sad world, indeed! all, who can bear Forever there to dwell? Forever sinking in despair, In all the pains of hell!"

It is my prayer that you may never have personal experience of the truth of these

Were there no other passage of the Bible on the subject of controversy between us than the parable of the good seed and the tares, I should think that sufficient for the refutation of your opinions: for Christ in explaining his own meaning said, "The held is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world: and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of the world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do injurity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father," Matt. xiii. 38-43. Here our Sevior tells as what shall take place in the end of the world: that then there shall be among men two sorts of children—the children of the kingdem of God, and the children of the wicked one, the devil; that the children of the wicked one having grown like tares in . God's kingdem of this world, the field, shall be gathaged out of it; that the glory, honor, and piness of the righteen, who are the pa of God shall then be comparable to the clear obtning of the sym and that

sons of a different character; but if all quity and have continued tares to the end for whose spiritual and interectual imof the world, are fitly described by walling, gnashing of teeth, and the tortures that a (**dist festat franklatis gebe** is desirated in the contract of the contrac furnace of fire

> All this I believe as firmly as that there is any, future state for me, and I affectionately and respectfully, therefore, entreat you, dear Sir, and all who may read our letters, to five from the sprath to come on all who die the accord death. Make your calling and election sure, and then while many perish in their sins, you will be glorious with our God.

Other proofs of the future punishment of persons, who die unpardoned, and NOT "meet to be partakers of the inheritance of the saints in light," will be presented, if the Lord permit, in some subsequent

Tours, respectfully, E. S. ELY. [To be continued.]

# WORTHY OF NOTICE.

Dr. Adam Clarke says:

, "Those congregations of Christians are ever found to prize the Gospel most, and profit by it most, who bear all expenses incident to it; and vice versa."

We dare say the history of every religious Society will demonstrate the truth of this remark. To say nothing of the fayor which the Divine Being is ever ready to show towards such as are faithful in his cause, there are obvious reasons why it should be as Dr. Clarke asserts. In the first place, as no Society can flourish without an efficient ministry, it is a plain case that that ministry cannot be thus efficient without a prompt and competent support from the brethren. Without such a support, the preacher must meet with continued embarassments and vexations, which if they do not discourage him altogether and drive him away, will at least divide his attention between secular employments and the duties which he owes to his pastoral office; and thus greatly injure his usefulness. Moreover, it is as true in religious matters as in other things, that what costs a man nothing, he is prone to value slightly. Even the best possessions, if obtained without care or sacrifice, soon come to be regarded with no great attachment. Whatever is the fruit of labor or denial, we generally prize the most. with the ministrations of the gospel. experience will show, that those Societies which have had preaching gratis, or at an insignificant expense, have languished through the want of interest and zeal which have been contracted amongst the people. The truth of the matter is just here. preacher must have his temporal support for his own household, he has denied the frith and is morse than an infidel." He

who overcometh this sinful world, and per- I the sufferings of those who have done ini- ought to receive such support from those provement he devotes his time and labor. If he does not, he must in the same proportion neglect their interests; and as these are neglected, so the common cause will languish, - Christian Intelligencer.

> -----Original.

DIRECT AND INDIRECT RELIGIOUS BOASTING.

The teligious braggadocia of medern Pharisees, is, in all conspience, disgusting and reprehensible enough; but this extreme of professing sangity, which was so strongly and justly animadverted by our Saviour, is no more "disgusting and reprehensible," than its apposite extreme, when applied to many zealous religionists. who publicly acknowledge themselves the worst and greatest of sinners, and the most undutiful, &c. &c. But, alas! it is plain that they would be highly aggrieved and incased, in many instances, if you relied upon their testimony, and echoed an amen to the acknowledgement; and which might even be the truth of the case. I have an anecdote in point, which I am credibly informed is substantially, correct, and is as follows:—A zealous new light partialist brother, of R-, was frequently in the habit of "freeing his mind" and "standing as a witness,". &c. as is the saying, at the different conferences and social meetings, and especially at "pretracted meetings," of which he was a constant attendant. At one particular time he gave in the following testimony concerning himself. Hear him. "I am a great sinner, I have a proud, wicked heart! I am constantly neglecting my duty both to God and man! My heart is desperately wicked; and I fear I am the greatest sinner in the world," &c. Our limitarian brother had scarcely scated himself, when one of his more beterodox neighbors arose and spoke as follows:--"I hope I shall be indulged in audibly witnessing to the truth of friend O's representations of himself, and"-" Silence! you falsifier," rosred out the discomfitted brother O. in interruption, "you shall be taken care of by the proper authorities for disturbing the meeting!" Comment is unnecessary.

#### ANOTHER STAR HAS PALLEN.

With sentiments of unfeigned grief, we are called upon to announce the death of the Rev. James Hall, A. M. Preceptor of Anson Academy. This melancholy intelligence we received from Br. Burr, a few hours after our last week's paper was put to press. He died on the 29th ult. after an illness of four days only, We are not informed of his age; but suppose him to have been about sixty years old. Preceptor Hall was a learned and excellent man. A Scotchman by birth, he was educated

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at one of the Universities in Scotland—the same, where Br. Balfour received his educetion and became an adopted citizen of this country many years ago. During his shole residence in Maine, he had been an instructor of youth—had been Preceptor of Farmington, Bloomfield and Anson Academies; and probably no man in the state, perhaps no one in the United States, has had so many scholars under his charge as he. His literary acquisitions were of the highest order; as a Mathematician, particularly, he had not his equal in Maine. He was a man of great frankness of character, which sometimes made him the subject of remark; but never unfavorably. All appearances of duplicity or fraud his soul utterly abhorred. His integrity was above suspicion. Truly was he revered, and beloved, by a most extensive acquaintance.

From his youth, until the last several years, he had been a Baptist clergyman; but six years ago, a severe sickness was so tar sanctified to his spiritual good, that he arose from his bed of disease a new creature, having new and more enlarged views of the goodness of God. A renewed examination of the Scriptures in the English and the Greek and Hebrew languages, convinced him of the truth of the doctrine of universal salvation, since which time he had been, till his death, an open and most talented advocate of this sentiment, We never knew a man who had the principle of universal love more deeply rooted in his soul, than Preceptor Hall; and this principle was cherished by a most feeling heart, which instinctively sympathized with the good or afflictive fortunes of all he saw. - Christ. Int.

The following short Sermon embraces move truth than many long ones, which we have tried to hear; and although we may possibly be inplicated by it, we, nevertheless, highly approve the admonition which it is designed to give: Short prayers, short sermons, important sentiments and plain language, with us, will alway s find a friend, if not a follower-an admirer, if not a practitioner .- C.]

A SHORT SERMON ON LONG ONE'S.

Text; "Be short,"-Cotton Mather.

My Friends-I have forty reasons against long sermons, but for the sake of brevity I shall omit all but two.

1st. Long sermons defeat the object of The design of the preacher is preaching. to convince, instruct and persuade. Now to convince, it is not necessary to dig a channel to the understanding as long as the Ohio Canal. And generally two good reasons, clearly presented, and powerfully urged, will produce more conviction than twenty. To instruct, neither a whole system of theology, nor a world of illustration, nor a vocabulary of words are necessary. Such surfeiting the mind rejects. To im-

press, it is not necessary to thunder long and loud. The oak is riven by a single stroke of lightning. And to persuade, the man who cannot be moved in half an hour, will not be teased into submission in an hour and a half. So that all beyond a reasonable length in a sermon, is lost, and worse than lost. The lover of truth leaves the house of God with a weary body, a jaded, unfed mind, and a heavy heart; not because the preaching was not evangelical, or was inappropriate, but because of its unreasonable length.

2d. Long sermons drive not a few from the house of God. How often is the excuse made-"I would attend church, butbut-who can endure an endless sermon."

Such an apology may indeed arise from an aversion of heart to the truth; but let the cause be removed, and this excuse at least will die.

#### TWO REMARKS.

1st. We see one reason why some ministers are so unsuccessful in their preach-Were they to condense their thoughts, and urge them home briefly, vividly and fervently, with the blessing of God, glorious results would follow.

2d. Let not ministers complain that their hearers sleep, when they themselves rock the cradle: nor of inattention, when they take the direct way to produce it. Verbum supienti.

#### IS IT SO?

The autodox have much to say about the opposition, which, from the earliest time, Christianity has uniformly received from the world. Is it so? If by "the world," they mean the non-professing part of mankind, or those who do not belong to limitarian or gloomitarian churches, the statement is not true. For, if you will examine the facts you will find, that all the opposition which our Lord received when he was upon earth, came from the most high-toned professors of religion-mon who in the creeds they advanced and the spirit they evinced, were as much like the autodox of the present day, as two beans are that come out of one pod. As for the "sinners," they never opposed Jesus. On the contrary, all the favor he received on earth, was from that very despised and rejected class of people. Examine the facts and you will find it so. The truth is, those who make the loudest pretensions to religion, from the Pharisees of our Savior's time to the Pharisees of eighteen handred and thirty-five, are and ever have been the most madly and scornfully opposed to the real doctrines of the gospel-and why? For the very plain reason that those doctrines by the axe at the very root of all those aristocratic distinctions and exclusive principles which their church cherishes and seeks to preserve. That we have all one Father, one inheritance and one nome, is a consideration intolerable to d spiritual pride-dathheses they say, proudly, "why, if Universalists, and common people are going to be saved, I have no desire ever to go to heaven!" If heaven is not to be an exclusive bliss, they see nothing in it that suits ther tastes. Universalism, from the time of Jesus Christ to the present day, has never failed to receive an mithing opposition from men of such views and feelings. We see it, and we feel it every day we live.

Phariseeism is an old character in the world. It is as genuine and as powerful now as it ever was. No matter what form it assumes, or what name it goes by-whatever would limit the grace of God to a chosen few, and would set up those factitious distinctions among men not founded in real sterling merit; which reputes a man religious in proportion as he is subservient to the dictation of his spiritual guides, and is noisy and zealous in his profession-is Phariseeism. This is "the world," which has always been opposed to the Gospel of Christ. Said our Saviour-" if the world hate you, ye know that it hated me before it hated you." The chief professors of religion were those, and the only ones, who hated Christ and his cause; these then were "the world" against which he admonished his apostles—that they be not conformed to it. There is no evidence that by "the world" in this objectionable sense, our Lord ever intended to designate any others than high toned professors.

But the autodox say—if Universalism be true, what in the name of common sense has ever made any part of the world oppose it! since it is the very thing all want to have true. They cannot tell, can they?-why any person should ever have opposed Universalism? Let them ask themselves, why they oppose it, and they will not be at a loss for reasons why the Pharisees opposed it eighteen hundred years ago, or why men of "the world" have ever since felt the spirit of resistance to its equalizing doctrines.—Christ. Int.

## -000--FORMATION OF A CHURCH.

A church, says the New Hampshire Star, in connection with the First Universalist Society in Mason, was duly organized on Monday, the 27th of October last. A discourse suited to the occasion was delivered by Br. Balfour, of Charlestown, Mass. from a text found in Paul's Epistle to the Ephesians v. 25. After which a goodly number of brethren and sisters came forward, and commemorated the sufferings and death of Christ, by partaking of these visible symbols of the same, represented by bread and wine .- Inq. & An.

ORDINATION On Sunday evening the 28th ult. By Henry Bacon was ordained to the work of the gospel ministry at East Canadaniago, Magnezed biol GOOS

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ILLUSTRATION OF SCRIPTURE.

"Who is the mage of the invisible God."-Col. i. 15.

Paul declared Jesus to be the image of the invisible God.

An image is a figure or likeness of any person, thing or quality, which that person, thing or quality is designed to represent. When we design to represent a person by an image, or likeness, we are careful to make it as near the original as possible.

The Hindoos, believing in a God of wrath, who is pleased with sacrifices, represent him by Juggernaut, which crushes its victims by thousands beneath its ponderous weight. If our Partialist brethren believe God to be that being who will ferever torment his own offspring, they could not set up a better image designed to represent that God, than the Juggernaut of the heathen. "This idol," Mr. Ward informs us, "is a carved block of wood, with a frightful visage, painted black, and a distended mouth of a bloody color." "Obscenity and blood are the characteristics of the idol's worship. As the tower moves along, devotees, throwing themselves under the wheels, are crushed to death; and such acts are hailed with acclamations of the multitude, as the most acceptable sacrifices."-History of the Hindoos, p. 53. This being the character of the God of the heathen, as a matter of course, the image or idol is designed by its appearance to represent their God. The God of the heathen, as represented in the days of Ahaz, Manasses and others, and by them worshipped, which was set up in the valley of Hinnom, near Jerusalem, called Moloch, (Jer. xix. 2,) was an image, or figure, or representation of the character of their God. Their children were given in sacrifice; they were caused to pass through the fire to this Moloch, image, or idol God. 2 Chron. xxviii. 3: Jer. vii. 31, 32: xxxii. 35. Although the Jews were expressly forbidden to let their children pass through the fire to Moloch. (Lev. xviii. 21,) and although it was punishable with death, (Lev. xx. 1-6,) yet the law of the Lord was disregarded, and kings and subjects were guilty of such unnatural crimes. As a description of this image, Calmet says: "The rabbins essure us that the idol Moloch was of brass, sitting on a throne of the same metal, adorned with a royal crown, having the head of a calf, and his arms extended as if to embrace any one. When they would offer any children to him, they heated the statue within by a great fire; and when it was burning hot, they put the miserable victim within his arms, where it was soon consumed by the vicience of the heat; and that the cries of the children might not be heard, they stude a great is not enough that the Scriptures affirm noise with drings and other instruments 4 that "God in love." . It, is not enough that shout the idel. Others say, that his arms | they should declare him to be the living and re-perusing that, until you have be-

were extended, and reaching towards the ground; so that when they put a child within his arms, it immediately fell into a great fire, which was burning at the foot of the statue. Others relate, that it was hollow, and had internally seven partitions: the first of which was appointed for meal or flour; in the second there were turtles, in the third an ewe, in the fourth a ram, in the fifth a calf, in the sixth an ox, and in the seventh a child. All these were burned together, by heating the statue on the inside." From this we discover that they believed in a cruel, unmerciful God, therefore they must set up an image or idol to represent such a being. Had they believed in, and worshipped the true God and Savior, they would not have represented him by a cruel destroyer. Our Partialist brethren, not content with the image the living God has set up in the person of Jesus Christ, like the heathen of those days, must have an image better suited to their hateful passions and propensities. It is true, they do not, like the heathen, make a real, but an imaginary image—one which is designed to represent the God they believe in. This they do by changing, as Paul says of the heathen, "the glory of the incorruptible God into an image made like to corruptible man; by ascribing to God all the evil passions with which they themselves are possessed. They maintain that he gets angry, and then again is pleased—that he loves at one time, and bates at another—that though he once loved all his offspring, yet on account of their obstinacy he has become so enraged that he will pour out his fury upon them, and burn them forever. Believing in such a God as this, they must present their fellow creatures with his image. But how is this done? Ans. By portraying the awful vengeance of an angry Deity. A protracted meeting is got up. The priests are sent for far and near. Cards are posted up-invitations pressing and ingent are given throughout the whole neighborhood and region-and for what purpose? Why, an image is to be made or represented. Those most expert in the ministry are sent for to portray an image the most frightful and hideous, the most malignant and revengeful in nature, designed to frighten the children of men, that they may become its victims and worshippers. Now this is not the nature, character and being of the true God, and those who represent and worship such a being change the glory of the incorruptible God into an image made like to corruptible

The God of the Bible says, "Fury is not in me." "Ged is love"-" without variableness or chadow of turning." His image and nature chine in the face of Jesen. Love is his nature and essence. It

God. "the Savior of all men." It is need enough that they should proclaim the universality of that love. It was not enough that he "hath spoken of the restitution of all things by the mouth of all his holy prophets since the world began." It was not enough that he bath proclaimed by the tongue of an angel upon the plains of Bethlehem, "Fear not; for behold I tring you good tidings of great joy, which shall be unto all people." It was not enough that a multitude of the heavenly host should accompany him, praising God, and saying, (in the presence and hearing of the shepherds,) "Glory to God in the highest, and on earth peace and good will toward men." No; this was not enough. Behold him. bending as it were, from the Eternal Throne, for the purpose of presenting his image to the benighted sons of men in the person of Jesus Christ. We behold that image in the face of Jesus. It was not enough that Jesus should declare the impartiality of God's love, by referring us to the sun and the rain which pours its blessings impartially upon all—the evil and the good—the just and the unjust. No: he must bear witness to that love in his dying agony on the cross. "God commendeth his love towards us, in that while we were yet sinners, Christ died for us"-"died for the ungodly." Rom. v. 6, 8.

Jesus being the image of the invisible God, must bear witness to God's love in his own body on the tree. That love being stronger than death, the death of God's innocent Son must proclaim it. Had Josus refused to suffer without exercising the spirit of retaliation towards his inveterate opposers, he would not have been the image which God designed to represent the extent of his love. No; he must be led to the fatal cross—his arms and feet extended to receive the rugged nails. O what a spectacle! And is not the love of God exhausted? Will not Jesus now call for vengeance? Will he not call for fire from heaven to consume his betrayers and murderers? No. But why? Because he is the image of the invisible God. He now represents the love of his Father. The death of Jesus must seal the truth that "God is Love." And while the bloody sweat issues from every pore, he suffers and dies a slow and ignominious death: he yields up his spirit without a murmur, saying, "Father, forgive them; for they know not what they do."

# Original.

# FRIENDLY LETTERS.—No. 2.

DEAR PARENTS-Absence from home and a multiplicity of business have prevented me from resuming my friendly epistles to you, as soon as I intended at the close of my other. However, I trust that you have improved the time, in perusing come perfectly satisfied and convinced of the truths there unfolded, and the facts substantiated. Presuming, therefore, that you are convinced that Universalists are not infidels, but, on the contrary, that they believe in a God, who is infinitely wise, powerful and good-who ruleth in the army of heaven, and among the inhabitants of the earth, and none can stay his handwhose counsel and will, as revealed in the Egriptures, shall stand and be fulfilled, in agreement with his purpose and pleasure, because, for his purpose and pleasure, all things that are, are and were created. I now proceed to convince you that Universalism is not a damnable doctrine.

Universalism tends to inspire its followers with confidence, gratitude and devo-tion. Hence, the Universalist not only believes in God as infinitely good, wise and great; but he worships, reveres and adores him, as the God and Father of the spirits of all flesh. In speaking of Universalists, I allude to the experimental behever, not to the nominal professor; for it is our misfortune to have the latter in our ranks, as well as all other sects. In proving that our doctrine is not damnable, I shall refer you to Scripture testimony; for as the Bible is the Christian's guide and standard, he will of course prove, and have all that has any reference to his religion, proved and tested, by its divine truths. To the law and the testimony, then, and if we speak not, neither believe according so the same, it is because we possess nelther truth nor light.

A false doctrine is admitted to be a damnable heresy. But shall I hear you say, that it is false or damnable to believe in a God that is almighty in power, intlexible in justice, immutable in purpose, unbounded in goodness, unlimited in mercy, infinite in wisdom, and eternal in existence? Let us then turn to 2 Peter ii. 1. where false teachers and damnable heresies [doctrines] are described. "Butthere were false prophets among the people, [Jews,] even as there shall be false teachers among you, [Christians,] who privily shall bring in damnable heresies, [doctrines, even denying the Lord that bought them." Here we learn, that to deny the Lord Jesus Christ, who has purchased and paid for us, even with a ransom, is a damnable doctrine.

The query now arises, who has denied the Lord that bought them, the Universalists or the Partialists? In the language of John let me address you, "Beloved" parents, "believe not every spirit, [doctrines] whether they are of God; because many false prophets [teachers] are gone out into the world," teaching and establishing their damnable heresies. And "hereby know ye the Spirit of God:" (i. e. those who have his spirit, or are born unto the truth:)

"Every spirit that confesseth that Jesus Christ is come in the flesh, is of God: and thus detry the Lord who bought them?

every spirit that confisereth not that Jesus Christ is come in the flesh, is not of Ged."

1 John iv. 1, 2, 3.

Now, then, it develves on me to show, that our doctrine is not false and demonble, by proving that we confees and believe that Jesus Christ did come in the flools. and that in this we do not deay him who bought us. We believe, therefore, that a little more than 1890 years ago, in agreement with the angelic message, a flavior was born in the city of David, which was Jesus Christ the Lord; that about 30 years after, the spirit of the Lord was upon him, and being anointed with the rich unction of divine grace, he preached the gospel to the poor, healed the broken hearted, released the captive, restored the sick, and raised the dead. We believe that he not only performed those miracles here as so many testimonials that God is good to all, and that his tender mercies are over all his works; but also to demonstrate the truth and divinity of his mission, and to produce and establish a conviction of, and a firm belief in, the glorious doctrine he was about to bring to light and proclaim. What was this glorious doctrine, which was made manifest by the appearing of our Lord Jesus Christ? It was the doctrine of the resurrection from the dead, both of the just and the unjust; for he abolished death. and brought life and immortality to light through the gospel. Now, to confess that Jesus Christ is come in the flesh, is to confess the mission-he came to fulfil, and to believe that it will be fulfilled. On the other hand, to demy the mission on which he came, or its fulfilment, is a damnable heresy, even denying the Lord that bought us, and bringing upon ourselves swift destruction. Now, who confesses that Jesus Christ is come in the flesh, the Universalist or the Partialist? Our Savior shall decide. "All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out. For I came" (yes, Jesus came) "down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing," (not a single soul,) "but should raise it [them] up again at the last [or resurrection] day." John vi. 37, 38, 39. Were all souls given to Christ? Hear him: "The Father loveth the Son, and hath given all things into his hand." John iii. 35. "And I, if I be lifted up from the earth, will draw all men unto me." John xii. 32. Now, do you and do the Partialists believe, that all souls were given to Christ; that he had the heathen for his inheritance, and the uttermost parts of the earth for a possession? If so, do you also believe, that all will come to Christ, and so come, as in no wise to be cast out? Bo you not now see, that Partialists deny the mission of Christ and its fulfilment,

for you do not believe that all will no a as in no wise to be east off. But any you, we believe in the doctrine of the re urrection, both of the just and unjust: the believe that at the last day, when the last trump shall enemd, the elembering millione shall come forth; "they that have done good to the resurrection of life, and they that have done evil so the resurrection of demention." Here, alas! you have mingled two events together—a present and a future, or a meral and a spinistal resurrection. You have taken Christ's language when he is speaking of a moral resurrec-tion, to sestim your views of a resurrection beyond the grave. See John v. 20-29. And do you not see that you make him contradict himself? He says, "If I be lifted up from the earth," (i. c. am raised from the dead,) "I will draw all men unto me." (i. e. will raise all from the dead.) Now mark: "No man can come to me, [Christ,] except the Father. which bath sent me, draw him: and I will raise him up at the last day." John vi. 44. Now, as all the Father giveth Christ shall come to him, we see how, or by what power, they come. The love of God (for God is love) will draw them, and if drawn by a Father's love, they will so come as in no wise to be cast out.

What said Christ to the Sadducees on this doctrine? Luke xx. 35, 36. "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are givon in marriage: neither can they die any more." Now, recollect, you have admitted that all will be raised from the dead; consequently, all are counted worthy to obtain that world. So after the resurrection, there will be no more death; death will have no deminion over them. Why? "For {because] they are equal unto the angels, and are children of God," (mark!) "being the children of the resurrection." Thus you see, that if we believe in a resurrection from the dead, yet we deny Christ, unless we believe that all who are worthy of being raised and obtaining that world cannot die any more; for they, being raised by Christ, are equal unto the angels, and are the children of God; and if children, then heirs, heirs of God, and joint heirs with Jesus Christ.

This we do believe, and for this we are willing to labor and suffer reproach. And did we receive reproach and abuse only from the enemies of the religion of Jesus, we could look upon our afflictions as light; but when the friends of religion, the followers of Jesus, deride us and treat us with contumely, classing us with drunkards and robbers, calling our doctrine a damnable heresy, because we preach repentance towards God, and faith in our Lord Jesus Christ; because we testify, to troth great and small, saint and sinner, of Jesus, whom the heavens must receive, until the times of the restitution of the

then there which the prophete and Mases did say should carbo, that Christ should suffer, and that he should be the first that should rise from their dand, and should show light [animation] to the pectule, and to the Gentiles:" it is then that our hearts are made sad, and our persecutions severe. But none of these things more us; nor destroy our faith; for we trust in the "living God, who," we know, "is the Savior of all men, especially of those that believe." And thus are we specially saved, from denying the Lord who hath bought us, and from these doubts and distracting fears arising from a partial and damnable doctrine.

Believing, therefore, that when you have attentively and prayerfully perused this, you will be satisfied that Universalism is not a damnable heresy, but on the contrary, when understood, embraced and practised, it gives us confidence, inspires our hearts with gratitude, and fires our souls with devotion, I will draw to a close. Beloved parents, may you be brought to see and to testify, as did the apostles, "that the Father sent the Son to be the Savior of the world." Now, whosoever confesses these truths, believes and lives accordingly, who confesses that Jesus is the Son of God, and God dwelleth in him and he in God, and thus seeing and experiencing the goodness of God, he is led (not to licentiousness and ingratitude, but) to repentance and reformation, and being filled with love and adoration, he spends his days in joy and peace.

You may expect to hear from me again noon.

B. D.

Pompey, Jan. 1835.

# HERALD

JACOB CHASE, Jun.
G. W. MONTGOMERY, Editors.

GENEVA, SATURDAY, Jan. 31, 1885.

## HEATHENISM & ORTHODOXY.-No. 2.

We mentioned at the close of the preceding number, that we should in our next compare the Orthodox mode of religious worship with that of Heathenism. We therefore proceed to redeem our pledge.

It is a manifest fact that every mode of religious worship is conformable to the views which the respective denominations of worshippers entertain in regard to their Deity. Hence, if the comparison which we have presented is a just one, we should not be surprised to find a similar mode and manner of worship practised among the Heathen, that we find practised at the present day by those who claim the name and virtues of Christians.

1. Heathens, according to history, have always endeavored to avert the wrath of the malevelent powers, and to secure their approbation and friendship, by making themselves as misore-

age t. 1966. Asserting ration to their strings. States they supposed the smoothest said the case.

I be the which the private and diagon required. This is Heatherism.

And now let us take a brief view of the practime of the and others ambrecod the appulanteligion of the present day. Are we incorrect in affering that mine centher of the jabor employed hat the Mortandant clargy and other religious leaderstig their rause, has been stought to beer upon community with a view to convince mankind of the great necessity of relimphishing every earthly enjoyments sterificing every worldly treasure-fasting, moutning and agonizing-torturing their own bodies - exposing their livesdisregarding the most sacred ties of hature, &c.that they may over the rising budgnotten and wrath of God, and escape that horrible doom which his vindictive nature would otherwise delight to seal as theirs? Do not Christians, in this way, and with such feelings, fears and terrors, who, at the same time, confess the miseries they endure, and that they would not forego all the pleasures and pecuniary advantages of life, if it were not to appease the "malevolent powers" above, make themselves extremely miserable for the same reasons that induce the heathen to suffer flagellations, mortifications and painful labors, &c.? Nothing can be more true.

2. To secure the approbation of their fickle minded Gods, they were bound to hate what they hated, and to love what they loved—to do good to those whom they supposed their Gods regarded in compassion—and to persecute, plunder and destroy those whom they were pleased to denominate heretics, and who would not comply with their modes of religious worship. And all this, in fact, formed an important part of their wouship, both public and private.

I am sorry to say it, but daily observation demonstrates the fact, that the popular religion of the day, and the worship which it enjoins, are about one and the same thing with heathenism as above stated. To secure the approbation of the Trinity, it is quite too common for reputed Christians to feel themselves under solemn obligations to love what these Gods love and to hate what they hate—to do good to those whom they suppose these Gods regard with compassion—and to persecute, misrepresent, plunder and abuse those whom they are pleased to condemn as heretics and infidels, and who cannot be induced to unite in all their distracted, agonizing, burdensome and fanatical religious services.

3. To worship God acceptably, and to continue his favor upon them, Heathens must be very punctual in their stated offerings—their particular sacrifices and formalities—not for their own profit or satisfaction, but to gratify the whims and capricious passions of their Gods.

And do not most "Orthodox" worshippers act from the same motives, and with similar views, in regard to their Deity? Do they not confess, that their punctuality in their attendance on public and private worship, their numerous sacrifices that they are constantly making, and their solemn formalities, are excessively burdensome, and hard to be complied with? Yes, And do they set confess, that if there was any other way to comple divine vengance and

get to heaven, they would at ones discontinue all religious services? Yes. And now, what is the difference between Orthodoxy and Heathenism?

In our next number, we shall endeavor to get, forth the superior nature and effect of pure Christianity over Heathenium and Orthodoxy.

PROGRESS OF TRUTH.

. . . C.,

It is a truth which admits of no successful controversy, that " the charter of our feith." the new and better covenant, touches us that the power, wisdom, goodness, plans and designs of God, together with the grace manifested through Jesus Christ, are all tending to one grand and glorious result; the destruction of sin and error. and the universal dominion of the Redeemer over every child of God. Powerful reasons can be adduced to prove that the Saviour established it as one noble feature of the gospel, and that the apostles preached it to the Jews and the Gentiles, as a portion of "the unscarchable riches of Christ." It is also clear, that multitudes embraced it with more or less corruption, from the third to the ninth century, gradually decreasing in numbers, however, until the dense and cumbrous clouds of error completely eclipsed the light of truth.

The gradual corruption and almost utter extinction of gospel principles, were brought about by the rags and patches with which the various converts attempted to clothe the angelic form of christianity. The individuals who were brought up in the philosophic and pagan schools, that existed in Greece and the Roman Empire, had their favorite opinions which they incorporated with then new faith, when they became the followers of the crucified Nazarene. This work of difiguring the beauties of the "good news," received an almost total finish from the countless swarms of barbarians, the Goths, Huns, Franks, Vandals and others, who poured from the northern hive of Europe during the latter part of the fourth and the whole of the fifth centuries, and conquered and settled Italy, France, Spain and England. These barbarians generally adopted christianity as they found it in the countries they conquered, but at the same time, they so mingled it with their pagan notions, that the church was but little removed from Barbarism. During this whole process of corruption, the doctrines of the trinity, endless misery, total depravity and other notions were added to the glorious gospel, and in this form, the christian system entered what are called the dark ages. Then the Papal power, with its inexhaustable streams of corruption, poured its darkness upon the human mind, cramped all its efforts after truth, and established what was for from being christianity.

This state of things lasted until the stern energies of Calvin and Luther were called into action, who, by exercising a comparative liberty, fanned the minds of Europe into a blaze of excitement, which burst assunder the strongest chains of Roman Catholic tradition. Their exertions acted like electricity in starting men from the stumber of reason to freedom of

thought and Vescarch, stirring them up to new ress of life in every department of Rudwiedge, thore especially in that which related to Christ shift the gospel. To be sure, the reformers the first discover all the truth, but they opened the full fountain of thought and knowledge in such a manner, that the stream rushed with resistless power towards the ocean of divine principles.

From that time, the doctrine of universal salration progressed in a slow, gradual manner, and latterly has pushed forward with vigor, like the sun tending to its meridian. Germany is tilled with the sentiment; and President Dwight and Professor Sears, both limitarians, inform us that a majority of her divines believe in the salvation of the world. And what is no less electring, they also inform us that those who chorish the doctrine, are filled with the most ex-'atted piety, cultivate charity of heart and pracrice all the virtues of life. The Unitarians of England almost universally deny the dectrine of endless misery. America has also seen the light, for the truth is progressing with almost unexampled strides, in spite of every opposition. And it is not to be wondered at, that our aged fathers in Israel should shed tears of joy, when they look back at the state of our cause sixty years since, and in contrast with it, now see upwards of five hundred preachers and nearty one thousand societies. Such men have good reason to exclaim, "Lord, new lettest thou thy servant depart in peace, for mine eyes have seen "thy salvation."

But, although the unexampled spread of Universalism calls for our gratitude, vet there are a vast set of materials accumulating, which will eventually give a powerful impulse to the truth. When the careless eve ranges over the various denominations which oppose the principles we advocate, it perceives in them a determined opposition to the restitution, while the scorn with which they look upon the books and papers which are carrying "the heresy" into every part of community, seems positive proof that they are as far as ever from the reception of the "glad tidings." But it is not so with the critical observer. In the numerous innovations made upon, and the various modifications of. the doctrines of the Genevan reformer, he perceives evidence that darkness is fleeing and light spreading. To be sure, the denominations of our country are splitting up into numerous sects, vet this arises from the gradual destruction of implicit obedience to the priests. The streams may twist about and divide in their course, but they are inevitably tending, not back to the sources of corruption, but to the illimitable ocean

It is a notorious fact, that our opposing brethren are now advecating principles which, a few
years since, were called heresy, when advanced
by the Universalist. We have long told them
, of the evil results which flow from revivals.
They are now believing it. We have now told
them of the wrong statements which have been
given of the number of converts made at protracted meetings. They are now awaking to
its truth. Rev. Mr. Field, of Stockbridge, Mass.

has lately published an article on the injury of false reports. He gives an inspense. During seven protracted meetings which were held in Berkshire, between sixteen and twenty hundred converts were reported, yet he tells us it is a notorious fact, that only two hundred and eight were added to the churches.

Besides this, they are admitting sentiments to be true, which they denounced, a few years since, as the most vile error. And where is infant damnation? Who believes it now? Where is election and reprobation? To be sure, it still stands upon the escal book, yet it is not believed. I know that some teachers still advocate it in their private labors, but in the desk of seviralism they preach Arminianism. In point of fact, all these who have heretofere contemied for strict decrees in regard to the selvation or damnation of man, now generally believe that all may be saved if they will. The "next touch of the celestial magnet," will open their eyes to the truth—all will be saved.

From the various changes then, and the evident liberality which is perveding the rente of dominant sectarians, we look for the happiest results, and in less than twenty years, an addition of vast materials to our cause. Come they must and come they will. God speed the good work! May be incite us to renewed exertion in advocating our cause, in addrning it with well-ordered lives and Godly conversation, that our example may shine for the benefit of others.

G. W. M.

## —<del>○○○</del> REV. J. M. TRACY.

. Bc. J. F. Owen, of Norwalk, Huron Co. Ohio, writes us as follows, under date of Jan. 19, 1835.

"The renunciation of J. M. Tracy has (I should think) reised some excitement in your region of country, from what I have read in the Magazine & Advocate. But I hear no lamentation here about it; but rather rejoicing, inasmuch as the thorn that has so sorely pierced the side of Universalism in this region, for the last 18 months, has removed itself, without any trouble to that body. And I think he (Tracy) may console himself with the reflection, that his preaching Universalism after the manner of Ballou and Balfour, has not had a very bad moral influence; for in my opinion, his influence is very limited indeed. And when I read his challenge to any preacher of that order, I concluded he had allusion to Ballou and Balfour, and I had to exclaim, 'O! did you ever see a shipmack in a lion's paw?' I shall forbear writing any more at present, inasmuch as I intend writing farther on the subject soon.

Our cause is onward, notwithstanding Mr. Tracy's withdrawal from us, and we have some of the first preachers of our order in this region, whose hands I think Mr. Tracy had better keep out of?"

Br. Owen is informed, that we have not requested Br. Duris to act as agent for the "Hernid," in his stead. We feel heartly thankful to Br. Owen for the interest he has taken in favor of our paper; we wish him state to act as agent if he will so far favor us, and we shall be pleased to hear from him whenever he may please to communicate. We are anxious to have our paper circulate as extensively as possible in Ohio.

We have said but little about J. M. Tracy's

renunciation at the simple reason that we thought but little of it. C.

CREDIT,

Ba. Pricz, of the "Christian Messenger," has given me a very friendly and timely hint, that, inasmuch as we have commenced the publication of the Correspondence between Br. Thomas and Dr. Elr, we should have given the proper credit. His suggestion is proper, but he will perceive that we have commenced the above correspondence in the form of a continuous series of letters, and we had intended to give the proper credit at the conclusion of the series. We would hereby remark, however, that it was orignally published in like "Christian Messenger" and "Philadelphian;" but we copy it from the "Trumpet," published at Boston. C.

# NOTICE TO CORREPSONDENTS.

"M. R." shall appear in our next, and we hope he will often favor us with similar productions.

#### LETTERS

Received during the week ending on Wednesday last.

G. S. Cortland—W. W. T. Pultney—D. B. Cazenovia—J. F. O. Norwalk, Ohio—P. M. Sodus Point—We S. Waterloo—S. M. Victor—M. B. Buffalo—V. M. Marcellus—S. C. Oaks' Corners—P. C. West Dresden—P. M. East Bloomfield.

## RELIGIOUS INTELLIGENCE.

BR. WM. QUEAL has engaged to labor with the "First Society of Universalists in Onondaga," one fourth of the time for the ensuing year, commencing on the 4th Sunday in February next.

We have preached with this Society statedly, a portion of the time, for four years past; and we are constrained to say, that a more punctual and friendly Society can scarcely be found in the State. May the grase of God continue to bless both paster and people, and keep them in the performance of every duty. Br. Q. is a zealous, persevering and talented young brother, and we have reason to believe that much good will result from his judicious labors in this part of the moral vineyard.

The Senior Retron will deliver a Temperance Address, at Mostville, Coundage Co. on Monday, the 16th day of February next, at 9 o'clock, P. M.

The SENIOR EDITOR will preach at Mottville, on the 3d Sabbath in February. Bf. ORRIN ROBERTS, of Cedarville, Herkimer Ca. is expected to supply in this village.

Conference and Recognition.—By request of Br. Geo. Sanderson, notice is hearby given, that a Universalist Conference will be holden at Cortland, on the 2d Tuesday and Wednesday in February, 1835, at which time the Recognition of a Church in that tewn will take place.

Sormen by Br. D. Summan.

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## PORTET:

# YOUTH.

"Remember now thy Greater in the days of thy

O happy creature! on whose brow!
The light of youth is shed.
O'er whose glad path life's early flowers
In glowing beauty sproad—
Forget not Him whose love hath poured
Around that golden light,
And tinged those open bude of hope
With hues so so lly bright;
But grateful to His altar bring
The garlands of life's glorious spring.

Thou tempted one? just entering
Upon "enchanted ground,"
Ten thousand snares are spread for thee,
Ten thousand foes surround.
A dark and a deceitful band
Upon thy path they lower—
Trust not thy own unaided strength,
To save thee from their power;
Clies, cling to Him, whose mighty arm,
Alone can shield thy soul from harm.

Theu, whose yet bright and jeyous eye,
Must soon be dimmed with tears,
To whom the hour of bitterness
Must come in coming years—
Teach early that confiding eye
To pierce that cloudy screen,
To where, above the storms of life,
Eternally screen,
A father's love is beaming bright,
A father's smile still sheds its light.

#### 

# HYMN OF PRAISE AND INVOCATION.

Great God of boundless love,
High in thy courts above,
Accept the tribute of praise we bring!
While karp and veice shall raise
A song of joyful praise
To Thee, our universal Lord and King.

Thy blessings all surround,
Let peace and joy abound,
Dispel all gloom and doubts, and slavish fear;
Each voice be tuned to song,
And sweet melody prolong,
Meng every tribe, and nations far and sear.

Move hence all unbelief,
And sorrows, doubts and grief,
Each heart irradiate with thy grace and love;
Our faith and joys increase,
Wide spread thy reign of peace,
From land to land, where desert heardes now
rows.

Then Ged who rules on high,

Rad His historisticy!

With contrite hearts we worship at thy skrine,
Thon, who she would shalt once
From sin, and death and gross;

Fill, fill each heapt widt join; and love divine.

Then loud our voices raise,
Is sweet and lefty praise,
To God the Father, Savior, Christ and King!
Assumed he earth in songs,

To Them your chaicest, grateful tributes bring!

Henrietta, Jan. 1835.

#### ANECDOTE.

The watchman gives a narrative of facts relative to the conversion of a family in Vermont, which runs essentially in this wise: In one of the tewns in that State there lived a man who, being early instructed in the principles of Calvinism, was wont very habitually to attend the orthodox meeting—the only church in the place. As he increased in years, his faith in Calvinism also waxed stronger, till in due time, marrying a wife, they were received to autodoxy, as soon as a vacancy occurred, he was promoted to the office of dearen. This office he austained for some vacan, with credit.

years, with credit. It so happened upon a time, that a preacher of the manifold grace of God, in other words a Universalist clergyman, made an appointment to preach in the place of a Sunday evening. When the day came, this church-going pair were seasonably in their places waiting the message from their good old pastor. The old gentlemen, however, was so affected by the fact that a Universalist had appointed to preach in the place, that soos after commencing his sermon, he shut up his sermon-book, and informed his people that as an heretic was a going to preach in the evening, he felt it his duty to spend the entire day in warning them against his permicious errors. He did so. But the deacon's wife "as, nevertheless, determined to gratify her curiosity to hear what this setter forth of strange doctrines could have to say for himself. The deacon remonetrated—the wife persisted. At length the husband yielded to the choice of his wife, and they both went to the evening Lecture. The good woman listened attentively; but the deacon, as in duty bound, turned a deaf ear to all that was said; or rather, he determined not to believe a word of the discourse. As they returned to their house, the wife inquired of the deacon, how he liked the sermon? "Liked? Why it was abominable, every word of it." But what foult can you find? "Fault! Why, the villain said that the devil and hall would both be destroyed—that is fault energh, I think." But, my dear, dees not the Bible say so too? Taking the Scriptures she read-" that he might destroy death, and him that bath the power of death, that is, the devil." Aga death, I will be thy plague, Oh hell, I will "What do you suphe thy destruction."

page I cars for all that," exclaimed the descon:—" you destroy the devil and hell, and see how our religion would come out?—take these away, and what is there left to make people pious?—what could the ministers preach about?" But what shall be done, rejoined the wife, the Bible certainly reads so, and I cannot throw it away. Their argument ended in a mutual resolution to hear the stranger once more; and e'er another year had expired, that.

#### \*\*\*\*\*

VALUE OF THE .-- It is said that a man who had accustomed himself torsize a pen whenever his wife was putting on her shawl and bennet to walk, found before he suspected such a result, that he had written a tolerable book. Wonders may thus be accomplished by all in their stray moments, would they but improve them. I would not prevent people from reflecting, from resting, or enjoying themselves; but the worst of itis, many waste a great portion of their lives without doing any of these. Circumstances fayour persons thus bent on rational employment. Instead of idling away a half hour before dinner or some appointment, if they take up a book or a pen, or undertake to do any little duty which demands their attention, they find often the time which they might have frittered away, much losger than they anticipated. Many a friend might be secured or obliged by a letter written at these intervals, by those who profess to have "ne time." We all have "time," more or less, which might be devoted to the perfermance of neglected duties.

# 1. PRESCOTT & J. CHASE, June

PROPRIETORS AND PUBLISHERS.

#### COMDITIONS.

The HERALD OF TRUTH will be pablished every Saturday, commencing on the first Saturday in January, 1835, on good paper, with new type, in a neat quarto form; each number containing eight pages—the volume four hundred and sixteen.

Paicz \$1,50 per annum, in advance, or within three months from the time of subscribing.— \$1,75 if not paid within three months, and \$3 if paid within the year, if not paid before the close of the volume \$2,50.

Agents or companies, paying for seven copies, will be allowed the eighth copy gratte, and so in proportion to a larger number. No subscription received for a less term than one year, unless the money be paid in advance, and none discontinued, unless at the discretion of the Publishers, until all arrearages are paid up.

Agents, Universalist Clergymen in good standing, post masters, and responsible men friendly to the work, and dispused to render us their friendly assistance in giving our paper a more general circulation.

Subscribers who have their papers delivered at their houses or places of business, in this village, will be charged 25 cents per year extra.

All communications to the Editors or Publishers, roust be post poid or free. Names of new subscribers, if possible, must be returned by the first of January, or as soon as convenient.

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# MDRALD OF TRUTT.

"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."-St. JOHN.

VOL. II.

GENEVA, N. Y. FEBRUARY 7, 1835.

NO. 6.

# ORIGINAL SERMON. BY JACOB CHASE, JUN. THE FREE SALVATION.

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?—Rom. viii. 32.

At the important period when our Savior made his appearance in the world, moral darkness overspread the earth, and gross darkness obscured the mental vision of the people. One portion of our kindred race were plodding the downward road to death, effectually hoodwinked by the ostentatious mummery evinced in the constant practice of those burdensome rites enjoined by the ceremonial law—a law which "was added by reason of transgression," and perpetuated by a blind, and bigoted priesthood, as intolerant as they were ignorant, and as ignorant as Jewish superstition and self-righteousness could render them; while the other portion, embraced under the general appellation of Heathen, were groping their way in search of spiritual repose, in the mazy labyrinths of Pagan idolatry, paying their stated and costly devotions to as many contending divinities as the fruitful imaginations of their numerous religious teachers could invent, and wasting away their lives in servile obedience to numerous fanciful and degrading systems of religion, which were as vain as they were unprofitable, and as unprofitable as they were untrue. In fact, it may truly be said, that every religious system adopted and practised by mankind at that important period, was particularly calculated to depress the moral feelings of man, bind in chains of cruel slavery the free-born spirit, and perpetuate the horrid gloom of superstition's dismal night.

Why the Great Parent of the universe should have permitted mankind to fall into this blind and wretched condition, will not at this time come under our consideration. We believe, however, that the fact is reconcileable with the nature and attributes of God, and the ultimate perfectibility of mankind. It is sufficient for our present purpose to remark, that this was the condition of human nature, and it was emphatically

deplorable.

Therefore, looking down from the exalted throne of his transcendent glory, the Infinite Benefactor and Father of our race beheld our miseries, and pitted our forlorn situation; and in accordance with his unbounded benevolence, his original purpose, and the tender regard which he had for the workmanship of his almighty hand, he commissioned his only begotten Son, as the promised Messiah, to enter our wicked and cruel world—to lead a suffering life—

to die an ignominious death—and then, to place the evidence of his delegated authority beyond all rational doubt, to rise victorious over death and the grave, and bring life and immortality to light—to seek and to save that which was lost—to reconcile a world to its Divine Author, and consummate the perfect bliss of every creature.

He came—he suffered—he died a martyr to the holy cause—he rose from the dead in accordance with his own previous prediction, leading captivity captive, and giving gifts unto men-he finally ascended into heaven itself, to "his Father and our Father, to his God and our God." thus, by his mysterious birth, his patient and lamb-like death, his glorious resurrection and triumphant ascension, he planted a standard of divine truth and righteousness, which has stood, and will continue to stand, the admiration of angels and of men, when all other moral and religious systems shall have sunk into everlasting oblivion, and become totally forgotten. Yes, he established a system of ethics and religion. which, in its nature and tendency, is as far superior to all others, as the bright rolling luminary of day is to the most feeble and glimmering star that the eye can discover.

Having succeded thus far in the work which his Father gave him to do-and foreseeing clearly the spirit and force of that opposition which would continue against the spread, or even existence of so benevolent, impartial and merciful a religion as that which he had come to establish—and being perfectly aware of Jewish prejudice and Gentile superstition, and the death-like tenacity with which each party clung to their respective theories—he sa v fit to establish a Christian ministry, conferring upon those whom he commissioned, certain powers which should qualify them for the performance of those duties enjoined upon them, in extending, defending and exemplifying the truths of his kingdom throughout all the world, and by their delegated authority, to transmit the same down the stream of time to the latest born generation of rational and moral beings.

The author of our text was one of the chosen vessels of mercy, "born out of due time," by whom the hely principles of the Christian religion were to be communicated to a wanting and wondering world. To him, therefore, we may look as to a duly qualified herald of the cross—an able, faithful and efficient advocate and defender of the gospel system. Yes, to him we may look for a declaration of those divine truths therein embraced, the establishment of which cost the innocent blood of the Son of God, the sinner's immutable friend and Savior.

O that educational prejudice and unreasonable superstition may be banished from the empire of every mind present, while we attend for a few moments to the sublimely glorious doctrine contained in the text, and presented in the forcible and convincing language of the worthy apostle of the Gentiles, whose zealous labors of love ceased only with his illustrious life.

On a careful examination of our text and context, we deem it proper to inquire in the first place—For how many, and for

whom, did God give his Son?

It is not our intention, on a subject so full of importance as the one now before us, to "darken counsel with words without knowledge," or decide without evidence. We shall therefore, speak plainly, and as directly to the purpose as our ability will permit; for, on a correct answer to the above question, much, very much depends. Yes, nothing less than the moral character of an infinite and immutable Being is here involved, together with the final destiny of every rational creature. Let our motives then be pure, and our words few and well chosen.

My hearers, you will permit me in the first place to appeal to reason in my endeavors to answer the proposed question. That we are authorized to make this appeal, we think will not be questioned when it is remembered that the Father of our spirits hath said, "Come now and let us

reason together."

The remarks which were made in the introduction, in regard to the deplorable condition of the moral world at the advent of the Messiah, will here be called to mind. Seeing then, that all mankind were emphatically in a perishing and lost condition, "without hope and without God in the world," governed by the most unreasonsble superstition, and voluntary slaves to ignorance and cruelty, being destitute of a just and true knowledge of the Being who gave them existence, and being thus destitute, having no rational or consistent hope in his mercy and goodness, or confidence in his paternity-what would one reasonably suppose to have been the purport of the Messiah's mission? Is it natural to presume that there exists a disposition in the Eternal Spirit of unbounded LOVE, which would induce him to institute means for the redessption and ultimate bliss, that were originally designed to prove effectual in relation to a part only of the creatures of his power and subjects of his government, leaving the remainder unprorided for, and to grown out an eternity of unmitigated torment and excruciating terture? All were in the same manner constituted; all received from their Great

Original the same nature; all were made liable to the same kind of temptations; all consequently "sinned and came short

of the glory of God."

From these considerations then, would we not be led to the conclusion that the same benevolence which induced our Heavenly Father to institute means for the redemption of any definite portion of his rational offspring, would also at the same time have induced him to institute means for the redemption of all?

My hearers, picture to your imagination a father with a numerous family of dependant and disobedient children. are deceived and led astray by their father's enemy, and he beholds them in cruel bondage, under the oppressive control of a bloodthirsty tyrant, exposed to all the dire calamities that caprice and barbarity can invent, as the natural consequence of their ignorance, temerity and folly. He resolves on a plan of redemption, which, in its design, is to result in the deliverance, return and future security of one in ten of his lost, disbedient and miserable children; leaving the remainder unprovided for and unregarded, to linger out a wretched existence, under the horrible reign of abused power and cruel despotism. Now fancy this benevolent scheme fully consummated, and his ransomed child brought home and blessed with all the enjoyments his inther's well furnished house and ample fortune can confer; and those for whom no provision was made, or ever intended, and whose indescribable misery and lingering dissolution are in perfect accordance with their father's intentions and feelings, are involved in the overwhelming torrent of destruction. And then, fancy such a parent glorying in this result of his benevolent plans, and wishing to be reverenced and praised for his wisdom, power and impartial goodness: I say contemplate this picture, and you have a fair and candid representation of that God, and that plan of redemption, and the justice, mercy and loving kindness of that Divinity, who, when all mankind were involved in the same moral degradation and ruin, by wicked works, would send his Son to redeem, sanctify and save a part, leaving the remainder unprovided for and unregarded, without the least prospect of dewerance, to welter in infinite damnation.

This is not an exaggerated representation-it cannot come down to the blackness of the reality, if Caloin's creed be true!

But human nature, bad as it is sometimes represented, shudders at a thought sa horrid-so derogatory to the true character of God, as clearly revealed in the egstem of nature, and so directly contrary to every legitimate deduction of reason and common sense.

But upon the horrible supposition that such a result is in accordance with the plan of redemption instituted by the God of beaven, could the wisdom which contrived God, and one Mediator between God and

such a plan remain "full of mercy," and "without partiality?" My brethren, the wisdom which would devise such a plan could not remain free from the just charge of infinite partiality and endless cruelty, and might with propriety be termed "earthly, sensual, devilish!" Therefore, the creed which attributes such a character to the God of heaven is a legitimate offspring of moral madness and party zeal.

My hearers, would such a plan of redemption as we are now discussing, manifest one particle of that heavenly wisdom described by St. James, which "is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiatity, and without hypocri-We will leave this question with you for serious consideration.

Having shown conclusively, that the system which teaches a partial redemption is directly opposed to reason and the moral fitness of things, we will now appeal to the Scriptures, and ascertain if possible, whether reason and revelation stand in open opposition to each other, in relation to the dealings of God with his weak and erring children.

All who contend for the doctrine of what is called a limited atonement, admit that it is beyond reason and all the natural powers of the human understanding, and therefore defend it only as a doctrine sanctioned by divine revelation.

What then, do the Scriptures teach in relation to the object and design of our Savior's mission? We will consult the illustrious author of our text. bored and admirable epistle to the Hebrews, he thus writes: "But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor, that he by the grace of God might taste death for EVERY MAN." The term Hebrews is synonimous with Hence, we learn that those to whom the apostle addressed this epistle were converted Jews, and they were strongly inclined, through the influence of numerous Judaizing teachers, to turn back again to the traditions of their fathers, which traditions maintained that the mission of the coming Messiah was only designed to benefit the actual descendants This epistle, therefore, of Abraham. was evidently intended to convince them, among other important things, of the cheering fact, that God was no respecter of persons or families, and that the object of Christ's mission was to promote the reformation and effect the ultimate salvation of all mankind—the Gentiles as well as the Jews-that it was confined to no particular class, nation or church on earth. This is the view which the apostle holds forth throughout the whole epistle.

Again, for the instruction of his young son Timothy, in relation to the pure doctrine of Christ, he says, "There is one men, the man Christ Jesus, who gave himself a ransom for all." In the preceding context, he endeavored to prepare the mind of Timothy for the maintainance of this impartial doctrine by saying "I exhort, therefore, that supplication, prayers, intercession and giving of thanks be made for all men, &c. Now the apostle was perfectly aware of the peculiar circumstances by which Timothy was surrounded, and of the tremendous force of that Judaizing opposition which he was destined to encounter in defending the truth. And hence, in giving him that religious instruction which was requisite, he surely would have been careful to use no language which Timothy would be in danger of understanding erroneously. And every biblical student ought to know that St. Paul was ever far from using indefinite or ambiguous language, especially in his doctrinal instructions imparted to those who were liable, every moment, to be deceived and misled in relation to the extent of the Saviour's mission. And it would certainly have been an unpardonable departure from his characteristic plainness, to tell Timothy, "first of all," to pray for all men, and then immediately add, as an explanation of this admonition, "God, our Saviour, will have all men to be saved, and come to the knowledge of the truth"-that Christ "gave himself a ransom for all," if, indeed, he meant to be understood that a small number only were given to Christ in a covenant of grace, before the world begun, and all the rest of the world were designed and reprobated to the pains of hell forever, to the praise of God's glorious justice! I say, it would be strange, indeed, if this was the apostle's meaning, and this meaning expressed too, in the bold and unrestricted terms above quoted.

But it is said again, 1 John ii. 2 "And he (Christ) is the propitiation for our sine and not for ours only, but also for the sine of the whole world." And Jesus himself says, in reply to the Pharisees who censured him for associating with publicans and sinners, "Go ye and learn what that meaneth, I will have mercy and not sacrifice; for I came not to call the righteous,

but sinners to repentance."

But it may be objected here that our Saviour did not say all sinners; I answer, neither did he say elect sinners; and I have as good authority for saying that he meant all sinners as my opponent has for saying that he meant a part of them; and I think, far better, especially when we take into consideration his language in the following text, "All things are given me of my father." That all things comprehend all mankind—all sinners, no man of good natural sense will deny. Then it follows that all mankind, Jews and Gentiles, saints and sinners, were originally given into the hands of our Divine Redeemer. But for what purpose? Let Jesus give the answer, "All that the Father giveth me shall

same to me, and he that cometh to me shall in no wise be cast out." Why not? Because, "I came down from heaven not to do mine own will, but the will of him that sent me." And what is that will? Answer, "And this is the will of him that sent me, that of all which he hath given me I should lose nothing, but raise it up again at the last day."

Here we have, 1. A positive declaration from Christ himself that all mankind, at least, were given him of his Father: 2. As positive a declaration that all who were given him should finally so come to him as not to be cast out. And, 3. An unqualified assertion that all this was in perfect accordance and harmony with the will of that God who instituted the benevolent plan of redemption and salvation, and sent his son to accomplish his wise and gracious design. But I am substantiating the doctrine of Universal Salvation, which is more than I intended to do in this part of my discourse. But I cannot avoid this and at the same time attend to the teachings of Scripture.

But we will now proceed to notice the concluding part of the text. Having, as we believe, fully answered the question proposed in the commencement of the present discourse; and proved, from reason and Scripture, that God gave his son for all the sinful children of humanity; we inquire, in the second place, whether, if God "spared not his own son, but delivered him up for us all, will he not with him also freely give us all things?"

An all important question is here suggested, one which all the learning, ingenuity and sophistry of Priests, Synods and School men, can never answer in the negative with any degre of truth, harmony or consistency. If we have any regard to the moral fitness of things, or the revealed word of God, we are bound to yield our assent to the cheering conclusion that, inasmuch as God hath freely and voluntarily given his son for the express purpose of reconciling and saving all the sinful and perishing sons of men, he will with him as freely and voluntarily, give them "all things."

It is proper, however, to remark that, " all things" in the text is to be understood as meaning all spiritual blessings, for in this sense the whole text is evidently to be received. Hence, in the gift of his son. God has pledged himself, positively and unconditionally, in his own proper time, to confer on all men every where, that spiritual and immortal salvation which the gospel of a risen Saviour brings to light, and which will prove effectual in reforming and reconciling the world to God, and consummating the endless bliss of every creature in heaven, on earth, under the earth, and such as are in the sea, who are capable of receiving and enjoying it.

Will it now be said that, in giving his

God will with him also freely OFFER us all things, but that the reception of the offered blessing depends wholly upon the choice of the creature, and, therefore, that all men will never enjoy immortal happiness? This, I am aware, is a sentiment which has become very popular among professed christians, but in what light does it represent the economy of Jehovah? Notwithstanding he may be a benevolent Being, does it not make him wholly dependent upon the capricious notions of his imperfect and short sighted creatures for the accomplishment of his purposes and the fulfilment of his gracious designs. And further, if he designed the salvation of all, and still wills it, and therefore gave his son freely for the express purpose of effecting it, and after all it is never effected, will he not in the end be infinitely disappointed? Most certainly—there is no alternative. But from the text we are assured that God will as feely give us all things with, or in his son, as he gave his son for us all.

Nothing can be more clearly proved from the word of God than the animating truth, that God "worketh all things after the counsel of his own will." This being the case, one of two things must necessarily be true. Either the Bible is false, or, all men will be saved and brought to the knowledge of the truth.

But, thank heaven, we believe in the divine authority of the Scriptures, and therefore, we rest assured that, in reference to the mission of the son of God, "he shall see of the travail of his soul and be satisfied"-that "the pleasure of the Lord shall prosper in his hand"—that "in him all fullness dwells, and having made peace by the blood of his cross, by him to reconcile all things to himself; by him, I say, whether they be things in heaven or things on earth"-that "all the ends of the earth shall remember and turn unto the Lord and all the kindreds of the nations shall worship before him"-that "sin shall be finished, transgression brought to an end-everlasting righteousness brought in-the vision and the prophecy sealed"—and that death shall lose its sting—the grave its victory, and God become "all in all."

The propriety of preaching this doctrine is sanctioned by the example of all the apostles, Peter at the season of penticost said, "Repent ye therefore and be converted that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ which before was preached unto you, whom the heavens must receive until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

Paul certified his Ephesian brethren saying, God "hath abounded towards us in all wisdom and prudence, having made known unto us the mystery of his will—that son freely and voluntarily for all mankind, I in the dispensation of the fullness of the I in sentiment arise, not from a rejection of

times, he might gather together, in one, all things in Christ, both which are in heaven and on earth; even in him in whom we have obtained an inheritance (not by faith or works) being predestinated according to the purpose of him who worketh all things after the council of his own will."

John saw in prophetic vision, "every creature" which was in heaven, on the earth and in the waters, and heard them celebrating the goodnes of God and the faithfulness of the Lamb, in strains of immortal joy and gratitude. And what shall we say more? Shall we refer you to the sun, moon and stars—the fruitful showers and the gentle dews of heaven-the fertile earth with all its unnumbered blessings-to the whole system of nature, and the united testimony of all God's holy prophets since the world began, as evidence of God's design in the creation and redemption of man? Yes, every thing in heaven above and in the earth beneath, manifests that design, and shows that it was the ultimate perfection and immortal joy of the world. O my hearers, is not the benevolent design of God, suggested in the text, every way calculated to inspire our hearts with reverence and love for Him who made us, who has redeemed us, and who has given us so many sure pledges of his faithfulness and truth? In this glorious plan of re-demption, we behold in prospect a ransomed world emerging from the cold confines of the silent grave, and from the dark pit of moral pollution, clothed with the spotless robe of immortal righteousness, shouting with the angelic choir, "Glory to God in the highest, peace on earth and good will towards men."

Thus are the two questions which grow out of our text, fully and fairly answered. Thus do we discover that "He who spared not his own son, but delivered him up for us all, will with him also freely give us all things." GLORY TO GOD-HALLELUJAH -amen--amen!

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#### CORRESPONDENCE.

[Continued from page 34.]

PHILADELPHIA, FEB. 22, 1834.

To Mr. E. S. Ely:

DEAR SIR-In attempting to prove any particular doctrine by the Bible, due caution should be observed in the selection of the testimony. Such passages only should be quoted as are supposed unequivocally to prove the doctrine in question. And I have little doubt, that in endeavoring to establish the doctrine of endless punishment, you have cited the passages which to your mind appear most conclusive.

Before I proceed to an examination of your proofs, allow me to observe, that it would not be courteous in either of us to charge the other with a denial of the Scriptures. I am satisfied that our differences

the Bible on either hand, but from our different apprehensions of the import of its language. And it should be remembered that my opinions do not more widely differ from yours, than yours do from mine. An intimated charge of infidelity by either party would, therefore, be equally indecotous and unjust.

As it is understood to be mutually conceded that the parties to the discussion accredit the testimony of the Bible, according to their respective apprehensions of its meaning, the simple quotation of a Scripture passage should not be considered sufficient proof of a position. An attempt should, in all cases, be made to show, that the passage establishes the point to be proved.

In proof of endless punishment, you quote John iii. 3, 5-" Except a man be born again, he cannot see-he cannot onter the kingdom of God." But you assume that the kingdom of God here mentioned appertains to a future immortal existence. This is the point to be proved. LIGHTFOOT, whose general orthodoxy you will not question, says—"That the king-dom of God, or of heaven, are terms convertible in the evangelists, is obvious to every one that will take the pains to compare them; and that by the kingdom of God, or of heaven, is meant the kingdom and times of the Messiah, is so plain, that it needs no argument to prove it. \* \* \* Speech is there had (John iii. 3.) of Christ's kingdom of heaven upon earth, or the state under Christ." So also Beza, Whitby, &c.

John in. 14-16. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life. For God so loved the world," &c. That to perish does not signify to suffer endless punishment is obvious. "There is a just man that perisheth in his righteousness." Eccl. vii. 15. "The rightsous perisheth." "It cannot be that a prophet perish out of Jerusalem." Luke xiii. 33. You say however, that to perish and to have everlasting life are exhibited in contrast. Granted; but in thence arguing the doctrine of endless punishment, you assume that the everlasting life mentioned in the text appertains to a future immortal existence. "This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent." John xvii. 3. "He that believeth on him that sent me HATH everlasting life, and shall not come into condemnation, but is PASSED from death unto life." Jon v. 47. The believer enjoys everlasting life in this world, and the unbeliever perishes in this world. The former lives on the knowledge of Godthe latter perishes with moral hunger.

Mark xvi. 16. "He that believeth and is baptized shall be saved; but he that apply this passage to a future state, and speak of it in an unrestricted sense, you cannot justly object to being tried by it. "These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." As these signs do not follow you, you cannot be a believer, and of course you must be damned according to your own showing. And if to be damned signifies to be doomed to endless punishment, such must be your fate. But the truth is, the passage, in my judgment, had its fulfilment in the age of miracles. To that age were confined the particular salvation and damnation spoken of, inasmuch as to that age were confined the signs of believers. As to the word damn, Dr. CAMPBELL remarks, that in the text it corresponds exactly to the English word condemn"-and affirms that the passage has no reference to a future life. So also Horne. If Jesus had intended to teach endless punishment, he would have said, "He that believeth and is baptized in this world, shall be saved in the next; but he that believeth not and is not baptized in this world, shall be eternally damned in the next."

Matt. xxiii. 14. "Ye shall receive the greater damnation." You have not attempted to prove that this "greater dumnation" signifies endless punishment." On the parallel passage, Mark xii. 40, PEARCE remarks, "Rather judgment or punishment; by which is meant, that they should suffer more severely than other sinners, when the Jewish state should be destroyed."

Matt. xxiii. 33. "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" You have not attempted to prove that the hell here spoken of is in a future state of existence. You have simply quoted the passage, relying on the propossession of the reader for the application you desire. Be it known that I as firmly accredit the testimony of Jesus as you can possibly do. The question is simply on the import of the testimony. If you can prove that the damnation or punishment of Gehenna (the word translated hell) was to be inflicted in a future state of existence, I will yield the argument. But you cannot reasonably expect me to believe your unsupported assertions. I am prepared to meet you in discussion of all that the Bible says about Gehenna. Before you said, "The domnation of hell surely does not mean the salvation of heaven," and before you put the question, "Will you attempt to show that dumnation does not mean damnation, but something tantamount to salvation?" you should have attempted to show from the Bible that damnation means misery in a future believeth not shall be damaed." As you state, and that the damnation of hell surely

means endless pumishment. Let me respectfully entreat you to forbear assuming the predicates of your arguments.

Prov. xxix. 1. "He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy." I have frequently been surprised to hear this passage seriously targed in proof of endless punishment. When we say of a man in the last stages of consumption, "he will certainly die, and that without remedy;" or of a house enveloped in flames, "it will certainly be destroyed, and that without remedy n-do we meso that either the man or the house will be miserable in a future state? says of a "naughty person," that "his calamity shall come suddenly; suddenly shall he be broken without remedy." Prov. vi. 15. Of the "chief of the priests and people," it was said, "They mocked the messengers of God \*\* \* \* \* until the wrath of the Lord arose against his people, till there was no remedy; therefore he brought upon them the king of the Chaldeans, who slew their young men," &c. 2 Chron. xxxvi. 16, 17. The most that can be said of the text and the two foregoing cases is, that death was inevitable—there was no remedy—no escape.

Matt. x. 28. "Fear not them that kill the body," &c. The parallel is Luke xii. 4; 5. You remark in effect, that if your view of the text be not correct, our Savier exhorted men to fear unreal objects of dread! This is assuming that he taught endless punishment in the -passage before us. And it supposes elso, that, in your opinion, there is no object of dread besides endless punishment. Whatever be the object of dread mentioned in the text, it is certain that the disciples alone are exhorted to fear it! No such language was ever addressed to any but the DISOIPLES of Christ. Be it noticed also, that whatever is destroyed ceases to exist, and of course, ceases to suffer or enjoy. Moreover, if God be intended by the word "him," (which is questionable,) it should not be forgotten that his ability to do certain things is not sufficient authority for affirming that he will do them. He "is able of these stones to ruise up children to Abraham;" (Matt. iii. 9;) but you do not suppose he ever will do so. So soon as you present your arguments in proof that Gohenna is in the immortal state of existence, and that there soul and body will be destroved, I will attend to your reasoningbut I am not willing to rest the costroversy on your apprehension of the signification of a text.

· Ezekiel xviii. 31, 32: xxxiii. 11. You say, and correctly, that "natural death, or the dissolution of soul and body is ineviteble"-but it does not follow that doesn by farmine, pestilence and the sword was inevitable to the house of Israel-nor that "a spiritual, second and everlasting death in sin and to all holiness," is speken of in the

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Rev. xxi. 7, 8. This passage speaks of "the lake that burneth with fire and brimstone; which is the second death." You have a very summary method of proving the doctrine of endless punishment. You say that "here the pen of inspiration has drawn a contrast between the future state of one who overcometh this sinful world, and persons of a different character." Yet you have not so much as attempted to prove that the future state is referred to! I do not pretend to know much about the Apocalypse, and must therefore request you to furnish your reasons for supposing that this lake of fire is in the eternal world. In Rev. xix. we read of eating the flesh of kings and others-of a battle between the beast and him that sat on the horse and their respective armies—that the beast and fulse prophet were cast alive into "a lake of fire burning with brimstone," and that "the remnant were slain, and all the fowls were filled with their flesh.". I can see no propriety in referring such language to a future state. Nor indeed do I see the propriety of urging so confessedly hyperbolical a book as the Apocalypse in proof of any important doctrine.

As you acknowledge that poetry proves sothing, I need not notice the stanzas you have quoted. In discussing the question before us, I wish to have nothing to do with the sallies of poetical imagination.

The poet's eye in a fine phrensy rolling, Doth glance from earth to heaven, from heaven to earth;

And as imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shapes, and gives to airy nothing
A local habitation, and a name."

Matt. xiii. 38—43. In your remarks on the purable of the good seed and the city of p teres, you have assumed two important points: 1st. That by the phrase "end of the world," is signified the destruction of the material world. Are you aware that two wonds of essentially different signification are each translated world in the parable before us? "The field is the world," (ainsale world," (ainsale world). "The end of the world," (ainsale world). "And on verse 41.

"This is spoken not of what shall happen at the end of the (material) world, but of what was to happen at the end or destruction of the Jewish state." The same phrase occurs in Matt. xxiv. 3: 1 Cor. x. 11: Heb. ix. 26. In the latter it is said that Jesus appeared in the end of the world (age or dispensation) to put away sin by the sacrifice of himself. I need not enlarge.

2d. You assume that the "furnace of fire" spoken of in the parable is in the eternal world. You are aware that Egypt is called a furnace. Jer. xi. 4. And it is said, Isa xxi. 9, "He shall pass over to his strong hold for fear, and his princes shall be alraid of the ensign, saith the Lord, whose fire is in Zion and HIS FUR-NACE IN JERUSALEM." And again, Ezek. xxii. 18—22. "Son of man, the house of Israel is to me become dross; all they are brass, and tin, and iron, and lead, in the midst of the furnace. \* \* \* I will gather you into the midst of JERUSALEM. As they gather silver and brass into the midst of the FURNACE, to blow the fire upon it to melt it; so will I gather you in mine anger and in my fury, and I will leave you there and melt you. \* \* \* \* As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof," viz. in Jerusalem, as in verse 19,

Moreover, the parable says that "all things that offend and them which do iniquity" shall be gathered "out of his kingdom." How could they be gathered out of it, if they were never in it? And were such characters ever in the kingdom in a future state of existence?

I have thus noticed all the passages you have adduced in proof of endless punishment. I regret having so frequently found it necessary to call your attention to points which you have not attempted to prove. It is presumable that neither of us can quote a Scripture passage of the existence of which the other is ignorant. Nor can either of us quote a passage which the other denies. It is therefore of much importance that the bearing of every pasage on the doubtine it is quoted to establish should be clearly pointed out.

As our object is not useless disputation, I shall present only a few proofs of the final holiness and happiness of all mankind, in each letter—being persuaded that such a course will prevent the confusion that might be consequent on citing a multiplicity of passages.

Colossians i. 19, 20. "For it pleased the Father that in him (Christ) should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile ALL THINGS unto himself, by him, I say, whether they be things in earth, or things in heaven." In my judgment, this passage distinctly teaches the final holiness and happiness of all mankind—inasmuch as it teaches the reconciliation of all things

From the language of the matri field myself authorized to believe initi teach; that it as perfectly pleased the Fattler "te reconcile all strings unto himself "as it that "in Christ should all fullness dwell." And I suppose you do not feel disposed to deny, that he who is reconciled to God must be happy.

If it be objected, as it probably will, that the phrase "all thinge! does not mean all munkind but simply believers, I reply, late That the reconsiliation of believerses spen cially spoken of in wessei 21-44 And you. that were sometimes alienated and enterior in your mind by wicked works, yet .now HATH he reconciled." This special reconciliation of believers cannot justly be supposed to militate against the universal reconciliation before spoken of! In 2 Cor. v. 18, 19, we read-"And all thence are of God, who HATH reconciled us (believers) to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit. that God was in Christ reconciling THE WORED to himself, not imputing their trespasses unto them." By which non-imputation, I understand, that God did not consider the trespasses of the world any objection to their reconciliation-for he who is sinless needs no receincilistion.

2d. In the verses preceding the text, we read as follows: "For by him; were and TRINGS created, that are in heaven, and that are in earth, visible and invisible, whether they be threnes, or dominions, or principalities, or powers; ALL THINGS were created by him, and for him; and he is before ALL THINGS and by min ALL THINGS consist. And he is the head of the body, the church; who is the beginning, the first born from the dead; that in ALL THINGS he might have the pre-eminence"-and then come in the words of our text. In the above quotation the phrase in question is used five times—and in each of these instances you allow that the meaning is unlimited. Why then limit the phrase in the declaration, "by him to reconcile ALL THINGS to himself?" By what rule of intepretation would you feel authorized to arge a limitation in the latter instance, while you acknowledge universality in the former?

Phillippians ii. 9—11. "Wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow; of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of the Father." If the phrases "every knee," and "every tongue," do not express universality, I am at a loss to conceive what words could be used to convey the idea.

If it be objected, that though all mankind will thus bow the knee and thus confess, many will do it unwillingly, and to their own shame and endless condemnation, I remark, 1st. That nothing like this

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tre on the face of the text. We are not certified that some will bow and confoes willingly, and others unwillingly-nor that some will thus bow and confess to their eternal happiness and others to their endless condemnation. Far from it. In thatever manner, and with whatever feelings, one will bow and confess, "every knee mil bow and every tongue shall confess." 2. The text does not inform us that any will bow and confess that Jesus is Lord to their own endless condemnation-but "to the glery of God the Father." And we read, Psalm l. 23, "Whose offereth praise glorifieth me." And surely endless condemnation would not be subject matter of praise. We further read, 1 Cor. xii. 8, "No man can say that Jesus is the Lord. but by the Holy Spirit."

In concluding this letter, let me affectionately entreat you and all our readers, to receive, believe and rejoice in this gra-The precious records cious testimony. of divine love, and the faithful promises of our God, fill my own soul with the peace that passeth understanding. And though I have not the smallest doubt of your final blessedness in Christ, I am desirous that you should enjoy the present happiness of believing in the ultimate reconciliation of all things. Blessed are the people who know the joyful sound. They walk in the light of God's countenance, and thus to walk is beaven.

Yours, respectfully, A. C. THOMAS.

[To be continued.]

#### HERALD.

JACOB CHASE, Jun. G. W. MONTGOMERY, Editors.

GENEVA, SATURDAY, FEB. 7, 1835.

#### HEATHENISM & ORTHODOXY-No. 3.

In our last we promised to show, or at least attempt it, the superior nature and effects of pure Christianity over Heathenism and Orthodoxy. We shall now fulfil our promise, hoping that no offence has been given by the frankness of our two preceding numbers, and that this will be received and perused in charity and friendship—for in this spirit we shall ever endeavor to write.

It is believed that we have fully shown in the preceding numbers that Heathenism and Orthodoxy are about one and the same thing, and hence we shall so consider them in the present article.

If we compare the absurdities of the above described systems with the purity and sublime principles of genuine Christianity, we cannot but perceive clearly that the latter are altogether superior to the former.

Whereas the Gods of the former are jealous, sevengaful, terrible, and at the same time Gods of war; fond of perfumes, ornaments, ceremonies and bloody merifices, commanding their

worshippers to destroy all who neglect or forsake them, or who do not render strict obedience to their unreasonable commandments—the God of pure Christianity "is love," benevolence and mercy. He is the kind Father of all mankind. and wills their reconciliation and happiness. He gives the same moral law to all, either through the medium of nature or revelation, makes no exception, and pays no attention to the external appearance of persons. He judges, rewards and punishes every one according to their conduct, and all with wise reference to their ultimate reformation and moral happiness. He is a spirit that cannot be confined to temples, and is only to be adored in spirit and in truth. See John iv. Rom. ii. 1 John iv. Math. vi. &c.

Reader, how much more noble and divine, and how much more effectual in reforming the mind and purifying the affections of man; and how much more worthy the confidence, adoration and respect of all good beings, are the holy principles of pure Christianity, than the contending, unreasonable and impure principles of Heathenism and reputed Orthodoxy?

The principles of Christianity prehibit anger, hatred and revenge; they forbid retaliation and all degrees of cruelty; they admonish us never to render evil for evil, and enjoin upon us forgiveness of all offences, even to seven times in a day, and seventy times seven, if asked for. They command us to love our enemies, to bless them that curse us, and to do good to them that hate us.

The Great Founder of Christianity plainly declared that he came, not to destroy men's lives, but to save them—that he who exalts himself shall be abased. He made no arbitrary distinctions among mankind, and considered leve and peace the great end at which all should aim, as means of fulfilling the royal law and the manifest design of the gospel. He only proposed to the world the doctrines above noticed. He did not enferce them by pains and penaltice—inquisitions—cruel edicts—base deception and pious fraud! No, thank heaven!

In relation to merelify, it is manifestly impossible for human beings to establish or recommend better or more sublime and useful principles for the instruction and improvement of man, than those which have been pointed out as established, recommended and exemplified by Jesus of Nazareth-the saviour of the world. But since the primitive establishment of these moral rules of life and action, the professed followers of a crucified Saviour, have strangely abandoned these equalizing, harmonizing and happifying principles, and backslidden into many, very many, of the contemptible and horrible doctrines and dogmas of Heathenism; and, as we have clearly shown, presumed to sanctify them by the honorable application of ORTHODOX TRUTHS.

Professing Christians, for instance, have entered into angry and hot disputes about the questions, silly as they are, whether Christianity would admit of eating meat on certain days—and what particular portion of time was necessary to be appt holy unto the Lord—and whether we should have round bodies or square ones in

the resurrection state—and whether the sinner is to be forever damned by one God or three, &c. &c. Now all this looks, to me, very much like two Mahometans disputing whether coffee be or be not prohibited in the Koran! Many important injunctions of Christianity have been overlooked and many moral duties criminally neglected, in order that rosen might be left to contend and fight about the most contemptible trides, which clearly demonstrates the fact, that the superiority of pure Christian principles over the Heatheniah infatuations of men is beyond all description. O that mankind were more attached to the teachings of gospel truth!

From this cursory view of the subject we are led to believe that Christianity has cruelly suffered in the house of its professed friends. But its manifest superiority over the creeds and arbitrary institutions and commands of men begins to appear-its beauties are constantly developing-its divine principles are arresting the attention of reflecting minds-its influence is powerful where it is permitted to exert its moral energies—and heaven be praised that the form of the government under which we live constitutes a congenial soil in which it will expand and grow till the mythological absurdities of Heathenism and self-styled Orthodoxy shall have vanished into their original nothing and become forever forgotten.

# OPINION—KNOWLEDGE—FAITH. NO. 2.—KNOWLEDGE.

Though in common usage, knowledge and belief are spoken of as synonymous terms, yet properly speaking, there is a difference between them, notwithstanding that difference is in many instances merely nominal. Knowledge is perception of the existence of those things which come within the observation of the physical senses. We see the sun; hence we know that it exists. Faith is belief in the existence of things on the testimony of others. The geographer informs us that there is a city called London, which city is the capital of England. The testimony is so strong in proof of this statement, that we give assent to it. This assent is called belief, because we have never seen London, and are assured of its existence, by the accounts given of it.

Whatever comes within the observation of the five senses, seeing, hearing, tasting, smelling and feeling, is called knowledge, in the proper use of that term. We see a man, hear music, smell a rose, taste an orange, and feel a pain; hence it is said, we know the man exists, because we have seen him; we know that there is music because we have heard it; we know that there are oranges because we have tasted them; we know that there is such a thing as pain because we have felt it. So on through the whole variety of objects which come within the observation of the senses.

But, though the observation of the senses are the means of much of the knowledge we posses, yet we must not rely on the observation of the senses altogether, to the exclusion of instruction

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He facts which we derive from the testimony of others, for, if we declare that we will give credit to no fact except it comes under the cognizance of one or all of the five senses, we take a position which will not only prevent our believing any related truth, but will confine our knowladge to the little country we may have travelled, or perchance, almost wholly to the place of our residence. Such a course would be perfect folly, Secause, every one on mature reflection will perceive, that the greatest share of our instruction concerning the heavens, the earth, geology, geography and philosophy, is derived from facts which are stated by others, and do not come under the observation of our senses. We see the aky, yet that seeing yields us scarcely any knowledge concerning it; we rely on the observations of the astronomer. We see the earth, 'yet we are ignorant of its structure; we believe the geologist. We see men, but of the complicated machinery which forms them, the senses give us very little light; we confide in the anatomist. We know that the earth has a very extended surface, but instruction concerning that surface, the cities which are on it and the rivers that pour over it, we have to obtain from the geographer. In fact, he who confines himself to the observation of his senses alone for knowledge, will die in ignorance of many glorious truths.

In opposing the religion of the Bible, the tkeptic has sometimes gone so far, as to declare his disbelief of thing which did not come under the observation of the senses. But this posiston is unreasonable, for examination will prove to us, that the senses are almost as liable to deceive us, as the testimony of others. The ancients believed that the earth stood still, and that the sun, moon and stars revolved around it. The sense of seeing deceived them. It appeared to them as though the heavens moved, and that the earth was immoveably fixed. Now, if they had had less prejudice, and a good astronomer, and believed the facts he presented them, they would have found the truth, and their sense of seeing, which in this instance entirely deceived them, would have been corrected by the experience of others. It is now a well-ascertained fact, that when the head is out of order and the optic herve is deranged, a man may think he sees an image, when in truth, it is only owing to his disorder. I have no question, but that in more superstitious times than the present, men have firmly believed they have seen a ghost, when an examination of the cause would have traced it to a deranged state of the eye. Persous with inflamed eyes oftentimes suppose that they see a parcel of black motes floating in the atmosphere; but it is deception, for those motes exist only in the unnatural fullness of the blood vessels in the eyes. The sense of hearing in a person unacquainted with the powers of ventriloquism, can be deceived to any extent by a ventriloquist; for he can copy the notes of distress in such a manner, as to fill him with alarm. Who does not recollect the instance of a ventrilequist, transiting upon the top of a stage coach in England during a rain storm, and so correctly imitate a child in distress, as to cheat the people inside with the belief that it was really a child, and that its unnatural mother threw it into the road to perish? And what was this but a most palpable deception of the senses? How many there are, whose imaginations becoming hypochondriae, think they feel acute pair, when in fact, they are free from it!

From these truths, we perceive that the senses are not infallible, but in many instances are limble to deceive us. Hence, to rely on them altogether for knowledge and to reject the testimony of others, is incorrect. The senses are great blessings, for which we give to God the warm gratitude of our hearts; but do not let us ascribe to them a power which they do not possess, especially when the object is to destroy the testimony which others present us to prove the truth of the Christian religion. G. W. M.

# GOSPEL HOPE.

Nothing in all the science of Theology is more important to the ultimate happiness of mankind, than a correct knowledge of what constitutes a Gospel hope; and still we are fully satisfied, that no christian qualification for permanent enjoyment, is less understood by the professed followers of Christ, or more grossly perverted in its meaning.

Nothing is more common at the present day, than for the numerous opposers of Universalism, when conversing upon the claims which this doctrine maintains to truth and consistency, and when they feel at a loss to determine what objections it is best to urge against it, reluctantly to say "Well; I hope the doctrine is true -I hope all will be saved, &c." Now the question is, do such persons know what they say? Do they understand the proper meaning of the language they so frequently use? Evidently they do not; for, reader, permit us to affirm, that no person who believes not in universal reconciliation and happiness, can consistently use such expressions. " Hope that the doctrine of Universalism is truc!"

Let us examine this subject a little. What constitutes a Gospel hope? Its true and proper definition, as acknowledged by all the learned, is as follows-desire, expectation, and patience united. See Compbell's Pleasures of Hope-Grove's Moral Phil .- Gtll's Body of Divinity-Jay's Sermons, &c. In proof of the correctness of this definition, see Rom, viii. 24, 25. "For we are saved by hope: but hope that is seen, is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patienes wait for it." Now do any persons but Universalists desire the final bliss of every creature? Yes, evidently all human beings desire this in their sober moments, for it must be a demon who does not!

Again, do any but Universalists expect this? Most certainly not, for he who both desires and espects it, is a Universalist.

Once more. Do those who desire this but do not expect it, patiently wait for its accomplishment? It would be the very height of absurdity to answer this question in the affirmative.

New reader, can simple desire without expectation or patience, constitute a Gospel hope? If it can, would such a hope be " like an anchor of the soul, both sure and steadfast ?" And permit me to propose another question. Would such a hope, if its existence were possible, render its possessor happy or miserable? Surely his misery would be augmented in exact preportion to the strength of his desire, if relief was not found in the expectation of its fulfilment. Hence it must be seen, that he who entertains such an imperfect hope, will grow more and more wretched as its strength increases. But if we desire and expect the salvation of all men, as do all real Universalists, and this, according to general consent among the learned, constitutes a "Gospel hope;" then we must naturally grow more and more happy as our hope gains strength; and shall be constantly armed with patience, waiting confidently for the accomplishment of the Divine purpose, which is that " All shall be saved and come to the knowledge of the truth."

Reader, can any one but a real Universalist sincerely and consistently Horz for the salvation of all mankind? O that partialists would be consistent, and either extend their faith, or curtail their acknowledged hope. If their belief and their expectation were as extensive as their desire, then patience and resignation would characterize their feelings and daily conduct, and they might "rejoice with joy unspeakable and full of glory," which, with their present views is totally impossible. Reader, pause and reflect.

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#### NOTICE TO CORRESPONDENTS.

The valuable article from "N. B." promised for the present number, is in type, but unavoidably crowded out by the length of Br. Thomas' letter to Dr. Ely. It shall appear in our next without fail.

Two excellent articles from our esteemed friend, "A. C." are received, and shall soon grace our columns. We hope we shall often be favored with such interesting communications as those above mentioned.

"S. M." shall appear in our next.

#### LETTERS

Received during the week ending on Wednesday last.

A. B. W. Sodus—W. S. Waterloo—B. S. Shumla—P. M. Otto—C. S. Auburn—A. C. Elbridge—P. M. Varick—K. T. Victor—A. B. Cineinnati, Ohio—M. L. Detroit—T. M. Lowell—R. C. London—A. M. C. Lakeville.

#### RELIGIOUS INTELLIGENCE.

A Universalist Conference will be held at the Baptist meeting house, at Lakeville, (Livonia,) Livingston Co. on the 26th and 27th days of the present month. Ministering brethren are carnestly invited to attend and assist in the services.

A. M. CEAPIN.

#### MARRIAGES.

In Starkey, on the 15th ult., by Rev. M. L. Wisner, Mr. Wm. Willover, of Wayne, to Miss Marinda Frost, of the former place.

#### DEATHS.

In this village, on the 2d inst. Gilbest S. Devenport, in the 18th year of his age.
His funeral was attended by the writer.

## · TAPEOU

#### [From the Herald of Freedom.]

THE BEGGAR-WOMAN TO THE PARSON.

Cold blew the wind—the sun had set— The rain began to pour; When I, with hunger, cold and wet, Begg'd shelter at your door. Alas! what kindness then bestow'd— "Begone you strolling hag! Pursue your way—go keep the road— You need not longer beg!"

Yet why?—my table once was well
Prepar'd, and for you set:
And if now poor, I still can tell
What mem'ry treasures yet:—
Eve heard you cry with out-stretch'd hands,
"Cease, cease your trash to hoard;
Oh think, oh think of heathen lands—
Lend, lendunto the Lord?"

I've heard you mourn of sclaries small,
In sad, terrific su ains;
And tell you'd heard some louder call,
To Afric's burning plains!
I've heard you pray for India's isles,
And tell to give wo're bound;
I've seon your frowns, and seen your smiles,
When Deacon's hear went round.

There's many a widew, too, like me,
For Treet; you've urg'd to pay,
And preach'd up Hell, their destiny,
Shou'd calls they disobey!
"Hence, though you'r honour'd, I am
curs'd,—

Think not I would abuse;
To say which begger is the worst,
Belongs not to the Muse."

H. B. W.

#### From the Trumpet.

# THE PLACE OF MY NATIVITY.

There are no hills in in Hampshire New, Nor vallies half so fair, As those that spread before our view, In merry Richmond, where

I first my mortal race begun,
And spent my youthful days;
Where first I saw the golden oun;
And felt his 'livening rays,

There is no spot in Richmond, where 'Fond memory loves to dwell,

As on the glebe, out spreading there,
In Ballou's blithesome dell.

There are no birds that sing so well, As those upon the spray, Where from the brow of Grassy hill, Comes forth the morning ray.

Unnumber'd flowers, the pride of spring, Are born to flourish there, And round their mellow odours fling, Through all th' ambi'nt air, There purling streams have charms for me,
Which vulgar brooks ne'er give;
And winds breathe sweeter down the lee,
Than where Magnol'as live.
H. B.

#### SCANDAL.

Those who propogate evil reports, frequently invent them; and it is no breach of charity to suppose this to be always the case; because no man who spreads detraction, would have scrupled to produce it; and he who should diffuse poison in a brook, would scarce be acquitted of a malicious design, though he should allege, that he received it of another who is doing the same elsewhere.

# IS THE SOUL A QUALITY?

This is easily answered by a familiar instance. In every jack, there is a meatroasting quality, which neither resides in the fly, nor in the weights, nor in any particular wheel of the jack, but is the result of the whole composition: so in an animal, the self-consciousness is not a real quality inherent in one being (any more than meat-roasting in a jack) but the result of several modes or qualities in the same subject. As the fly, the wheel, the chain, the weight, the cords, &c., make one jack, so the several parts of the body make one animal. As perception or consciousness is said to be inherent in this animal, so is meat-roasting said to be inherent in the jack. As sensation, reasoning, volition, memory, &c., are the several modes of thinking; so roasting of beef. roasting of mutton, roasting of pullets, geese, turkeys, &c., are the several modes of meat-roasting. And as the general quality of meat-roasting, with its several modifications, as to beef, mutton, pullets, &c., does not inhere in any one part of the jack; so neither does consciousness, with its several modes of sensation, intellection, volition, &c., inhere in any one, but is the result from the mechanical composition of the whole animal.-Pope.

# DRUNKENNESS.

Drunkenness is a flattering devil, a sweet poison, a pleasant sin, which whosever hath, hath not himself, which whosever doth commit, doth not commit sin, but he himself is wholly sin.

# AVARICE.

Rich people who are covetous, are like the cypress tree, they may appear well, but are fruitless; so rich persons have the means to be generous, yet some are not so, but they should consider they are only trustees for what they possess, and should show their wealth to be more in doing good, than merely in having it. They should not reserve their hereals are for

purposes after they are dead, for them who give not till they die, show that they would not then, if they could keep it any longer.

#### ANGER.

Anger is the most impotent passion that accompanies the mind of man; it effects nothing it goes about; and hurts the man who is possessed by it more than any other against whom it is directed.

# LOGIC AND METAPHYSICS.

Logic and Metaphysics make use of more tools than all the rest of the sciences put together, and do the least work. A modern metaphysician had been declaiming before a large party, on the excellence of his favourite pursuit; an old gentleman who had been listening to him with the most voracious attention, at length ventured humbly to inquire of him, whether it was his opinion that the metaphysics would ever be reduced to the same certainty and demonstration as the mathematics? "Oh! most assuredly," replied our oracle, "there cannot be the slightest doubt of that!" The author of this notable discovery, must have known *more* of metaphysics than any other man, or less of mathematics; and I leave my readers to decide, whether his confidence was built on a profound knowledge of the one, or a profound ignorance of the other.

A good word is an easy obligation; but not to speak ill, requires only our silence, which costs us nothing.

# 1. PRESCOTT & J. OHASE, Jun

PROPRIETORS AND PUBLISHERS.

#### CONDITIONS.

The HERALD OF TRUTH will be perlished every Saturday, commencing on the drat Saturday in January, 1935, on good paper, with new type, in a neat quarto form; each number containing eight pages—the volume four headred and sixteen.

Pasce \$1,50 per annum, in advence, or within three months from the time of authoriting. \$1,75 if not paid within three months, and if paid within the year, if not paid before the close of the volume \$2,50.

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show their wealth to be more in doing good, than merely in having it. They should not reserve their benevelence for family among the first of January, or as soon as continuent.

# HDRALD OF TRUTE.

"KNOW THE TRUIN, AND THE PROBLEM SOLD MAKE YOU FREE"-ST. JOHN.

VOS. 11.

GENEVA, N. Y. FEBRUARY 14, 1355.

NO. 7.

CO-RRESPONDENCE.

[Continued from page 46.]

PHILADELPHIA, MARCE 7, 1834.

To Mr. And C. Thomas:

DEAR SIR—The pages of the Bible are so replete with the doctrine, that some of our race die in their iniquities, and are punished in the future state of being, that in my former letters I have cited passages not because I judged them to be the most conclusive, but because providentially my eye was turned upon them at the opening of the book.

Frequently the simple enotation of Scripture, if it be understood in its plain and obvious meaning, is "sufficient proof of a position;" and commentary and criticism are needful to those alone who wish to believe a different doctrine from that taught by the Holy Spirit of inspiration. For instance, these propositions, "there is one God, and one Mediator between God and men,"-and "these shall go away into everlasting punishment," are so simple and conclusive, that none but an Atheist will require elucidation to satisfy him, that the Bible asserts the being of one God; none but a Romanist will need criticism to show that there is no other Mediator than the Lord Jesus Christ; and none but a Universalist will demand comment to establish the doctrine of the everlasting punishment of the wicked.

That there are many texts of Scripture which require reference to the context, and sometimes to the original language in which they were written, that we may ascertain their meaning, is readily granted. Especially has "our beloved brother Paul also according to the wisdom given unto him, written unto you, some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction;" not only in time, as you admit, but during everlasting ages.

That the kingdom of God sometimes denotes the church in the world, consisting of all professors of the true religion together with their children, is true; but it also signifies that domain of God in glory which is called heaven. Now if none can enter the kingdom of God in the world without being born of the Spirit, surely none can enter the dome of the King in glory without first having experienced a spiritual renovation.

These was a just man who perished in his righteousness, from the steemboat William Penn, the other day; and the righteous perish daily, from the earth, when they die; but surely Christ did not intend, that "whoseever believeth in him

should not perish," from a steamboat, or from the face of the earth. Believers as well as unbelievers perish from the earth, by heat, cold, fire, water, and all the procuring causes of the dissolution of soul and body. To perish, therefore, does not in every instance signify to suffer endless punishment; but when one is threatened with perdition as an evil the very opposite of everlasting life, that perishing does mean nothing else but everlasting death.

Paul speaks of the dying of the just man, which is his perishing from the earth, as falling asleep in Christ; and says, that if there be no resurrection, "then they also which are fallen asleep in Christ are perished." 1 Cor. xv. 58. Now if to perish means nothing more than dying, then you would make Paul say, that if there is no resurrection, they who have fallen asleep, i. e. died in Christ, have died! Paul was not wont thus to trifle by repeating truisms. He speaks of a perdition that might succeed natural death.

When Christ foretold, that he should die, that believers should not perish, he referred we think, to the "perdition of ungodly men," (2 Pet. iii. 7,) which is to succeed "the day of judgment;" and which will fulfil the predictions of Scripture, that "the hypocrite's hopes shall perish!" (Job viii. 18;) that the desire of the wicked shall perish, while the righteous shall be in everlasting remembrance; (Ps. cxvii. 5, 10;) that he who speaketh lies shall perish; (Prov. xix. 9;) and that many other persons "shall utterly perish in their own corruption." Now if the perishing here denounced, means nothing but natural death, then the righteous and the wicked, and all mankind alike are to perish in corruption, and to experience the perdition of their hopes and expectations.

That the everlasting life which believers shall experience in a "future immortal existence," is begun in this world, and that every actual believer now hath it, is a glorious truth. All who have believed, and they alone, have "passed from death unto life;" and to know God and Jesus Christ aright, not only secures, but so far as spiritual knowing is concerned, is a part, an incipient portion, of life everlasting. Because, however, believers have the promise and experience of everlasting life, begun here, and to be perpetuated forever in a future state of existence, it does not follow that they who believe not have eternal life at all. Nor is it true, that everlasting life is confined to the present world, because all believers have it here. On the other hand, the very words teach as clearly as language can speak, that the

holy, spiritual living commenced in this

world, shall be continued so long as the immortal subjects of it shall endure.

The power of working miracles did fellow many that believed the gospel in the first age of the Christian church; but the Savior never promised that all believers, who shall escape damnation should be thus endowed. It he had said, "these signs shall always follow every one who believeth," your mode of explaining away the declaration, "he that believeth not shall be damned," would have been useless.

If the destroying of him who hardeneth his neck, means nothing but "that death was inevitable," then we may read Proverbs xxix. 1, in this manner: "He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy; and all other persons shall be destroyed likewise; but perhaps not suddenly;" for all of every name and character, the best and the worst, will find that death is inevitable. This mode of explaining Scripture would make every threatening and denunciation of evil loss its force, because it would then bear equally against all men who must die. Such a result no doubt, many desire; for thus the law would lose all its penal sanctions, and the righteous and the wicked would be both equally saved and damned together.

God is able, popularly speaking, it is true, to do many things which he will never do, but when he exhorted his disciples " to fear him, which is able to destroy both soul and body in hell," we must think, that the destruction did not mean merely natural death; and that other people who are not his disciples have quite as much reason as they to fear the same doom; especially when he in pursuing his discourse said, "Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Matt. x. 32, 33. To be denied, disowned, and rejected of Christ before his Father in heaven, as not worthy of him, nor of his society, is a constituent part of the endless punishment which is elsewhere called the damnation of hell. Can you think, sir, that it would consist with universal salvation for Christ to disown or deny any one, before his Father and his angels, saying, as he has said he will to the unwise virgins, "I know you not!" Matt. xxv. 12.

The world is in some sense Christ's kingdom; and so is the church in the world: and out of either of these kingdoms of God, the taxes may be gathered to be burned. Their having been in the visible kingdom of God, without carrier

him in conformity with their opportunities, will render the flames of the furnace into which they shall be cast more intense. You say, "Be it noticed also, that whatever is destroyed ceases to exist, and of course ceases to suffer or enjoy." How can this agree with your doctrine of the final holiness and happiness of all mankind in a future state? That which ceases to exist, has no existence any where; and of course, when the Lord, "having saved the people out of the land of Egypt, afterward destroyed them that believed not," (Jude 5,) they ceased to exist; they were annihilated; and yet agreeably to your teaching they were made finally holy and happy. If this is true, then your final state of blessedness is affirmed of that which is not; and your heaven must be a nonentity

The passages which you have cited or may cite to prove that all mankind shall experience final and everlasting reconciliation to God in a state of holy happiness, I propose to consider in some future letter. At present, I shall be content with remarking, that when the sacred Scriptures are correctly translated and interpreted, no passage can contradict any other passage; for the revelation of God to man must be consistent with itself. No one truth can ever be contravened by any other truth. So long, therefore, as we do not make two scemingly opponent passages agree in sentiment, it is manifest, that we mistranslate, or misinterpret, or misunderstand either one or both of them. The system of divine revelation, whether by the constitution of the human mind, divine providence, or the written oracles of the Most High, is one grand harmonious whole.

In further proof of the punishment of some sinners after the prosent life, I refer you to a few additional portions of the Bi-Of Christ it was said by Moses, ble. " every soul which will not hear that Prophet, shall be destroyed from among the people." Acts iii. 23. If this meant natural death, then all who hear and all who hear not, that Prophet, die, and are destroved without distinction. If a violent death, or death by famine, or postilence, was threatened, all who heard not that Prophet, were not thus destroyed, either from the Hebrew church, or from the

"When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed forever." Ps. xcii. 7. If you say that this destruction refers wholly to this lie, then the wicked and righteous fare alike; while the text evidently intended to show, that when it shall be well with the latter, it shall be ill with the former. Such attempts to prove, that being destroyed forever, is nothing more than the natural death appointed for all men, I fear will come under the condemnation of Mal. ii. 17, in which place it is written, "Ye have wea-

Hed the Lord with your words. Yet yo say, wherein have we wearied him? When ye say, every one that docth evil is good in the sight of the Lord, and he delighteth in them; or, where is the God of judgment?" If there are, or ever have been people on earth, to whom these words are applicable, I mean no personal disrespect when I say, they must be to those who deny any futuro judgment and perdition of ungodly men. "Yet a little while, and he that shall come will come and will not tarry. Now the just shall live by faith; (or rather, the just by faith shall live;) but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Heb. x. 37-39. Here perdition is contrasted with the saving of the soul, and evidently means the not saving or the loss of it; concerning which the Savior has asked, "What shall it profit a man if he gain the whole world and lose his own

To you and all of our readers, I would say, "Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it." Matt. vii. 13, 14, 15.

Remembering "that it is as far from your house to mine, as from mine to yours," I continue yours, with the best wishes.

E. S. ELY.

[To be continued.]

# original.

#### FRIENDLY LETTER

FROM A YOUNG LADT TO A FEMALE FRIEND.

As I now have a few leisure moments, I am resolved to improve them in writing to an absent friend, and that friend is yourself.

I presume you will be surprised on reading these lines; but my only excuse for writing is my love for you. But little did I think when we parted, that so much time would elapse before I should have the convenient opportunity of conversing with you in the only way that is now left us, that is, by letter. Could I see you, I could tell you more than I could write in a week. But should it be so ordered by Divine Providence that we should never meet again on the shores of time, sure I am that we shall meet in a better world, where unaltered bliss shall crown the intellectual creation.

Since I last saw you, by the will of Providence, you have been called to part with your only earthly parent—a kind, tender and affectionate father. Mourn not for him, for he is in the hands of that Being who is good unto all, and whose tender mercies are over all the works of his hands.

Since we parted, I have taken revelation and reason for my guide, and I can now, in an imperfect manner, give you a reason of the hope that is in me. It is not a hope in that doctrine which you profess to believe—that there will be millions of our fellow beings consigned over to the sable domains of endless we, there to be tormented world without end. No, far from it. Never will I be guilty of ascribing a character to that Being whom the Bible declares to be LOVE—a character which I should blush to own.

I do fully and firmly believe that the Scriptures clearly teach the universal salvation of all mankind. This inspires the hope which I have obtained—the hope which "is like an anchor of the soul, both sure and steadfast." This I conceive to be the doctrine which was taught by the meek and lowly Jesus, by all his apostles, and "by all the hely prophets since the

world began."

You will now be ready to exclaim, "O, deluded girl! could I but see her, I could soon convince her of the fallacy of such false and degraded ideas!" If you can convince me that I am in an error, you shall have my sincere thanks, but you will destroy my happiness; for what a horrible character does the doctrine of infinite wo give to our Heavenly Father! It is such an one as no good person on earth would consent to own! such an one as never was, and never can be borne by any creature but a cruel and vindictive tyrant, whose element is blood and slaughter! One feature in this doctrine is amply sufficient to awaken the deepest feelings of disgust. That God, the Infinite Father of the human family, who are all sinners by practice, should select a certain number from among them, without the least regard to their wants or their works, and raise them to joys immortal, when he has power to treat all in the same manner, but finally sinks the rest to endle-s despair, is infinitely more than I am able to believe. And is such the character of a good being—a good parent—a good sovereign? If you believe it is, give him your love and take his religion. You are heartily welcome to the whole of it; I want it not. But reflect, ere you do so, and see that you do not cast a lasting dishonor upon the name and perfections of your Divine Parent. Remember, "God is love"-in Him there is neither "variableness or shadow of turning." He is "the Rock of our salvation"-" His work is perfect." He " will gather together in one all things in Christ." He "will have all men to be saved." He "worketh all things after the counsel of his own will."

With this view of our Heavenly Father's character, we can look forward and contemplate the final destiny of our race, with a hope full of immortality. God "deth not afflict willingly, nor grieve the children of men." He chastises them "for their

profit, that they may be made partakers of his holiness." I consider this to be the "ultimate design of all punishment, as revealed in the Bible; and it is a reasonable and benevolent object. But I would ask you, "Is endless punishment productive of any good to the punished? Does not this doctrine encourage the idea that God's government is, in a great measure, void of wisdom and goodness? Could not a God of infinite wisdom and power have so ordered things as not to be under the necessity of inflicting endless punishment? Could he not at any time, if such an act were consistent with his wisdom and impartial goodness, have banished moral evil from the universe! And would he not have done it, ere this, rather than have it continue, if its unavoidable effect is the infinite and endless wretchedness of milfions of intelligent beings-beings whom he has forced into existence without their knowledge or consent? We are informed in the Scriptures, that God "is good unto all;" and that "his tender mercy is over all his works." It'so, would he permit this supposed endless condemnation and misery? No, blasphemous is the thought!

I will now just cite you to a few divine declarations, and then close my letter. "God is love," and with him "there is no variableness, neither shadow of turning." He "will not cast off forever, but though he cause grief, yet will he have compassion; for he doth not afflict willingly, nor grieve the children of men.', He "will have all men to be saved, and to come to the knowledge of the truth." He "hath declared the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." He says, "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, and every tongue shall swear, saying, in the Lord have I righteousness and strength." These passages do not show that the accomplishment of God's designs depends upon the will of man, but directly the reverse. And I would seriously ask you; if these passages of Scripture can be relied on as true, how can any individual of the human family be endlessly miserable?

But for want of time and opportunity, I must leave the subject here, hoping that what I have written will at least merit your candid attention and consideration, and that you will receive it as from a sincere friend, who hopes to meet you and a ransomed world in that Paradise of God, from which you seem to fear some will be forever excluded—where universal union shall be effected, and praise immortal dwell upon every tongue.

Yours, in sincerity and truth,

E. M. C.

Skaneateles, Oct. 15.

#### Original.

#### REFLECTION.

When I take a view of the world around me, and witness the numerous ups and downs that characterize the present condition of humanity—the various deceptions and multiplied knaveries existing among men; when I contemplate the exertions, the double-mindedness, the reckless temerity, defections and follies existing in the social state; when I discover every thing in the moral world altering, changing, beginning and terminating; when I reflect upon the fact, that every thing but death is uncertain, transitory, deceptive and limited, and discover that the human mind is a mere plaything, controlled by fancy and guided by passion—deranged by adversity and overpowered by prosperity-sorely dejected by every disappointment and clated by every unreasonable anticipation of pleasure or profit—and struggling for life and happiness in the midst of despondency and death; and when I am constrained to admit that there is no dependence to be placed upon the professions of those who pretend to be virtuous, honest and trueand that, even the sacred principles of religion form no safeguard against duplicity, craft and intrigue; I am sometimes strongly inclined, with HERACLITUS, to be "a true man-hater," and to be dissatisfied with every thing around me, and even with my own existence. And then, again, when I take a second view, and remember that many of the evils which abound among us, are the result of ignorance and puenlity, and often issue in the promotion of useful enterprises, and are probably all in a certain sense designed by the Divinity to produce a greater amount of good than otherwise would have been produced; and that I, myself, may justly be reckoned among the rest of my fellow beings, and looked upon in the same unfavorable light; I say, when I take this second thought, I am involuntarily half inclined, with DE-MOCRITUS, to see "nothing serious in the most serious occupations of men," and to laugh at the extravagances and puerile follies of my species.

But upon more mature consideration and reflection, I am satisfied that HERAC-LITUS and DEMOCRITUS were both wrong; for I am fully persuaded that we should neither hate our kindred nature for its defections and follies, nor stop to laugh at that which we should seriously strive to remove. And therefore, I would endeavor to stem the torrent of moral evil and human weakness, and exert all the energies of my body and mind in the praise-worthy employment of effecting a moral reformation around and within me, and in wisely improving all the various and multiplied blessings and circumstances of Divine Providence to the honor and glory of the Great Creator, and the highest enjoyment of my kindred race. To this end I would

carnestly invoke the guidance of the Divino Spirit, its grace to sustain my resolutions, and the much needed assistance of those who delight to perform the labors of the philanthropist.

A. M.

Utica.

REV. MR. HULL, OF MANCHESTER.

This gentleman, who is a Methedist clergyman, we understand is waxing somewhat warlike against Universalism. He has in the course of his life, we believe, met with much trouble and vexation from this doctrine. He frequently runs against it, and commences beating it most unmercifully; but his attempts to demolish it generally operate to his own disadvantage. He is so very low and abusive that those not particularly interested will take sides no favor of the denomination so shamefully abused.

Recently, we understand, he delivered a very violent speech against the doctrine in East Hartford. Finding arguments fail him, he dealt out abuse very plentifully in his rough and peculiar manner. And not content with abusing the doctrine, he in the most scandalous and wicked manner, heaped his calumnies upon those who believe it, bringing serious charges against their moral character. We do not think it necessary to deny the charges which such a man brings against us, or against any of the true followers of Christ; for his praise is defamation, and his slander actual commendation. He would not stoop so lowat least we believe he would not-as to abuse any denomination, if he had any argument or any matter of fact to bring against them. We wish, however, just to whisper in his car, that a man who may have been connected with a grist mill. ought to remember the passage, practically, "He that is without sin let him cast the We wonder if he is not the first stone." man who said to his brethren on a certain occasion, "Come, let us go the whole hogfor heaven!"

If he has any desire in a manful manner to batter his weapons against the shield of truth and the helmet of salvation, we will open our columns for him to do it, provided his Methodist friends have any confidence in him. We do not wish to spend our time in contending with a man, over whom, if the victory is gained, it will amount to nothing. If he is worth our attention, we will give him an opportunity to display more magnanimity in his opposition to Universalism than he heretofore has done. Perhaps, however, his cowardly warfare is much more congenial with his own feelings and the safety of his argument. But if he can "stop the mouth of Universalists" so easily as he supposes, let him try it openly and manfully.—Inq. and Anchor.

"To err is human, to forgive divine."

#### Original.

#### HOPE OF IMMORTALITY.

"Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the hoinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall all be changed. For this corruptible must put on incorruption, and this mortal must put on immertality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is smallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"—1 Cor. xv. 51--\$5.

A well grounded Hope of a glorious immortality beyond the grave! What a holy, consoling and happifying charm there is in a hope like this, to the true believer! What hallowed joys must pervade the beart, and fill the soul of every possessor of a hope of this magnitude and importance! What volumes of heavenly consolation and peace it imparts to the wostricken, doubting and desponding sons and daughters of men: That when they are freed from all corroding ills belowthe sorrows, troubles and afflictions "that flesh is heir to," in this imperfect state of being—they, together with all created intelligences, will ultimately be clothed in the incorruptible robes of immortality and spotless purity in the pardisiacal regions of ineffable bliss and glory! Such a hope must kindle in the soul of every genuine and happy believer a flame of pure gratitude and unmingled love to the Great Supreme.

An intense "longing after immortality," independent of divine revelation, is originally implanted in the depths of the human heart of all God's intelligent offspring; but is only matured, and blended into a joyful, ample and satisfactory hope, by a direct revelation of the Most High, as found in the Holy Scriptures of truth. In them, it is said, "life and immortality are brought to light," and that clearly, by the gospel, which is empatically, "good news" and "glad tidings of great joy which shall be anto all people." From every believer's heart, this glorious hope of immortality and incorruption sends up its holy incense of joy and consolation, and pervades his whole soul with its hallowed influence: imparts a happy foretaste, a heavenly prelibation of the joys of the upper and better

A hope of immortality! Like an unerring compass, it points the tempest-tost mariner upon the broad and boisterous sca of human life, to the beacon light of future incorruptibility and joy, upon the fair banks of deliverance, by the "haven of eternal rest," where immortal glory and ceaseless happiness around the burning throne of Jehovah, will ever be his glad portion; where sorrow, trouble, grief, afflictions, pains and death will never have admission. Rev. xxi. 4.

A hope of immortality!

light gleans upon the pathway of the pilgrim believer who sojourns in this vale of tears, while in life; and imparts comfort, and peace, and resignation, in the hour of dissolution; flashes through the dark pertals of death, and lights up its otherwise "dark valley" with immortal radiance; turns its gloom and horrors into cheerfulness; dissipates all its darkness; and as the glad spirit advances, his glorious kope blends into a happy reality of immortality and incorruptibility in the Paradise of God.

A hope of immortality! It is consoling to the afflicted, a balm to the mourner's heart, the oil of consolation to the lacerated bosom of sorrow; it dispels all doubts, dissipates the gloom and horrors of prospective annihilation or uncertainty, that otherwise hang over the grave with impervious darkness. It is a balm of joy and of consolation in prosperity, in adversity, and in death.

That we may be the joyful recipients of this hope, and enjoy it in rich fruition and full confidence, we must have an unwavering belief in the Scriptures of truth; and firmly so, in the infinite and unbounded goodness, impartiality, omnipotence and immutability of the Deity. Nothing short of this can impart a strong and satisfactory hope to man. A partial hope, a doubting, trembling, or a "little hope," is a poor and

meagre hope; it cannot satisfy. But do any doubt his infinite and unbounded goodness? Alas! many; as lamentable and God-dishonoring as it is. Yet, it is virtually written upon every sunbeam-glows in every star-whispers in every breeze and passing zephyr-speaks from all animate and inanimate creationis read in nature's ample volume and her majestic and wondrous works-and shines with heavenly brilliancy upon every page of inspiration—that God "is good to all, and his tender mercies are over all his works." Ps. cxlv. 9.

Do any doubt the immutability of the Most High? Cast thy eyes upon the glowing pages of divine truth, and there thou wilt read that he is "unchangeable"-"without variableness or shadow of turning," and of " one mind, and none can turn him." We are there informed that "God is love;" and it is impossible for men, or devils, or human creeds, or "things present, or things to come," &c. to "turn" the "unchangeable" God from "love" to hatred! Rom. vi. 17, 18.

Brethren of a limited faith, do ye deny the impartiality of the Deity? Why will ye dishonor the Most High God by setting bounds to his goodness, and contracting his blessings in your narrow and insignificant sphere? Look around thee, O man! hehold the refreshing rains, the gentle dews, sun-shine, seed time and harvest, plenty and abundance, descend alike, impartially granted, and indiscriminately shared by all, the rich, the affluent, and Its radiant those of low estate. Hear the testimony found in a hope like this 1 O restless,

of the Scriptures: God "is no respector of persons"—He "sends his rain upon the just and the unjust," and is "kind to the unthankful and the evil"-He "recompenses the righteous in the earth, much more the wicked and the sinner"-and he "will have all men findiscriminately and impartially] to be saved, and to come unto the knowledge of the truth." 1 Tim. ii. 4. See Gen. xxvi. 34, and xxviii. 14.

Do ye doubt his omnipotence? Take a telescopic view up into yonder glorious heavens; see innumerable worlds and planets wheeling their course through boundless space with perfect order and harmony, each in their appointed track or proper orbits; contemplate and scan their magnitude of size, their immensity of distance, their innumerable numbers; contemplate the glory and majesty of the heavens, the order and regularity of all nature's works and nature's laws, around, above, beneath; and thy doubts of God's omnipotence must vanish at once, and "like the baseless fabric of a vision, leave not a wreck behind." But "what saith the Scriptures" upon this point? God is there said to be "Almighty" \* \* \* and "by whom the worlds were made," &c. "the Lord of lords and King of kings," and none other like Him.

We envy not the hope of the skeptic. which extends not beyond this "vale of tears," or his, which is crushed and withered by the incubus of prospective annihilation and nonentity of existence beyond the life that now is. Neither is the Pastialist's hope to be envied. He may hope for himself, and for a partial few; but alas! even then his hope is in many sad instances a feeble, uncertain, trembling and doubting hope. There is still an "aching void within," an unsatiated and unsatisfied hope: they have many near and dear relatives and friends; yes, and even nine-tenths of the whole vast family of man are to them prospectively the children of God's displeasure, and for them there is no hope! Can such a hope be like "an anchor to the soul, both sure and steadfast, and which entereth into that within the vail?" Can such a hope give "joy unspeakable and full of glory?" or can such a faith be the "substance of things hoped for?" No, no; it cannot be. Rom. vi. 19.

But a scriptural, glorious and happifying hope of the ultimate immortality and happiness of all created intelligences, is a hope indeed, "both sure and steadfast," and an unspeakable and heavenly hope. Such a hope, brethren, you would not exchange for all the miser's glittering hoards, all Golconda's diamond treasures, Ophir's gold, and the richest mines of Peru; for honor, fame, earthly aggrandizement, and princely glory!

A glorious hope of immortality! What a charm, what a joy, what a treasure is

unestisfied, trembling, doubting and fluctuating mortal! avail thyself of the joys of a-well-grounded hope of a glorious immortality for thyself, and the whole vast family of man, and thou wilt be happy in Man and triumphant in death. I Pet. i. 3, 4.

Immertal Hope rich joys imparts,
And points us to the home of Heaven:
Let proise ascend from grateful hearts
To Him, from whom this Hope was given!

N. B.

Henrietta, Jan. 1835.

# Original.

OBJECTIONS TO UNIVERSALISM.

Objection 1. Our Partialist brethren say Universalism cannot be true, because the terms eternal, everlasting, forever, forever and ever, are applied to punishment; therefore punishment must be end-loss, and if endless, universal salvation cannot be true.

Answer. 'I'hose terms are used in Scripture in the past, present, future, and himited tense: they are used in the plural number; therefore being variously employed, they can form no objection to Universalism.

Obj. 2. If those terms do not express endless duration, then we have no sure and absolute evidence of endless happiness; as the terms are applied to both happiness and misery.

Ans. Those terms are not always expressive of the duration, but frequently of the nature of happiness or misery. They frequently mean nothing more than spiritual life, and spiritual or moral death. "To be carnally minded is death: but to be spiritually minded is life and peace." Furthermore, spiritual life is an emanation from the Deity. Christ is said to be made after the power of an endless life: and "because I live," says Christ, "ye shall live also." John xiv. 19. We here read of an endless life; but we never read of an endless death. The term endless is never in Scripture applied to death or punishment.

Obj. 3. Spiritual life is always applied to the righteous, but never to the wicked: therefore the wicked have no part nor lot in spiritual life. Consequently, Universalism cannot be true.

Ans. It is admitted that the wicked, as such, do not partake of spiritual life. All mankind are, or have been included as wicked. In that character, not one soul of Adam's race enjoys spiritual life. But the promise of Jehovah is pledged, that in Christ, who was made after the power of an endless life, (Heb. vii. 16,) all the nations, families and kindreds of the earth should be blessed: (Gen. xii. 3: Acts ii. 39: iii. 25:) for in Christ shall all be made alive. (1 Cor. xv. 22.)

Obj. 4. The future states of men are recognized by two characters, viz. right-

eous and wicked: to the one is awarded life eternal, to the other everlasting punishment

Ans. That such a contrast is made concerning the future states of men is a groundless assumption. No such description of character in that state is given of mankind in the Bible. It is assumed, that the description given in the twentyfifth chapter of Matthew, respects mankind after this mortal shall have put on immortality. But a little attention to the context must convince the candid that the description there given had respect to the present, and not the future state of existence. See verse 34th of the preceding It is admitted that the Son of man was to come in the glory of his Father, with his angels, to reward every man according to his works. Matt. xvi. 27. But the very next verse declares, "Verily, I say unto you, there be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom." The same is asserted in several other passages. A contrast with reference to righteous and wicked characters in the present state of existence, determines nothing what will be their condition in the future. But when the present condition of mankind is contrasted with the future state, and both particularly described, we are at no loss. For instance: when Jesus says, "the children of this world marry and are given in marriage; but in the resurrection when they shall rise, they neither marry nor are given in marriage, but are as the angels of God in heaven," the contrast is plain, and the condition of mankind in both worlds is clearly understood. The condition of all mankind in this state of existence is also set in contrast with the future, by the apostle Paul, in the fifteenth chapter of his first epistle to the Corinthians. "So also is the resurrection of the dead. It is sown in corruption;" this is one side of the contrast; "IT IS RAISED IN INCORRUP-TION:" this is the other side: "it is sown in dishonor;" this is one side of the contrast; "IT IS RAISED IN GLORY:" this is the other: "it is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." And so the apostle goes on with the contrast, showing a vast difference between the present and the resurrection state, the natural body and the spiritual, the earthy state of man and the heavenly. And of the whole human family, including himself, he says: " And as we have borne the image of the earthy, we shall also bear the image of the heavenly." Let it be observed that the apostle does not say, "as we have repented, done a great many good things, and become righteous, we shall also bear the image of the heavenly." No: but "as we have borne the image of the earthy, we shall also bear the image of

the heavenly." "Now this I say, breth ren," continues the apostle, "that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." The apostle labors to establish the fact, that this human body which we now inhabit, or "this corruptible much put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." Or, as the apostle has it in another place: "that mortality might be swallowed up of life." When this mortality is succeeded by immortality or swallowed up of life, it will be a life not subject to death or dissolution. Those who inherit incorruptible and immortal bodies. cannot corrupt or become mortal. This would be a contradiction in terms. " Neither can they die any more," said the Savior, "for they are equal unto the angels of God in heaven." Those who assert, that if we give a limited signification to the words rendered eternal, everlasting, forever, &c. we have no evidence of eternal happiness or an eternal heaven, very much mistake, and judge very hastily; for though we read in the Bible of an endless life, we never read of an endless death. Furthermore, this mortal life of which mankind are subjects, is to be succeeded by an immortal life. To this life are applied the words endless, immortal, incorruptible, incorruption, immortality. All these terms are applied to the life of the resurrection state; but they are never applied to the death or misery of the soul or body of a human being, in all the Bible. We never read of an immortal, incorruptible punishment, or of an immortal, incorruptible hell, or priesthood of Aaron.

We discover from this examination, that though the words rendered eternal, everlasting, forever, forever and ever, were in every passage made to mean a limited period of time, still, this would not militate against the glorious hope of immortality beyond the tomb; or in the least invalidate the truth of an endless state of happiness for all the lost sons and daughters of Adam

# Original.

ILLUSTRATION OF SCRIPTURE.

"Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?—Matt. xx. 22.

The word cup among sacred and profane writers, signifies the portion, whether of good or evil, which befalls men in this world; expressed by Homer ond others, by two cups in the hand of Jupiter. See Plutarch, p. 600. And not only so, the Psalmist says, "In the hand of the Lord there is a cup, and the wine is red, and be poureth out the same;" "he poureth out

from one into the other," saith the Septuafint, "but the dregs thereof shall the
wicked drink." Again, see Isa. li. 17, 22.
"Awake awake, stand up, O Jerusalem,
which hast drunken at the hand of the
Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling and
wrung them out. Thus saith thy Lord the
Lord, and thy God that plendeth the cause
of his people, behold! I have taken out of
thine hand the cup of trembling, even the
dregs of the cup of my fury; thou shalt no
more drink it again." See also Jer. xxv.
15, 17, 28: Lam. iv. 21, 22.

That "the righteous shall be recompensed in the earth, much more the wicked and the sinner," is evident from the parable of the daborers in the vineyard. Matt. xx. 1—16. Now that this parable cannot relate to rewards in another world, is evident from the fact, that among those who receive their reward, there can be no murmuring, as was the case with those mentioned in the parable—no evil eye or envy at the felicity of others, or at the kindness shown to those who arrive at the last hour.

S. MILES.

## HERALD.

JACOB CHASE, Jun. G. W. MONTGOMERY, Editors.

GENEVA, SATURDAY, FEB. 14, 1835.

#### PROFANE SWEARING.

It has often been remarked that the despicable habit of profane swearing, originated from the mode and manner of limitarian preaching. We are inclined to think that the remark is a just one; for if the doctrine of endles damnation had never been taught among mankind, and sanctioned by the oft repeated declarations of the clergy, no person would ever have thought of the infamous habit of venting his spite and malice towards his fellow beings, by rashly calling on God and Jesus Christ to damn them, send them to hell, &c. But be this as it may, of this one thing we are positively certain, to wit. that the practice is in perfect accordance with the partialist doctrine and manner of preaching. No man who believes in the doctrine of Universalism, and conforms his daily practice and conversation to the true spirit of the sentiment, will ever use such low and vulgar-I was going to say language, but it is beneath all language. Still, we are aware that some persons who pretend to believe in the sentiment, and who undoubtedly do embrace it in theory, too frequently indulge in this heathenish practice. We are heartily sorry that any man can so far disgrace himself and the exalted nature of man, as to act so inconsistent a part among his fellow beings. But I am at a loss to conceive how the evil can be cured so long as such men as Phinney, Burchard, Littlejohn, Knapp, Myrick, and a host of such desperadoes, are encouraged and appro-

that he intemperate blackguard, or abusive buily, could use more profane and abominable blasphemies than such creatures are in the constant habit of using. Let the belief in endless hell-torments cease, and such preaching, if preaching it must be called, be discontinued, and profane swearing will soon become obsolete and be numbered with other extravagances that are utterly forgotten. This is our opinion, and not ours only, as will be seen by the following original anecdote, which is susceptible of proof.

Not forty miles from this village, and but a few months since, a professor in a certain theological institution, and a Presbyterian Doctor of Divinity, had occasion to spend a Sabbath in a neighboring town. At the intermission, or during the evening after services, the conversation between him and his host, who, by the by, was also a Presbyterian, and a very respectable and influential man, happened to turn upon what is called "new measure-preaching;" when the Doctor took occasion to relate, in substance, the following very appropriate story. The Doctor says:

"After preaching several years in the old-fashioned way, my attention was awakened, and the dormant energies of my mind aroused upon hearing Mr. Phinney, I was captivated with his enthusiastic manner of preaching, and I soon involuntarily adopted the same manner. I was zealous in the extreme, and dwelt much upon the wrath of God, and the awful miseries of the damned, &c.

"I was invited to preach in a certain neighborhood, and accordingly went and preached to the people in my new-fashioned style. After meeting I was invited to the house of a friend whose mily consisted of an amiable consort and an steresting little child, perhaps three or four years old. While tea was preparing and we were freely conversing upon sundry subjects, the little child goes to its mother and says, 'Why, ma, how that man swore to day; isn't it wicked to swear so, ma?' The good sister appeared much embarrassed at this singular language of her child, and probably more so in consequence of its being uttered in presence of the minister; and she tried every art to divert the child's mind from the disagreeable subject, but all was in vain, the impression made upon its little mind was not so easily to be erased; it persisted in these inquiries. I was forcibly affected. I saw the propriety of the child's views upon this subject; and I am constrained to say, it was the greatest sermon I ever heard, and I, from that time, have been convinced of the evil tendency of such extraordinary preaching, and have ever since studiously avoided the habit."

We shall leave the reader to make his own remarks upon the above, under the full conviction that, if he is as thoughtful as the little child, and as free from prejudice, he will at once discover that limitarian preaching in the common style, greatly subserves the cause of open professity and downright blasphemy.

C.

chard, Littlejohn, Knapp, Myrick, and a host of such desperadoes, are encouraged and appro- [The following is from the pen of Dr. Adam evil." Let us, related as religious teschere; for I am confident Clarke, and it speaks volumes in favor of Practicity and character.

cal Christianity. Let it be rend with that attention and interest which it so richly merits.—G. W. M.]

#### AN EXTRACT.

"For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; let him eschew coil and do good; let him seek peace and ensue it."—1 Pater iii. 10, 11.

"He who wishes to live long and prosperous-1. He must ly, must act as he is here directed. refrain from evil speaking, lying and slandering. 2. He must avoid flattery and fair speeches which cover hypocritical or wicked intentions.

3. He must avoid evil and keep going away from evil. 4. He must do good : he must walk in the way of righteousness. 5. He must live peaceably with all men; seek peace where it has been lost; restore it where it has been broken; and pursue where it reems to be flying away. He who lives thus, must live happy in himself. And as excess in action and passion always tends to the shortening of life, and nothing preys on the constitution more than disorderly passions; he must live not only happiest but longest, who avoids them. It is an edifying story told in the book Mussar, chap. 1, quoted by Rosenmuller. A certain person travelling through the country, continued to call out, who wants the clixir of life? The daughter of Rabbi Jodd heard him, and told her father. He said, call the man in. When he come in, the Rabbi said, what is that clixir of life thou sellest? He answered, is it not written, what man is he that loveth life, and desireth to see good days, let him refrain his tengue from evil, and his lips from speaking guile. This is the clixir of life, and is found in the mouth of man." "

# "WATCH."

This was a particular caution given by our Saviour to the primitive disciples. It was not only applicable to them under the circumstances by which they were surrounded, but it is equally applicable to all believers, in all countries and in all ages.

1. By this expression we should be admonished to watch over ourselves. A thousand temptations surround us at overy successive step in the journey of life, and the imperfections of our nature render us frequently an easy prey to the fatal snares of sin and death. Hence the propriety of candid consideration at all times before we attempt to speak or act.

We should watch over our thoughts. Although we are incapable of suspending our thinking faculties, and ought not to do so if we could; still, we are capable of controlling them in a great degree, and of changing the direction of the mind. Evil thoughts are in a great measure the result of education and habit, as well se other pernicious vices to which mankind are exposed; and it is an indisputable fact that crimes of every nature receive their existence from improper and evil thoughts. If our time is occupied as it should be, in studying how and when to do good, no room would be left for the exercise of evil-mindedness. The spiritual child of God, whose mind and affections are all engaged in promoting the highest happiness of himself and the society in which he lives, "Thinketh no evil." Let us, reader, strive to merit this exal-

We should watch over our words, remembering that "words fitly spoken are like apples of gold in pictures of silver." Words are signs of ideas, and, although they are too often looked mpon as harmless things, nevertheless, experience has abundantly demonstrated the fact, that they are powerful auxiliaries in the cause of sin and satan. "The tongue," says the apostle James, "is a fire-a world of inequity-it defilseth the whole hody, and settath on fire the course 'of nature; and it is set on fire of hell." [Ge-"heana.] The heaviest curses that have ever visited the world, have originated in words not "filly spoken." We should ever, therefore, in accordance with an old but useful maxim, think · twice before we speak once. That is, we should reflect with candor on what we are going to say, and when we have concluded to speak, speak with caution. We should contemplate what we are about to speak, and consider it in all its bearings, having constantly an eye to the consequences, which probably will, or possibly may result from what we are about to say. In this way we may save ourselves much trouble and regret, and the society in which we live a world of confusion, disunion and moral derangement.

We should watch over our actions. Actions, it is said, frequently speak louder than words; and it is evident that the motives by which we are governed, especially if they be corrupt motives, may be as clearly manifested by actions as by words. It is particularly important that a careful watch, therefore, be kept over all the actions of our lives, because they are more easily and much more apt to be misunderstood and wrongly interpreted than words, especially by our enemies and those who are prone to the evil of jealously. We should act virtuous, wisely, independently and boldly—and by carefully watching over our own conduct, we should soon save others the trouble of doing this duty for us.

Thus, if we attend to our duty—carefully watch over our thoughts, words and actions, with a view to correct our habits, customs and imperfections, and prepare ourselves for usefulness and moral enjoyment, we shall act the part of Christians indeed, and so fulfil the law of Christ. But

2. We should not forget to watch othersthose by whom we are surrounded, and with whom we are connected by the strong ties of consanguinity. All men are brethren, hence, that which is an injury to one is injurious to all in a greater or less degree. "For as we have many members in one body, and all have not the same office; so we, being many, are one body in Christ and every one members one of another." So says St. Paul, and his testimony is entitled to our confidence. Under this view of the subject, it certainly becomes our duty to watch our fellow men, especially our enemies and those who envy us. We should watch them in their private conversation and public transactions, and endeavor to expose error, craft and deception wherever we find it. A vigilant attention to the conversation and conduct of our opposers, will serve to restrain them in their unfriendly career, and perhaps prove a check

on vice and immorality. If the propriety of such a course be disputed, we would appeal to the conduct of our Saviour in relation to his vilifiers, and personuters while on earth. And I would also have the hearer remember that it is as necessary to be as "wise as serpents," as it is that we should be as "harmless as doves."

The importance of watching is sanctioned by our Saviour, who said, "What I say unto you I say unto all, watch." That we should watch over ourselves is evident from the admonition of Jesus to his disciples—"Watch and pray, that ye enter not into temptation." That we should watch others appears necessary from the admonition of St. Paul, who says, "Watch thou in all things," &c.

The propriety of watching in all things is strengthened by the example of the wise and good. St. Paul to the Corinthians says in regard to the labors of love which he had performed, and the sufferings he had endured, "In stripes, in imprisonments, in tumults, in labors, in watchings," &c.

But I am extending this article beyond my intention and therefore must close by repeating the admonition of our Lord, "What I say unto you I say unto all, water." Let neither truth or falsehood, virtue or vice, happiness or misery, escape your notice or elude your examination, when within the reach of your observation. "Watch ye, stand fast in the faith, quit yourselves like men, be strong. Let all your things be done with charitt,"

# DEATH OF REV. WM. MUELAND.

We ought before this time to have noticed the death of this worthy father in Israel; but by some means or other, it has been delayed. This herald of the cross departed this life very suddenly, on the 18th of December last, in the town of Pike, Allegany Co. N. Y. He had been engaged in the ministry of reconciliation but a short time; still he was esteemed as a valuable citizen, an honest man, and an efficient advocate of a world's salvation. He was 51 years of age, and has left a wife and one child to mourn his departure.

"Mark the perfect man, and behold the upright, for the end of that man is peace."

# NEW PUBLICATION.

We have received by the politeness of Br. A. C. Thomas, of Philadelphia, a pamphlet of 28 pages, entitled "Proofs of a Judgment in Eternity. A Sermon delivered in the Kensington Brick Meeting House, Sunday evening, January 4, 1835. By William A. Wiggins, Pastor. Taken in short hand. With a Review of the Argument, by Abel C. Thomas.

'He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him out.'—Prov. xviii. 17. Philadelphia: printed by I. Richards, No. 199, North Third street, 1835."

The Sermon is nothing new to us, having been once connected with the Methodist aristocracy; M. Aurelius, for self, \$1 00—for A. B. \$1 00—for E. but the Review is brief, pointed, excellent, and V. G. \$1 00—for W. S. \$1 50.

we think, unanswerable. In a word, it is presented in Brother Thomas' peculiar style, which is abundantly sufficient to recommend it to a perusal. An edition of 1700 copies is struck off for the benefit of those who are unxious to read both sides of the subject.

If we had a few hundred copies, we could undoubtedly dispose of them in a short time, 'C.

# BACK NUMBERS.

The friends of Liberal Christianity are hereby informed that new subscribers can yet be furnished with the back numbers of the current volume of the Herald. We hope this is more than can be said six months hence,

Brethren of the Abrahamic faith, lend us a helping hand; do not be weary in well doing. We are confident that many more subscribers can be obtained if you will use a little exertion. "Let good offices go round,"

Do not let "the glorious business of being editor" fail for want of patronage. C.

# CORRECTION.

We are requested to state that the Conference at Lakeville will be held on the 25th and 26th inst. instead of the 26th and 27th, as before stated.

# NOTICE TO CORRESPONDENTS.

The excellently written poetic favor from our amiable female friend, "E. R." of Caroline, Tompkins Co. is thankfully received. It was evidently designed for the present number, but unfortunately it arrived too late, It shall appear in our next.

The worthy and much respected authoress is assured that her friendly assistance in rendering the columns of our paper interesting and profitable, will be remembered with gratitude. We shall expect frequent repetitions of such favors as the one already received, if we are considered worthy of them.

The well written tale, entitled "The Maniac," or "Reflections upon the Doctrine of Endless Misery," by "N. B." is in time for our next.

A communication also, from our old and tried friend, "A. C." may be expected next week.

The communication from Br. G. W. M. is received, but unfortunately too late for the present number, as the editorial pages were made up before it arrived.

"N. B." is also received, and shall be attended to soon.

The "Dialogue" is as good a thing as we have lately seen. We shall give it an insertion in our next.

The correspondent who has accompanied his excellent communication with the names of seven new subscribers this week, as well as other good brethren who have forwarded a less number, are richly entitled to our sincere are simile. We shall ever strive to merit their friendship.

#### LETTERS

Received during the week ending on Wednesday last.

P. M. Gorham-P. M. Victor-M. L. W. Dundec-N. B. Victor-J. W. Victor-R. Y. Bristol Centre-P. M. New-Allian-P. & B. New-York-G. McL. Mendon-E. R. Caroline-O. R. Auburn-A. M. Uties-G. W. M. Auburn, with the following remissiones, which we insert by request; W. B. Seinin, \$1 50-E. II. Floming, \$1 50-I. G. P. Fleming, \$1 50-J. A. Fitch's Corners, \$1 50-by W. M. Aurelius, for self, \$1 00-for J. G. T. \$1 00-for A. B. \$1 00-for E. R. \$1 00-for W. G. \$1 50-for J. G.

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#### PORTRY.

Original.

TRIUMPHS OF THE GOSPEL

"Four not." "Be of good cheer." "Truth is mighty and Must prevail."

Ye heraids of the great salvation, Bless'd messengers of tidings glad Which is to every kin and nation, "Tidings of joy," not tidings and !

Watchmen who stand on Zion's walls Proclaiming truth, and joy and pence! Blow ye the trumpet,—that which calls Mankind from vice, and sin's release!

O? fearlessly the truth proclaim, And dauntlessly "fight the good fight," "Till error's fell and iron reign Shall be dissolved by gospel light!

Fanaticism long may rage,
And errer's legions long assail—
"Be of good cheer,"—on Scripture's page,
"Tis said, the gospel shall prevail.

Take courage then, proclaim His word—
"The truth," that makes us truly "free;"
Gird on the "spirit's" mighty sweed,
And error fell anon shall fee!

Fight on,—the vict'ry shall be won,
And light, and truth pervade the world,
The "will of God on earth be done,"
And satas from his throne be hurl'd.
N. B.

Henrietta, 1635.

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Selected for the Horald of Truth.

RY S. M.

Oh! would mankind but make fair truth their guide,

And force the helm from prejudice and pride, Were once these maxims fix'd, that God's our friend.

Virtue our good, and happiness our end,
How soon must reason o'er the world prevail,
And error, fraud and superstition fail?
None would hereafter then, with groundless fear,
Describe the Almighty cruel and severe,
Predestinating some, without pretence,
To heaven; and some to hell for no offence;
Inflicting endicss pains for transient crimes,
And favoring sects, or nations, men or times."
ZIMMERMAN.

EGOTISM.

Upon all occasions avoid speaking of yourself, if it be possible. Some abruptly speak of themselves, without either pretence or provocation. This is downright impudence. Others proceed more artfully, as they imagine; forging accusations against themselves, and complaining of calumnies which they never heard, in order to justify themselves, and exhibit a catalogue of their many virtues. "They acknowledge, indeed, it may appear odd

that they should rulk thus of themselves; it is what they have a great averaion to, and what they could not have done if they had not been thus unjustly and scandalous-ly shused. This tim veil of modesty, drawn before varily, is much too transparent to contend it, even from this who have but a moderate there of penetration.

Others are to work more mode thy and more slive tell; they confess themselves guilty of all the pardinal virtues, by first degrading these ato work resees, and then acknowledge there was runes in being made up of those weaknesses. They cannot see people table ing under misfortunes, without sympathizing with and eudeavouring to help them. They cannot see their fellow mentones in distress, without relieving these; though, truly, their circumstances cannot very tell a tord it. They cannot avoid speaking the truth, though they acknowledge it to be sometimes imprudent. In short, they confess that, with all these weaknesses, they are not fit to live in the world, much less to prosper in it. But they are now too old to pursue a contrary conduct, and therefore they must rub on as well as they can.

Though this may appear too ridiculous and outre even for the stage, yet it is frequently met with upon the common stage of the world. This principle of vanity and pride is so strong in human nature, that it descends even to the lowest objects; and we often see people fishing for praise, where, admitting all they say to be true, no just praise is to be caught. One perhaps affirms that he has rode post a hundred miles in six hours: probably this is a falsehood: but, even supposing it to be true; what then? Why it must be admitted that he is a very good post-boy; that is all. Another asserts, perhaps not without a few oaths, that he has drunk six or eight bottles of wine at a sitting. It would be charitable to believe such a man a liar; for, if we do not, we must certainly pronounce him a beast.

There are a thousand such follies and extravagancies which vanity draws people into, and which always defeat their own The only method of avoiding these evils, is never to speak of ourselves: but when in a narrative, we are obliged to mention ourselves, we should take care not to drop a single word that can directly or indirectly be construed as fishing for applause. Be our characters what they will, they will be known; and nobody will take them upon our own words. Nothing that we can say ourselves will varnish our defects, or add lustre to our perfections; but, on the contrary, it will often make the former more glaring, and the latter obscure. If we are silent upon our own merits, neither envy, indignation, nor ridicule, will obstruct or allay the applause which we may really deserve. But if we are our own panegyrists upon any occasion, however artfully dressed or disguised,

every one will conspire against us, and we shall be disappointed of the very end we aim at.—Chesterfield.

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PROOF OF THE IMMORTALITY OF THE SOUL.

There is one especial proof of the immortality of the soul, founded on adaptation, and therefore so identical in principle with the subject and main argument of our essay, that we feel its statement to be our best and most appropriate termination of this especial inquiry. The argument is this: - For every desire of every faculty. whether in man or in inferior animals, there seems a counterpart object in external nature. Let it be either an appetite or a power; and let it reside either in the sentiment, or in the intellectual, or in the moral economy-still there exists a something without that is altogether suited to it. and which seems expressly provided for its gratification. There is light for the eyes-there is air for the lungs-there is food for every recurring appetite of hunger-there is water for the appetite of thirst—there is society for the love, whether of fame or of fellowship-there is a boundless field in all the objects of the sciences for the exercise of curiosity—in a word, there seems not one affection in the living creature which is not met by a counterpart and a congenial object in the surrounding creation.

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The greatest burden in the world is superstition, not only of ceremonies in the church, but of imaginary and scarecrow sins at home.

1. PRESCOTT & J. CHASE, Jun.

PROPRIETORS AND PUBLISHERS.

#### CONDITIONS.

The HERALD OF TRUTH will be pablished every Saturday, commencing on the first Saturday in January, 1935, on good paper, with new type, in a neat quarto form; each number containing eight pages—the volume four hundred and sixteen.

PRICE \$1,50 per annum, in advance, or within three months from the time of subscribing.—\$1,75 if not paid within three months, and \$2 if paid within the year, if not paid before the close of the volume \$2,50.

Agents or companies, paying for seven copies, will be allowed the eighth copy grass, and so in proportion to a larger number. No subscription received for a less term than case year, unless the money be paid in advance, and none discontinued, unless at the discretion of the Publishers, until all arrearages are paid up.

ASENTS, Universalist Clergymen in good standing, post masters, and responsible men friendly to the work, and disposed to render us their friendly assistance in giving our paper a more general circulation.

Subscribers who have their papers delivered at their houses or places of business, in this village, will be charged 26 cents per year extra.

All communications to the Editors or Publishers, must be post pold or free. Names of new subscribers, if possible, must be returned by the first of January, or as soon as convenient.

# MDRALD OF TRUTH.

"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."-St. John.

VOL. II.

GENEVA, N. Y. FEBRUARY 21, 1835.

NO. 8.

#### Original.

# THE MANIAC.

MEDILECTIONS UPON THE DOCTRINE OF END-BESS MISERY, MODERN REVIVALS, &c.

BY N. B.

Beauty, and youth, and moral worth combined, A guileless heart, an amiable mind, Like a fair flower expanded to the view, Fragrant and gay, and sparkling in the dew.

. \* \* \* I knew Mary mattely so, her once levely and beautiful image is too deeply engraven upon the tablet of my memory to be effaced by aught but death; and her fair and sylph-like form seems, in fancy, to flit before me as I write. She was indeed, beautiful as the opening bud of May, or the lovely lilly that hides its head beneath the dark waters. But her personal beauty and attractions, were mought in comparison to the beauties and Lovely qualities of her mind. She was artless as amiable, and virtuous at a intelligent; her heart was buoyant and el seerful as the carolling lark, and overflewing with pure kindness and heavenly be nevolence; and upon which the false gla re of a delusive world, flattery and dece stion had never made an impression; moi did sorrow or grief ever seem to corrod e within. The sun of happiness beamed brightly and uninterruptedly upon her path, not a cloud seemed to intervene to obscure a gladdening ray. She was truly as happy as deserving, as virtuous as amiable, and beloved by all, and the only denoteter of worthy and respectable parents.

I had known her and her inestimable parents for many years. They at length, however, removed to a distant part of the state, depriving the society and neighborhood where they had so long resided, of three beloved and valuable members.

Years rolled on, and I had heard nought of Mary ----, but hoped and fancied that she continued still to be as happy as she so richly deserved. Business at length called me into a distant part of the state, and as I made my way along through a rather retired and unthickly settled part of country, I was suddenly overtaken by a violent storm whose threatening aspect induced me to stop at the first house that lay before me. I therefore alighted, and walked in at a neat and commodious private mansion, made known my object, and was politely invited to take a seat, by a venerable though rather solemn and austere looking gentleman, who I supposed to be the man of the house. I had scarcely seated myself before a comfortable fire, and commenced drying my already quite

wet overcoat, &c., when I was suddenly horror struck by a wild and unearthly shriek of a female voice, followed by the most bitter and revolting imprecations and incoherent sentences, which proceeded from an adjoining room! I anxiously inquired of the old gentleman what this could mean. and was answered that it was an insane young lady, who had been in that situation for some time. A kind of undefinable curiosity, mixed with a naturally uncommon sympathy for persons in that situation, induced me to ask the privilege of seeing her a moment if practicable. My request was granted, but with some apparent reluctance, and I followed him into the adjoining room. I surveyed the unhappy object of my visit but for an instant, and a deep, agonizing groan attested the horror of my feelings. I staggered back, and could scarce support myself. Reader, you may well imagine my horror and intensity of feelings, when I beheld in the wreck of human nature before me, the form of the once levely and happy Mary! I could not be mistaken, though she was strangely, greatly, frightfully altered; and a mere wreck of her former self-still some "wild traces of beauty" yet struggled to "linger there," sufficient to identify her. O! my God, what an affecting sight! even enough to affect with pity the most adamantine heart! Never shall I, never can I forget that sight, or the horrid curses that fell upon my ear-the shriek of despair, and the incoherent mutterings of the ruined and unhappy Mary! She knew me not, but fancied we were demons of the pit of endless wo, and come to convey her to the regions of eternal despair. "Fiends, fiends!" she shrieked, "I will not go yet-I will not go alone—one hour longer—wait until the light of another sun! prayers—curses of \_\_\_\_ flames of perdition! yes, yes; all, all. all-mine!" &c. &c. These were the first words she uttered on our entering the room; and which filled my mind with the most indescribable horror; but the curses and imprecations that afterwards followed are too horrible to record. My very hair stood on end, and my blood chilled in my voins; and the unearthly shricks and awful imprecations that fell upon my ear, have often continued to haunt my mind in my midnight slumbers for many years! Those eyes which once beamed with heavenly kindness and affection, now glared like fabled demons-were strained and wild, in their bloody sockets! That once beautiful and sweet countenance, that had seemed almost too lovely for terrestrial mould, was now haggard, blanched, and strangely altered; and that tongue, from which once fell sweet accents of

kindness and love, was now active in sending forth bitter curses and incoherent imprecations! That heart, which was once so joyous, so guileless and cheerful, was now, now crushed, and robbed of its very core!

I inquired into the cause of such an unhappy change; but the gentleman seemed to decline giving me the particulars of the causes of her insanity, merely saying she was "most likely the subject of religious mania!" I was sensible I could offer no consolation, or impart any help to the unfortunate Mary, and did not then reveal the cause of my unusual emotions, or inform the old gentleman that I once had known the then lovely but now ruined one!

I soon left the house, as the storm had abated, with my mind filled with the most indescribable emotions. I had proceeded but a short distance when I overtook an intelligent looking young gentleman, who gave me the particulars of poor Mary's

Soon after her parents removed into that part of the country, they were attacked by the then prevailing and frightful epidemic, the cholera, and consigned to the tomb. Mary's grief seemed almost too intense to bear under this afflioting dispensation. Her health became extremely delicate, and for some time she was not expected to survive her inestimable parents long. She however gradually recovered, so as to be in a comfortable state of health; but her health still remained delicate. About this time she was invited to reside with a relative of hers, who lived in an adjoining town. A revival of religion, (falsely so called) viz. a "protracted meeting" was then in progress in that place, in which her relative, Mr. L. took quite an active part. Mary was, much against her will, prevailed upon to be a constant attendant, or give great umbrage to Mr. L. As usual at such meetings, the most disgusting and reprehensible means were resorted to to make proselytes. Nought was heard but the wrath and hatred of an incensed Deity, &c.

The day before the meeting closed, Mary, with a number of others who were said to be among the "anxious," were told in tremendous accents, in the most impressive manner by the revivalist priest, that if they did not give up their stubborn hearts, &c., before "the light of another day's sun," they would undoubtedly "sin away their day of grace," and be endlessly cut off from the mercy of God, and sink to the regions of everlasting wo! Mary's mind had been much excited before, but these horrible warnings and unhallowed prophecies operated too strongly upon her mind,—upon her delicate constitution and

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feeble nerves; she immediately relapsed into a state of the deepest melancholy and despair, which held her until within one hour of the "light of another sun," she then, alas! became a raving maniac!

I could hear no more, but dashed forward at full speed, and gave vent to my

This, this is the bitter, unhallowed fruits of modern revivalism, and false religion!

Poor Mary is now in the insane asylum at H-

A wild unearthly shrick Did burst upon my ear, Its horrors did bespeak

midnight!

Deep wo and fell despair! Anon in fancy, wakes the slumbers of the deep

Once fair, now blighted one! A long, and sad farewell; Till we meet around His throne

Where joys forever dwell,

In realms of ceaseless bliss and pure delight.

Ah! would to God this was the only sad and melancholy instance—the only ruined object of fanaticism and false religion! Would this was the only fair flower and guileless heart that has been withered and crushed, by the unholy dogma of endless misery; and the preached wrath (not love) of an incensed and wrathful God! Would this was the only temple of reason that has been demolished and intellect's deep foundation broken up! O! would this was the only unhappy one that has been transformed into a haggard, raving maniac, by these unhallowed revivals-of what? of fanaticism, wo and insanity! But, alas! this sad instance of poor ruined Mary, is but as a "drop in the bucket," in comparison to the wo that has been experienced, and the numbers that have taken place of like melancholy character, since these revivals, (falsely so called,) have been in operation among us, and which as certainly as naturally follow in their train.

We are to judge of a tree, and even of a religion by its fruits, and what shall we say of a religion that produces fruits like these, in prolific abundance! nought but moral deprivation, misery, despair, insanity and even the suicidal death! Let us ponder well before we award to such a religion the claim of "coming from above," or that which is "pure and undefiled before God the Father." The gospel of Christ, which is "peace on earth, and good will to man," "joy and glad tidings," never converted mankind into maniacs, or brought wo and desolation upon the earth. Not such an instance is on record in the whole Scripture of truth.

The "goodness of God," which all mankind receive, and which "leadeth" to true gospel "repentance," never "leadeth" to despair and insanity, or produced faith like this. Instead of destroying the

maniac, it elevates and enlightens the mind, and leads him into the paths of obedience and virtue, and to true piety. It presents to the mind pure and evangelical motives, worthy and almost irresistable incentives to turn from the sewers of iniquity and the paths of vice, to virtue and pure religion. It speaks in the "still small voice," and comes home to the consciences, hearts and understandings of mankind. It teaches that we should love God who "is love," "because he first loved us," (not because he does or will hate us eternally if we do not,) and virtue because it is virtue and will make us happy. It teaches us to hate vice and sin, because it is hateful and odious, and the prolific offspring of misery and degradation; and to flee from it as from a terrible pestilence. This gospel comes not in the moral whirlwind, or storm of fiend-like wrath, scattering desolation and ruin in their course. It abides not amid the desert wastes of scorching fanaticism, or in the chilling ice bergs of infidelity; nor issues forth from the dark caverns of superstition, changing the dirge of fell despair and deep damnation, and throwing a moral blight over the intellectual world. The gospel that is "from above," or the gospel of "peace," conjures up no horrors of infernal regions or endless woes, nor pictures in demoniac colors no God of infinite and immortal hatred and wrath to the wayward and imperfect children of men. It bids no lightnings scathe, or thunder's dire bolts to strike down the disobedient creatures of God's mercy and protecting care. No; it comes arrayed in the habiliments of peace and love, and breathes its celestial odors of benevolence and mercy upon the whole world.

It teaches us that in the dark and desert valley of iniquity and crooked paths of vice, sin's most venomous and deadly serpents are coiled, and the dread scorpions of guilt are found! and there crime's most terrific plagues stalk forth, which fasten upon, and assail all, unrelentingly and without discrimination or compromise who walk therein, and there is no escape! No; "though hand join in hand yet the wicked shall not go unpunished!" "There is no peace to the wicked, saith my God; they are like the troubled sea-continually casting forth mire and dirt." Who dare say that the wicked shall escape suffering their just deserts?

## Original,

### ILLUSTRATION OF A PARABLE.

#### A DIALOGUE.

The following dialogue in substance took place a few weeks since, between two clergymen-a Presbyterian and a Universalist-Mr. W. and Mr. M.

Universalist. Good morning, Br. W. as you have often taken the liberty of promind and converting man into a raving pounding questions, and starting object

tions to the doctrine of impartial grace, or in other words Universalism, I would now ask you to have the goodness to give me your exposition of the parable of the "laborers in the vineyard," as recorded in the 20th chapter of Matthew, and what is to be understood by the laborers, and the penny received by them, and where or for what they were to receive this penny.

Presbyterian. Well, Mr. M. nothing is more evident and plain; 'it carries its own explanation upon the very face of the parable. Is it possible that you want information upon so familiar and simple a subject? My views are as follows: I repent of my sins at the age of ten years, and enter early into the service of my Divine Master; I bear the "heat and burden of the day," and arrive for instance to the advanced age of eighty years; then I depart this life, cease from my labor, and enter into eternity, where I receive my penny, or the rich behest of eternal life. the greatest and best gift that God can bestow upon man: You, Sir, who are an old, gray headed simner, have, for instance, been in the service of sin, and laboring in Satan's vineyard all your days, until the "eleventh hour" of your his; then you repent of your sins and enter in.to the vineyard or service of Christ, and after death receive your penny, or eternal life, as well as myself.

U. But Br. W. methinks you have ran into a munifest absurdity in your exposition of the parable; I think you have overshot your mark, and committed yourself in full. You have represented yourself as one of those who entered early into the vineyard, and labored through the heat and burden of the day, received your penny of eternal life after death, and cousequently, as we read in the 11th verse following, you murmured and found fault after death, and after you had received the penny, because that I, who labored but one hour, should be equally rewarded with yourself! Am I to understand you, that you will murmur and even find fault with the Creator, for giving you no greater wages than he does me? Will there be "murmuring" in the immortal state, or fault finding? Will you have an "evil eye" because God is good, and will make those who come into the vineyard at the "eleventh hour" equal to the first, or myself equal with you? This certainly is the only legitimate inference that can be drawn from your own exposition of the parable, and not only so, but you have said that the laborers in the vineyard received their penny of eternal life for their labor, or works; yet you have ran into a complete paradox, by saying that the penny, notwithstanding, was a gift instead of the wages of service in the vineyard! You have undoubtedly been led into this view of the subject, and into this sad dilemma, by that delusive and unscriptural doctrine

high teaches its votaries that they are

only to be rewarded in the future world for their good deeds done in this life—and virtually rejecting the positive testimony of Solomon, king of Israel, that "the righteous are recompensed in the earth; much more the wicked and the einner." Prov. xi. 31.

P. But—but—Sir, this is another part of the subject. The murmurers were the "finally impenitent," who found fault with God for giving the penny of eternal life to

the righteous.

U. Impenitent sinners or not, Sir, those murmurers and complainers were the very persons whom you acknowledge endured the "heat and burden of the day," and received their penny of eternal life after death! Now, Sir, let me ask you if the finally impenitent" are proper subjects of the immortal state? Are "murmurers" the proper recipients of eternal life? The phrase "finally impenitent" is not in the Bible, Sir, nor are we to receive eternal life for works or laboring in this life: eternel life is the pure, unmerited gift of God.

P. Hem-I am not capable of arguing with you, I acknowledge; and now I should like to hear your view of this sub-

U. With all my heart; and I shall be as brief as possible. The vineyard I understand to be the same as spoken of by our Savior, in Matt. chap. xxi. which please read from the 33d to the 43d verses, where you will learn the vineyard was, designed to represent the kingdom of God in this world; the penny represents the gospel of Christ, which was at first supposed by the Jews as designed exclusively for themselves; but Infinite Wisdom had designed that the Jews, who were first, should be last, and the Gentiles who were last, should be first; i. e. the Jews, as a nation, or as a body, are yet to be brought in; therefore, they are represented as being the first that were offered the penny, or the gospel, and the last who as a nation accepted of it. Even the apostle Peter himself, for a long time supposed that the gospel was to be preached to the Jews only, and seemed pertinaciously to hold to this belief, until after he saw the vision at Joppa, upon the house top. See Acts chap. x.

The bestowment of eternal life is not for works, or for labor especially, when referring to the immortal state: we are informed in the Scriptures, that "he that believeth," &c. "hath eternal life"—and that it "is not of works, lest any man should boast," but the "grace or gift of God,"

P. Ah, I see you are blinded. how you wrest the Scriptures! but I am in haste. I must bid you good morning, Sir.

N. B.

#### Original.

#### DEATH .- EZEKIEL XVIII. 32.

Our Partialist brethren maintain that the death spoken of in Ezek. xviii. 32, "For I have no pleasure in the death of him that dieth, saith the Lord God," means the eternal or endless death of the soul. Admitting this to be a fact, it follows inevitably, that God suffers that to take place which would be to him an eternal and perpetual displeasure! Is this the character of Infinite Wisdom? No: we think not. We think a being of infinite wisdom would never subject himself to such a dilemma. It savors too much of a being of finite and very limited wisdoma being very far from Him who "declares the end from the beginning," and "whose counsel shall stand and he will do all his pleasure."

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[The following is from the pen of an excellent young brother, with whom we are personally acquainted, and therefore it is with pleasure that we lay it before our readers. We hope he will not forget us, but will often favor us with the products of his pen. He may be assured of their finding a cheerful insertion, and that they will be read with interest, especially by C.]

#### Original.

#### "OUR RELIGION."-ST. PAUL.

Through all ages of the world, man has been the victim of unholy and excessive passion and cruelty; and as these evils to a certain extent still continue, it is important to ascertain the exciting cause. We believe this will be found in the various religions professed and practised by a large proportion of the human race.

Was it not "our religion" that produced those tortures and cruelties of the Holy

Inquisition?

Was it not "our religion" that caused the burning of heretical Servetus, by the pious Calvin?

Was it not "our religion" that banished the early fathers of our country from their native home, and compelled them to seek a refuge in an uncultivated wilderness, rendered doubly uncomfortable by the ferocious disposition of its savage inhabit-

Was it not "our religion" that prompted the people of Boston to persecute and proscribe the venerable John Murray, because he differed in opinion from the mul-

What but "our religion" can influence professing Christians in this age to treat those who do not believe precisely as they believe, with contempt and pharisaic disdain, intermixed with the poison of slan-

What caused the zealous Saul of Tarsus to persecute "unto strange cities," and even unto death, those disciples of our Savior, who by their devotedness to the cause of truth, incurred his displeasure? Let his own words answer. " After the straitest sect of our religion I lived a Pharisee"-and "verily thought I ought to do many things contrary to the name of Jesus of Nazareth."

"Our religion" had so fastened itself upon his heart, that all the finer feelings of humanity were blunted or nearly extinct.

But after these views were discarded. that exclusiveness peculiar to "our religion," which disdains the thought of a happy and universal reconciliation-which is satisfied with nothing less than the hopeless ruin of all those who are not of the "sons of Abraham," or who do not profess "our religion," was utterly excluded from his bosom, and in its stead were admitted "faith, hope and charity." When this religion-not "our religion"-but the religion of Christ, which St. James tells us is to visit the fatherless and widows in affliction, and to keep one's self unspotted from the world-when this religion shall become as universal as "our religion" has been; we shall no more witness the rack. the faggot, or the persecuting hand of bigotry engaged in depopulating our earth, and filling the universe with mourning, lamentation and wo. Then shall a regenerated universe know, that no life is so pleasing to God, as that which is most useful to man.

#### -600-O'.iginal.

### DEBATZ AT DUNDEE.

MESS. EDITORS-The debate between Br. M. I. Wisner, Universalist preacher, and Mr. Ira Brown, Christian preacher, noticed in your Herald of Truth, some time since, took place agreeably to previous arrangement, on the 19th of January last. The question according to agreement to be discussed was, "Is Univer-Br. Wisner took the afsalism true?" firmative, and Mr. Brown the negative. Br. W. proceeded to show the sentiments of Universalists, and in order to show more clearly what they do believe in, he produced the articles of faith subscribed to by the members of the Universalist Church in Utica, and also by the Church lately formed in this place. Br. W. was permitted to go on nearly three hours, twenty minutes at a time-while Mr. Brown, after many vain and fruitless attempts to misrepresent the doctrine set forth by Br. W. (for he could find no negative,) became evidently angry, declared that his opponent was not preaching Universalism, and after using much abusive and ungentlemanlike language, refused to continue the debate further.

Much good was done in favor of the gospel of free grace—but much more undoubtedly would have been done, if the debate had been continued as long as was. B. NICHOLS. expected.

Dundee, Feb. 14, 1835.

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#### CORRESPONDENCE.

[Continued from page 50.] PHILADELPHIA, MARCH 15, 1834. To Mr. E. S. Ely:

DEAR SIR-There can be no doubt that, in some cases, the quotation of Scripture, "if it be understood in its plain and obvieus meaning," is sufficient proof of a position. But in the discussion of the all important question before us, something mere than the simple citation of the written testimony will be required. We may multiply quotations from the Bible-but if we make no attempt to show their bearing on the matter in hand, our labor will be in vain, and we would respectively be justified, in the light of all equitable rules of argumentation, were we severally to refrain from offering a word of comment on the passages so quoted.

The second paragraph of your letter is, in my judgment, very exceptionable. Suppose that in my previous communication, I had written as follows: "These propositions, 'there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time; and it pleased the Father by him to reconcile all things to himself'—are so simple and conclusive, that none but an Atheist will require elucidation to satisfy him that the Bible asserts the being of one God; none but a Trinitarian will need criticism to show that God is indivisibly one, and Jesus Christ a man; and none but a Partialist will demand comment to establish the reconciliation of all things." If I had penned a paragraph like the foregoing, you would most probably have proceeded to inform me, that Trinitarians believe God to be essentially one; that in their view Jesus Christ was both God and man, by hypostatical union; and that they do not suppose the reconciliation of all things to contradict the everlasting punishment of the wicked. And you would have closed the merited rebuke, by cautioning me against using language which might be retorted.

Now be it remembered, that Universalists most sincerely believe all that the Bible says about everlasting punishment. We have ever held, (and I am happy in being enabled to adopt your own language,) "that when the sacred Scriptures are correctly translated and interpreted, no passage can contradict any other passage; for the revelation of God to man must be consistent with itself. No one truth can ever be contravened by any other truth. So long, therefore, as we do not make two seemingly opponent passages agree in sentiment, it is manifest, that we mistranslate, or misinterpret, or misunderstand either one or both of them. The system of divine revelation, whether by the constitution of the human mind, divine providence, or the written oracles of the Most High, is one grand harmonious whole."

There is another item in your second paragraph, which demands a passing notice. You say that "commentary and criticism are needful to those alone who wish to believe a different doctrine from that taught by the Holy Spirit of Inspiration." From the connection in which this sentence occurs, the intimation is obvious, that in your opinion, the Atheist, the Romanist, and the Universalist are equally desirous to "believe a different doctrine from that taught in the Bible." If there was either argument or propriety in such imputations, no good reason could be assigned why either of us should not resort to them. Why should you class the Universalist with the Atheist and the Romanist? I might with equal propriety and civility, class the Presbyterian with the Pantheist and the Mormonite. But what argument would t'nis procedure furnish? Nothing farther, than that I was willing to disregard the injunctions of the charity that thinketh no evil, in order to perpetuate the prejudices of sectarism.

I do respectfully assure you, that Universalists have no desire to "believe a different doctrine from that taught by the Holy Spirit of Inspiration." We solemnly believe that the Holy Scriptures most unequivocally teach the doctrine of the final reconciliation of all things. Nothing that we can imagine would be more desirable, and for nothing better do we wish. And if we feel disposed to consult "commentary and criticism," in elucidation of the truth of Heaven, we must consult the works of your own commentators and crit-You do not suppose that they desired to believe what the Holy Spirit had not revealed, nor can you, with any plausibility, charge the Universalist with such a desire, when the energies of his mind are devoted to an examination of the word of God; and when he calls to his aid the commentaries and criticisms of Lightfoot, Pearce, Whitby, Horne, Macknight, and others, whose piety will not be called in question.

You readily grant, that "there are many texts of Scripture which require reference to the context, and sometimes to the original language in which they were written, that we may ascertain their meaning." Then why find fault with me for consulting the connection of the passages by you cited in a former letter? Will you allege that it is because those passages, "in their plain and obvious meaning," teach the doctrine of endless punishment? Give me leave to state, that, in relation to many of the passages you have quoted, the best orthodox critics and commentators the world has ever produced, are decidedly against you. But aside from all this, I remark, that, with the exception of some of the purposely disconnected writings of Solomon, every portion of the Bible should be considered with especial reference to the connection in which it stands.

In quoting part of a sentence in Mattxxv. "these shall go away into everlasting punishment," you intimate that this declaration, "if it be understood in its plain and obvious meaning," is sufficient proof of endless punishment. It may be sufficient proof to convince your own mind-but you are not writing to convince yourself, nor indeed to convince any one who is already convinced. In order to convince me and the thousands of Universalists who read our letters, you should have proceeded to show when and where the judgment speken of in Matt. xxiv. and xxv. was to take place; and you should also have brought into view the circumstances by which the discourse commencing Matt. xxiv. 4, was elicited. I hope you will attend to this suggestion.

Speaking of those who wrest the Scriptures "unto their own destruction," you remark, "not only in time, as you admit, but during everlasting ages." Of this you have not furnished a word of proof.

You have not yet attempted to show that the phrase kingdom of God, in John iii. 3, "aignifies that domain of God in glory which is called heaven." On a re-examination of your remarks you will discover that your argument is predicated on your opinion. I have never supposed that any one can enjoy the beatitude of immortality without "a spiritual renovation." suppose, however, that they who do not enter the gospel kingdom in this world, will be eternally wretched in the next-

which remains to be proved.

That "believers as well as unbelievers perish from the earth by heat, cold, fire, water," &c. is most true—but I do not find it written that believers thus perish because of their sins. The testimony of our Lord, in Luke xiii. 1-5, affords some light on this subject. Jesus was told of certain "Galileans whose blood Pilate had mingled with their sacrifices," and he took the opportunity to say, "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay; but except ye repent, ye shall all likewise [in like manner] perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwell in Jerusalem? I tell you, Nay; but except ye repent, ye shall all likewise perish." If Jesus had intended to teach endless punishment, he surely would not have introduced the cases with especial reference to which he added the solemn warning above noticed. He spake of perishing likewise, in case of impenitence—and there he left the matter, without so much as hinting at a retribution in the future world.

It is true, that in John iii. 16, perishing is placed in opposition to the possession of everlasting life—but you have not quoted a single passage in proof that the Scriptures speak of everlasting life in reference

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to the immortal existence. You say, indeed, that "the very words teach as clearly as language can speak, that the holy, spiritual living commenced in this world, shall be continued so long as the immortal subjects of it shall endure"-but you cannot reasonably expect that I should thence infer the doctrine of endless punishment. If you are correct in this matter, you can easily furnish "the law and the testimony" as vouchers. I beg of you to adduce the passages in which the phrase in question is supposed to confirm your view of the subject. You admit that the believer HATH everlasting life—but is it thence to be inferred that a part of mankind shall suffer endless punishment?

I think your citatation of 1 Cor. xv. 18, was unfortunate for the position you have taken in relation to the meaning of the word perish. You think that Paul there "speaks of a perdition that might succeed natural death." In this case we ought to read, that if there be no resurrection, then they also which are fallen asleep in Christ are eternally damned? Surely the premises do not justify this appalling conclusion. In my judgment, Paul intended to say, that if Christ was not risen, there was no ground to hope that even those who had fallen asleep in Christ would ever be raised from the dead.

As to the "perdition of ungodly men,"

2 Pet. iii. 7, and "the day of judgment"
mentioned in connection therewith, I may
simply remark, that the future reference of
the latter phrase remains to be proved.
And as to the perishing of the hypocrite's
hope, Job viii. 13, and of the desire of the
wicked, Ps. cxii. 6, this does not establish
the endless punishment either of the hypocrite himself, or of the wicked. The additional verses you have cited, in which the
word perish happens to occur, need not be
specially noticed. You might quote scores
of equally irrelevant passages.

The connection of Mark xvi. 16, is very explicit—"These signs shall follow them that believe." If you confine those signs to the age of miracles, to the same age the particular condemnation spoken of must also be confined.

You have not correctly understood my remarks on Proverbs xxix. 1. And yet I see not how you could have misapprehended my meaning. I quoted Prov. vi. 15, and 2 Chron. xxxvi. 16, 17, (in which passages phraseology similar to the language of the text occurs,) in order to show that premature natural death was the declared consequence of iniquity, according to the representation of Solomon. remark, that "all, of every name and character, the best and the worst, will find that death is inevitable," has no bearing on the question. To place this matter in its proper light, we should remember that David and Solomon considered long life a blessing attendant on righteousness. "With long life will I satisfy him, and

show him my salvation." Ps. xci. 16. "The Lord will preserve him, and keep him alive, and he shall be blessed upon the earth." Ps. xli. 2. Of wisdom it was said, "Length of days is in her right hand." Prov. iii. 16. "Hear, O my son, and receive my sayings, and the years of thy life shall be many." Prov. iv. 10. Indeed, the first commandment with promise, had the blessing annexed, "that thy days may be long in the land." I might fill a column with similar proofs. Now in opposition to length of days as the promised reward of righteousness, premature death, or destruction from the earth, is spoken of as the consequence of iniquity. Your insinuation that Universalists desire the law to lose its penal sanctions, passes for no more than it is worth.

In relation to what our Savior said about confessing or denying him, it should be noticed, that the object of his discourse, of which that was a constituent part, was to strengthen and encourage his disciples in the performance of the duty assigned them. They were to go forth and preach the gospel of the kingdom. They would encounter much opposition and persecutionbut they were still to be faithful. were not to be ashamed of or deny their Master. In case they denied him, he would deny them—if they were ashamed of him, he would be ashamed of them. "Whosoever therefore shall be ashamed of me and my words in this sinful and adulterous generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." Mark viii. 38: ix. 1. [Compare Matt. xvi. 27, 28: xxiv. 29-34.] These passages are parallel with Matt. x. 32, 33, and fully explain the time when the denial was to take place, and where. It was at that time he would say to the foolish virgins, "I know you not." Matt. xxv. 12. I earnestly request you to avoid assuming that the coming of the Son of man, so frequently spoken of by our Lord, is a yet future event. In Matt. x. 23, from which chapter you have quoted two verses about denying or confessing the Master, Jesus said to his disciples, "When they persecute you in this city, flee ye into another; for verily I say unto you, ye shall not have gone over the cities of Israel, till the Son of man be come." And then follow the instructions before referred

In commenting on my remarks on the parable of the tares, you do not attempt to show that I erred in relation to the time signified by the phrase end of the world; and you proceed at once to assume that the furnace spoken of is in the immortal state of existence. Prove this point, and I will yield the argument.

When I said, that "whatever is destroyed ceases to exist, and of course ceases to suffer or enjoy," I had in view your supposition that the destruction of soul and body belonged to a future state. When the body ceases to exist as such, it ceases as such to suffer or enjoy; and if the spirit as such be destroyed, as a spirit it can neither suffer nor enjoy. When the Lord, "having saved the people out of the land of Egypt, afterwards destroyed them that believed not," they were simply destroyed as men in the flesh-they were taken away from the earth-but what has this to do with a future state of existence? If you can prove that they were destroyed in a future state, then I will acknowledge that they were annihilated-and in this event, it would be as foolish in you to assert their endless punishment, as in me to affirm their final holiness and happiness.

These remarks will equally apply to Ps. xcii. 7, which you quote. If you insist the being destroyed forever there spoken of, refers to the future state, you must be understood to teach the annihilation, and not the endless punishment of the wicked. I might refer you to Ezek. xiii. 22, with no less impropriety than you can me to Mal. ii. 17.

As to Acts iii. 23, I remark, that Peter must not be misunderstood—to attach a meaning to the language of Moses that Moses never intended to convey. If you are disposed, you may consult Deut. xviii. 15—20. I ask you to quote a single passage from all that was communicated to Moses at Horeb, in which any thing like future punishment is so much as clearly intimated. Te destroy a man from among the people, plainly signifies no more than to cut him off from the land of the living. (See Lev. xviii. 29.)

Heb. x. 37—38. That "perdition is here contrasted with the saving of the soul," is certainly true; and I freely allow that it "evidently means the not saving or the loss of it; concerning which the Savior has asked, 'What shall it profit a man if he gain the whole world and lose his own soul?" The latter quotation is from Mark viii. 36. But do you seriously suppose that the word soul here used signifies more than natural life? In the verse preceding precisely the same original word is twice used, and is translated life in both cases. So also in Matt. xvi. 25, though in verse 26, as in the text above, it ts rendered soul. The plain meaning is, "What shall it profit a man if he gain the whole world and lose his own life? or what shall a man give in exchange for his life?" So PEARCE, CLARKE, and others.

You have cited Matt. vii. 13, 14, without comment. Why is this so? I knew that passage was in the Bible before I saw it in your letter. I will acknowledge that you are right and I am wrong, if you will prove, 1st. That the destruction there mentioned signifies endless printing. and 2d. That the life there spoken of is the blessedness of immortality.

I regret that you have not deemed it expedient to notice the passages by me cited in my last letter, with the comments thereon, in proof of the final holiness and happiness of all mankind. You promise, however, to attend to them in some future communication, but it appears to me that it would be well for us respectively to finish our work as we proceed. Whatever course you may think proper to pursue, I shall continue, as opportunity presents, to furnish the Divine testimony in proof of the eventual blessedness in Christ of the whole human family.

1 Cor. xv. 22. "For as in Adam all die, even so in Christ shall all be made alive." By dying in Adam, I understand dying in the mortal constitution of the first man, who was of the earth, earthy—and by being made alive in Christ, I understand a resurrection from the dead in the image of the Lord from heaven.

That the death in Adam is a natural death, you will admit—and that the chapter in which the text occurs, treats of a resurrection into an immortal existence will not be disputed.

The word all in the latter clause of the sentence, is co-extensive in signification with the word all in the first clause. As many as die in Adam, will be made alive in Christ—for the declaration is, "even so."

If it be objected that all do not die in Adam, inasmuch as Enoch and Elijah were translated, I reply, 1st. They must have undergone a change equivalent to death; and 2d. They who in no sense die in Adam, if any, will not require a resurrection.

If you say that believers only shall be made alive in Christ, I remark, 1st. The text says nothing about believers, but simply that "as in Adam all die, even so in Christ shall all be made alive." 2d. If none but believers die in Adam, then none but believers shall be made alive in Christ.

If it be objected, that the text simply states that all men shall be raised from the dead, I answer, that "all shall be made alive in Christ." And "if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." 2 Cor. v. 17.

Moreover, Paul says, it is sown in corruption, dishonor and weakness; it is raised in incorruption, glory and power: it is sown an animal body; it is raised a spiritual body. All have borne the image of the earthly; and all shall bear the image of the heavenly.

If it be objected that Paul says, "But every man in his own order: Christ the first fruits; afterward, they that are Christ's at his coming"—I remark that the apostle adds, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have

put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. \* \* \* And when ALL THINGS shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that GOD MAY BE ALL IN ALL." Amen, Alleluia.

Remembering, as I do, "that it is as far from your house to mine, as from mine to yours"—or in other words, that your opinions differ as widely from mine, as mine from yours—I cordially reciprocate your good wishes, and remain, respectfully yours,

A. C. THOMAS.

[To be continued.]

### HERALD.

JACOR CHASE, Jun.
G. W. MONTGOMERY, Editors.

GEINL'VA, SATURDAY, FEB. 21, 1835.

OPINION—KNOWLEDGE—FAITH.
NO. 3—FAITH.

Faith is belief of testimony-or to be more minute, faith is the belief of things, which we think are at companied by sufficient evidence to prove them strite. For instance; why do we believe that there are such cities as Canton, Paris Because individuals who have and Reme? visited them, tell us so. Why do we believe that the sun is a globe infinitely larger than the earth; or that there is a vast luminous ring floating around the planet Saturn, together with seven moons? Because the astronomer has proved these facts. Why do we believe that the river Niger empties its vast waters into the gulf of Guinea; or that in South America, the ruins of a vast city have been discovered, of whose former existence no tradition can be found; or that the Exquimaux Indians live in huts made of snow, during the winter? Why do we believe that Christopher Columbus discovered this country; or that Julius Casar, first Emperor of the Roman Empire, was assas sinated in the senate house of Rome; or that Alexander conquered Babylon; or that Zoroaster revived the Magian religion among the Persians; or that Confucius, the Chinese philosopher, wrote some good precepts? These facts have never come within the observation of our senses. and vet, how is it that we receive them as facts? We believe on the testimony of others. And that testimony brings conviction to our minds of the truth of these statements.

From these considerations it must be perceived, that the greatest share of facts which we receive as true, come to our knowledge by the observation of others, and are believed by us through faith. I said the greatest share of facts, and I verily believe it to be true. Let us cut off every circumstance which we have heretofore believed in, and confine ourselves for instruction to the observation of the senses olone, and how much learning can we exhibit?

Faith is belief of testimony. But before believing any testimony, there are certain facts which must be considered. The reasonableness of the thing stated, together with the attendant circumstances, and the object for which the thing is said to have been performed, must be examined. If the thing is reasonable in itself, if the circumstances accompanying it agree with truth, and if, in addition, there were eye witnesses to its performance whose character is good, then we can believe it. But if the story related be contradictory to reason, and if the evidence to prove its performance be wavering, then there is good ground for rejecting it.

To illustrate these positions. The biographer informs us that John Howard was a good man. Can we believe that assertion without some instances of his goodness being presented us? Certainly not! Suppose that there were reasons for believing that he had oppressed the widow and fatherloss; would not that circumstance invalidate the declaration of the biographer? Most truly! But it was not so. For so far from ever injuring the poor, he constantly benefited them; he ameliorated the condition of the prisoner, and spent his property in the advancement of happiness. These facts accompanying the assertion of the biographer, induce us to believe what he has said concerning Howard.

If a circumstance is said to have taken place, which, in itself considered, is rather unusual and contrary to our expectations; if the objects for which that circumstance is said to have been performed, are of the noblest and purest character; if, in addition, twelve substantial men of good character should uniformly declare that they saw the circumstance take place; these things would form strong reasons why we should put faith in the truth of their declarations. or at least, in giving the whole matter a candid examination.

On the contrary; if a biographer should tell us that Nero, Emperor of the Roman empire, or Robespierre, the bloody wretch of the French Revolution, were good men, we could not believe it, becaue we are certified that they were cruel hard-hearted men.

From all these facts then, before we put faith in any related circumstance, we must consider its nature, the objects for which it is said to have taken place, and the character of the relaters; and any circumstance which is good in itself, which is surrounded by reasonable evidence, and is said to have been performed by virtuous persons, is worthy of belief. For instance; if I had lived 1800 years since, and an individual had told me, that he was the Messiah, sent from God to make the world better and happier-if he told me that God, whom I know to be capable of performing the work, had given him powbr of performing miracles, in order to prove the divinity of his mission-if in my presence and the presence of many others, he cured the palsy instantly, opened blind eyes, unstopped deaf cars, healed the sick, and raised a man from the tomb who had been dead four days, I think there would be great probability of my exclaiming with the centurion, "Truly this was the

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Son of God." And if three days after his crucifixion, some of his disciples should tell me that he had risen from the dead, and I should declare that I would not believe until I had put my fingers into the prints of the nails in his feet, and thrust my hands into his side-and if when I was not expecting it, he should appear before me, call upon me to put my fingers into the prints of the nails, and thrust my hand into his side, I think I should have exclaimed in utter astonishment, as Thomas did, "My Lord and my God."

In fact, apply these rules to Christianity, and abundant evidence will be found, to induce us to receive the Bible as the revelation of God-If we consider the whole chain of evidence, with all the attendant circumstances, the persons engaged, their character, and the object for which Christianity was established, we shall find every thing pertaining to a true narrative of facts.

Look at God, as his existence is declared by the heavens and the earth, with all their attendant blessings at the children of mortality, all anxiously wishing for communications from heaven-at the probability God would answer their desires, from the fact that he abundantly supplies their temporal wants. Look at the system which is said to be a revelation from him-examine the minute prophecies which were fulfilled years after they were spokenprophecies which related to Egypt, Babylon, Jerusalem and Tyre, whose situation at this day, corresponds with what the prophet said in regard to it-examine the prophecies concorning Christ, and their accomplishment in his life, actions and fate. Look at the character of the Saviour, his uniform mildness, his noble benevolence, his heavenly kindness and purity-at his moral precepts and excellent sayings -at the sufferings he endured in defence of his system, his crucifixion, and his prayer for his enemies. even in the agonies of death-at the character which Josephus the Jew and Rosseau the Deist give him. Look at the conduct of the apostles. who forsook Christ when he was arrested, but in a few days after his resurrection, came boldly forth among his murderers, when their rage was still fierce, and declared that the individual whom they had murdered was the chosen son of God-at the cheerful discharge of their duty, even at the hazard of life-at the testimony which proves their correctness of character, recorded not only in the New Testament, but also in the writings of the heathen. Look at the miracles which Christ and the apostles performed, so palpable in themselves, that Jews could not gainsay them nor early Deists deny them. To all this add, the excellence of the system, to prove which, these works were performed. Look at the doctrines of the resurrection and reconciliation, and at the God-like path we are called upon to pursue in relation to our fellow beings. Do not all these circumstances, forming a connected chain of evidence, present sufficient reasons why we should believe Christ to be the son of God, and receive the gospel as a revelation from Heaven? For my own part,

as I now view the evidences of christianity, I should violate my senses, to reject the Bible.

Having spoken of faith in regard to christianity, we shall proceed in our next, to offer some considerations drawn from the language of the apostle; "now faith is the substance of things hoped for; the evidence of things not seen."

G. W. M.

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#### CONFERENCE IN FLEMING.

According to appointment, a conference was held in Fleming, on the first Wednesday and Thursday of the present month. Though the weather was most bitterly cold, yet we had a good congregation of warm-hearted believers, who seemed to meet in christian joy. Some earnest opposers of "the faith once delivered to the saints," also favored us with their presence, who, we trust, will ponder upon the sentiments which they heard, and compare them with the

Only two preachers were present, Should this excite surprise, an abundant excuse will be found in the then state of the roads, which were wretched indeed. We pray that their absence may not be charged to "lukewarmness," for our brethren are all up, and ready for the duties of the ministry. The travelling was bad, the distance great, and they could not come.

Six sermons were preached, and one funeral attended by Br. Roberts and myself. We have reason to believe that the seed fell on good ground, and may God bless its increase, and lead many to the knowledge of the truth.

A word to our brethren in Fleming and Springport. Why do you not unite your strength, build a church, and employ a preacher? You have abundant means, you are numerous, and you can form an excellent society without any difficulty; and thus be so situated, as to meet every other Sabbath in divine worship, a blessing not to be lightly appreciated. Brethren, let the subject be seriously thought of. Act. earnestly and unitedly, and God will prosper G. W. M. You.

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Br. Gross has my warmest thanks, for stating the true reasons why I was absent from the conference held at Hooper's Valley, Tioga Co.; and I doubt not, the thanks of BR. QUEAL.

G. W. M.

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#### NEW SUBSCRIBERS.

Were stimulants wanting to cheer our friends in their exertions in forwarding the progress of our "Truth," we know not that we could do better than to select the following extract from the letter of an amiable and zealous believer in the sublime doctrine which it is our glory to promulgate. It succeeded a list of eight new subscribers, and covered a remittance of \$10. C.

"As you allow every eighth copy of your paper gratis, I have received of the above 10s. 6d. each, allowing them the gratis number. Such was my anxiety to spread the light of truth. And I presume you will not object to my method of leaving it to them, instead of as usual taking it to myself. I am compensated, if I can be the means of spreading a knowledge of the truth. "Yours, &c.

"Portageville."

#### NOTICE TO CORRESPONDENTS.

"A Powerful Argument" is received, but too late for insertion this week. It shall appear in our next.

Contributions from "Amicus," "A. C. B." and "Italian Bard" are also received, and shall severally appear in due course.

"Faith-Prayer vs. Doubts," by N. B. shall appear in our next.

We are much pleased with the good feeling which prompted the suggestions of our correspondent relative to Sabbath Schools, &c. and shall be happy in complying with his wish for an interview, if he will favor us with a call.

#### LETTERS

Received during the week ending on Wednesday last.

P. M. Portageville-P. M. Perry-A. M. C. Lakeville-T. C. E. Wolcott-T. P. A. East Bloomfield-T. J. P. Kingsferry-S. B. Victor-H. H. G. Benton-C. J. B. Portland, Me.-P. M. Tyrone-W. Q. Clinton-B. N. Dundee-G. H. Seneca Falls-A. T. Leyden.

#### RELIGIOUS INTELLIGENCE.

A Universalist Conference will be held at the Baptist meeting house, at Lakeville, (Livonia,) Livingston Co. on the 25th and 26th days of the present month. Ministering brethren are earnestly invited to attend and assist in the ser-A. M. CHAPIN.

BR. WM. QUEAL will preach at Mottville, on the 1st Sunday in March.

[The following notices ought to have been inserted before, but we regret to say they were by accident mislaid. We trust our worthy Br. will excuse the omission.]

There will be preaching at the Universalist church, in Victor, every Sabbath, (A. M. and P. M.) of the present year. Services commoncing at 1-2 past 10 o'clock, A. M.

A general assortment of Universalist Books, particularly the works of Mr. Balfour, may be obtained of the subscriber, in Victor.

K. TOWNSEND.

#### MARRIAGES.

In this village, on the 19th inst. by Rev. C. S. Coats, Mr. A. Quackenbush to Miss Charlotte Fulton, both of this village.

In Auburn, on the 9th inst. by Rev. G. W. Montgomery, Mr. Reuben Seely, of Savannah, Wayne Co. to Miss Harriet Jane De Kay, of Auburn.

#### DEATHS.

In this village, on the 17th inst. David Cook, Esq. aged 61 years. He had been a resident in the village for 40 years.

### PORTRI.

#### Original.

## GRIEF AND DEATH.

Long have I sought, but sought in vain A pleasure worthy of the name ! I seized the rose and thought to twine L. garland for my Valentine, But oh! too late the act I grieved, A thorn insidious lurked beneath ! I turned with pain and deep chagrin To flowers of meek and humbler mein; But ere the wreath was half complete It drooped and withered at my feet-A butterfly of various hue, That moment flit across my view. In haste the fairy thing I clasped, But O, I crushed it in the grasp! With aching heart and tearful eye I east it from me with a sigh, Alas! I cried, must I thus woo. And thus false pleasure's steps pursue? But while I mused, the village bell Deep-tolling rang a funeral knell! I sped with haste-but oh! for whom Was op'd the silent gaping tomb! It was for her-that form divine Who held my heart, whose heart was mine! O wretched me! there's nought of life But disappointment, care and strife! Why do I live ?-my friends have flown, The idol of my heart is gone! The world but mocks my dazzled sight With fleeting show and false delight, No good I find where'er I roam-Come, gentle Death! and bear me home, O come! thou messenger of peace And give my grief-worn soul release!

#### DEATH.

I come, I come, prepare ye the shroud! Thou shalt pass away like the fast flying cloud-My arrow is drawn and bent is my bow, Pm an antidote sure, for all human wo; I will-cure thy pain and dispel thy care And give thee a peace which life cannot share, Thy joys and thy sorrows shall all be o'er And nought shall disturb on oblivion's shore; Thine eye, that has sparkled with fond delight, Shall be dimmed in the shades of unbroken night, Thy form I will give to the hungry worm, To its native dust it shall quick return; Both friends and foes shall remember thee not, And even thy name be wholly forgot! Be firm and receive the sundering stroke-'Tis but a touch and the fetters are broke!

#### GRIEF.

Hold, hold! stern death, be not too fast. A moment stay thy piercing shaft! This instant I remember well. To-morrow is our festival: I'd share the triumphs of the day Nor speed my flight 'mid pleasure gay; To die I deem a glorious boon, But something tells 'tis yet too soon; Most surely thou wilt waive my fate-Another year, at least, I'd wait!

#### DEATH.

Frail, fickle man! 'tis thus that you Your journey through this world pursue; When adverse winds around you blow You sink beneath the weight of wo; Then, blind to blessings still retained, You ponder only o'er your pain, And often rashly call on me To set your souls from sorrow free. . But when the unerring bow I draw, You catch at every "floating straw!" What does it prove ?—That though you call Your life a bitter draught of gall, You find, at least, enough of cheer To make you wish to linger here; And that the hand of fav'ring Heaven, To you more bliss than we has given!

Is there a future state of bliss, Of pure, unbounded happiness, Where few, and only few, shall prove The blessings of a Father's love? And will those few exulting shout, To see their once loved friends thrust out And plunged in liquid flame below, To wither in never-ending wo?-O! tell me not of such a Heaven!

Far, sooner far, O! let me reap The horrors of eternal sleep! Or, if to life this soul must wake, O! let me share their suffering state! This heart more hardened could not be On hell's sulphureous foaming sea-Or, void of feeling, be no more, Than on that far famed happier shore-O! save my soul from such a Heaven!

When every erring child shall be From doubt, from sin and sorrow free; When all shall tune the golden lyre And join the sweet angelic choir; When every heart shall truly prove A reservoir of purest love; Our souls will then be satisfied, And God, our father glorified-O! THIS, my soul can form a Heaven! E. R.

#### PREJUDICES.

Never adopt the notions of any books you may read, or of any company you may keep, without examining whether they are just or not; as you will otherwise be liable to be hurried away by prejudices, instead of being guided by reason, and quietly cherish error, instead of seeking for truth.

Use and assert your own reason; reflect, examine, and analyse, every thing, in order to form a sound and mature judgment; let no ipse dixit impose upon your understanding, mislead your actions, or dictate your conversation. Be early what, if you are not, you will, when too late, wish you had been. Consult your reason betimes: I do not say that it will always prove an unerring guide, for human reason first of January, or as soon as convenient.

is not infallible; but it will prove the least erring guide that you can follow. Books and conversation may assist it; but adopt neither blindly and implicitly; try both by that best rule, which God has given to direct us,-reason. Of all the troubles, do not decline, as many people do, that of thinking. The herd of mankind can hardly be said to think; their notions are almost all adoptive; and, in general, I believe it is better that it should be so; as such common prejudices contribute to order and quiet, than their own separate reasonings would do, uncultivated and un-

improved as they are.

Local prejudices prevail only with the herd of mankind, and do not impose upon cultivated, informed, and reflecting minds: but then there are notions equally false, though not so glaringly absurd, which are entertained by people of superior and improved understandings, merely for want of the necessary pains to investigate, the proper attention to examine, and the penetration requisite to determine, the truth. Those are the prejudices which I would have you guard against, by a manly exertion and attention of your reasoning faculty.—Chesterfield.

#### TRUTH.

The study of truth is perpetually joined with the love of virtue; for there is no virtue which derives not its original from truth; as on the contrary, there is no vice which has not its beginning from a lie. Truth is the foundation of all knowledge, and the cement of all societies.

### 1. PRESCOTT & J. CHASE, Jun.

PROPRIETORS AND PUBLISHERS.

#### CONDITIONS.

The HERALD OF TRUTH will be published every Saturday, commencing on the first Saturday in January, 1835, on good paper, with new type, in a neat quarto form; each number containing eight pages—the volume four hundred and sixteen.

PRICE \$1,50 per annum, in advance, or within three months from the time of subscribing. \$1,75 if not paid within three months, and \$2 if paid within the year, if not paid before the close of the volume \$2,50.

Agents or companies, paying for seven copies, will be allowed the eighth copy grade, and so in proportion to a larger number. No subscription received for a less term than one year, unless the money be paid in advance, and none discontinued, unless at the discretion of the Publishers, until all arrearages are paid up.

AGENTS, Universalist Clergymen in good standing, post masters, and responsible men friendly to the work, and disposed to render us their friendly assistance in giving our paper a more general circulation.

Subscribers who have their papers delivered at their houses or places of business, in this lage, will be charged 25 cents per year extra.

All communications to the Editors or Publishers, must be post paid or free. Names of new subscribers, if possible, must be returned by the "KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."-St. John.

VOL. H.

GENEVA, N. Y. FEBRUARY 28, 1835.

NÖ. 9.

#### CORRESPONDENCE

[Continued from page 62.]

PHILADELPHIA, APRIL 8, 1834.

#### To Mr. Abel C. Thomas:

DRAN Sin-I have refrained from replying to many things contained in your letters, not from disrespect, but from a desire to avoid undesirable length in any one of my communications. At present I will refer to some of your past quotations and tomarks.

To prove that there shall be no punishassent beyond the present life, you have quoted Prov. xi. 31. "Behold the rightsons shall be recompensed in the earth: such more the wicked and the sinner." Now it will not follow from the fact that the righteous and the wicked meet with a suitable recompense on the EARTH, that they will not also meet with a similar course of dealing from their Maker in the Sature state of existence. The fact of their being recompensed here, furnishes one of the strongest probabilities that they will also be recompensed hereafter, for why should God who now makes the way of transgressors hard, render it in future any more pleasant? If his justice and geodness now require him to punish transgressors and reward the obedient, these attributes remaining the same will forever secure similar results. An unchanging Ged, whose principles of moral government are fixed, and who recompenses men according to their conduct now, will certainly treat men according to their respective characters in all future times. Before this passage can be of any avail to the use of Universalism, it must be shown that God fully, and perfectly punishes all the wicked, and all sinners, in the earth for all the sins they have committed or ever will commit, so that justice can inflict no more penalty upon them.

It is not true, that in THE BARTH, or in the present life, perfect distributive justice takes place. The righteous, as a general rule, find wisdom's ways to be pleasantness, and godliness to be profitable unto all things; but still there are numerous instances in which they are injured and oppressed, and spend nearly the whole of eir lives in suffering. On the other hand, the wicked generally experience the way of transgressors to be hard, and vice to being in itself much misery; and yet in many cases the wicked presper, triumph, adidie, with their bones full of marrow, dwith beatle at ours in stupidity. The straited from Proverbs therefore cannot no that in this world, God makes a final deed recomposing either the nighteens which was

final retribution it could not be said that "MUCH MORE" will be recompense "the wicked and the sinner." Perfect retribution in each case, would preclude the possibility of such a comparison. He will to a certain extent, and as a general law of his proceedings, recompense the righteous in the earth; but much more to a greater extent, and more invariably will he recompense the wicked in the earth. This corresponds exactly with the experience of mankind, for God does more uniformly punish sin, than reward virtue in this life. The Lord's dealings with us, show, that he loves obedience and hates transgression; that it shall be well with the righteous, and ill with the wicked; and that from his imperfect retribution begun and carried on in this world, a perfect consummation of retributive justice, may be expected in the "day of judgment."

That salvation is "the gift of God," to all of those who are saved, and results not to them from the merit of their own good works is granted, so that no man should boast, but ascribe all the glory of his being pardoned, sanctified and glorified in heaven, to "our Lord Jesus Christ, who died for us."

The passage of Scripture on which you seem to rely with the greatest confidence, is Colossians ii. 19, 20, 21. " It pleased the Father, that in him should all fulness dwell; and having made peace through the blood of his cross, by him to reconcile all things unto himself; by him I say, whether they be things in earth, or things in heaven. And you that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled." I am not indeed, disposed to deny that he must be happy who becomes reconciled to God, by a change in his state and mental operations, so that he is a pardoned sinner and loves God. But you insist that ALL THINGS are to be reconciled; and seem to think they will be, or now are so reconciled as to become happy. "In my judgment," you say, "this passage distinctly teaches the final holiness and happiness of all mankind—inasmuch as it teaches the reconciliation of all things to God." THINGS, are words, which if taken without restriction mean more than ALL PERSONS. Every object of conception, and every act of mind, is a THING. You surely do not mean to insist, that the stones of the street, the birds of the air, the cattle of the hills, the air we breathe, the winds and waves are to be reconciled to God, in any such sense, as to render them capable of endless happiness. Inanimate objects are not capable of being reconciled to God, in the exclusive sense of which you write, mean-

ing a reconciliation in mental, moral, and legal estate, or in disposition of mind; and yet they come under the general class of "all things." Not all things, absolutely, are to be reconciled to God, then, in any such sense as to secure to them everlasting or even any happiness. If there is any single thing, a man, an apple, or a. pebble to be excluded from the class of all. things to be reconciled, so as to be happy, your argument from absolute universality in this passage is lost. Reconciliation. here must mean something different from a change of mental or moral state, preparatory to future bliss, or else the all things to be reconciled must be understood in a restricted sense. You may take which of these alternatives you choose. If you say that a thing may be reconciled to God: without being secure of everlasting happiness, then I subjoin that the sinner may be that thing, and may in the sense of the text be reconciled to God, without ever being happy. If you say that all things are to be understood as denoting something less than absolute universality of being; then I add, that God will undoubtedly reconcile unto himself all the persons and all the things that are to be reconciled unto

Moreover the holy angels, which have not sinned, are comprehended under the expression all things, and they being referred to, as "things in heaven" have no need of such reconciliation as consists in a change of estate from condemnation to pardon or a change of mind from rebellion to submission, from enmity to love.—Hence we infer, that the reconciliation here spoken of, does not necessarily imply any such change as is requisite to prepare the wicked for heaven, by making them holy in heart and life.

It would be easy to show from the most learned lexicographers, and commentators, that the word rendered reconcile primarily signifies to change any thing from one state to another; and hence, secondarily, when a man's mind is changed from enmity to love, in relation to any one he is said to be reconciled to that individual. is the primary sense of the word that is employed when it is said, the Greek being literally translated, "For it seemed good, that in him all fulness should dwell, and to reconcile all things to him, he having made peace through the blood of his cross; by him, whether the things on the earth, or the things in the heavens.". In consequence of Christ's having died on the cross to complete the work of redemption, it pleased God that in him as Mediator all the fulness of the Godhead should dwell, and that all things should be transferred to hi

dominions so that he should be head over all things to his church. Dr. M'Knight considers it a correct expression of the original to say unite instead of reconcils all

things to him.

There is yet another interpretation which would make the word reconcile, mean nothing more than laying the foundation for actual reconciliation. Thus it is said, "if, when we were enemies, we were reconciled to God," i. e. we were atoned for, or the ground work of reconciliation was done, "by the death of his Son, much more being reconciled" in our hearts and state, "we shall be saved by his life." Rom. v. 10. Here sinners for whom the preconciled to God, while they yet continue in a state of enmity; but subsequently they become actually reconciled by the renewing of their minds.

You refer to Col. i. 16-18, in which it is said of the "Image of the invisible God," that "by him were all things created, that are in heaven, and that are in earth: all things were created by him and for him: and he is before all things, and by him all things consist. And he is the Head of the body, the Church—that in all things he might have the preeminence." In these five instances you think I will allow the expression all things to be unlimited; and ask why then I should limit the declaration immediately after made concerning God's reconciling all things. I answer, that the all things created, are limited to all creatures; for while all creatures were made by him, there are some things in existence which were not made by him, such as the essence of the Deity, infinite space, and the actions of free agents. He is before all things that ever began to be, but not before all things absolutely, for that would make him to be before himself.

That all unbelievers as well as believers shall be reconciled to God, so as eventually to be holy and happy, you argue from 2 Cor. v. 18, 19, in which place we read, " All things are of God, who hath reconciled us (believers) to himself by Jesus Christ, and hath given to us the ministry of reconciliation, to wit. that God was in Christ reconciling THE WORLD to himself, not imputing their trespasses unto them.' Because God is in Christ, by his word and Spirit reconciling the world to himself, it does not follow that every individual of the world of mankind now is, or ever will be, actually reconciled. The process of reconciliation is going on in the world but it has not been consummated. So far as Christ actually reconciles men to himself in the state of their souls, he does not impute their sins to them, but pardons them; but the ministry of reconciliation has not yet extended to every individual of the world of mankind, and therefore you have no reason to conclude that actual recon-; ciliation has outstripped the progress of the means. The world and the whole world frequently mean any complete system of things; and hence we read of a world of iniquity in the tongue, of a world lying in sin from which the apostles and saints were exempted; and of the world gone after Christ, while multitudes never went after him. "There is a world of believers and a world of unbelievers."

In Phil. ii. 9, 11, we are informed that in consideration of his work of redemption God hath highly exalted Christ, "and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Hence you infer the universality of holiness and happiness. You have forgotten that some confessed Christ and bowed the knee before him, acknowledging him to be Lord to the glory of God the Father, who said, "Jesus, thou son of God, art thou come hither to torment us before the time?" The bended knee is but an external token of subjection; and when some shall say, "Lord, lord, open to us," to be told "depart accursed," they will confess Christ in such a way that God the Father will be glorified in their damnation. We grant that "whose offereth praise glorifieth" the Lord: but equally true it is that the wrath of man shall praise the Lord; and the remainder thereof, or that which would not glorify him, he will restrain.

No man can say, from the heart, with faith, hope and love, that Jesus is the Lord, but by the Holy Ghost; but a parrot might say "Jesus is the Lord," without the least intelligence, and a man may say it with as little meaning as a parrot, ten thousand times and then perish forever. As "no man speaking by the Spirit of God calleth Jesus accursed," so no man makes a truly evangelical confession of the supreme Deity of Jesus, who has not been savingly taught and renewed by the Holy Spirit.

In your letter of March 15th, you assure me "that Universalists sincerely believe all that the Bible says about everlasting punishment;" and yet you hold that the Bible says nothing about it?

You think Luke xiii. 1—5 proves that unless men repent, they shall perish "IN LIKE MANNER," as those perished on whom the tower in Siloam fell, or those persons whose blood Pilate mingled with their sacrifices. Can you believe, that if men do not repent in this life, they shall all come to their death by some bloody persecutor? If this were the case, we should regard such a general rule, of perishing from the earth as a strong indication of everlasting vengeance. We regard the declaration; that those who do not repent shall all likewise perish, as teaching nothing about the mode of their natural death. It simply means, that those who repent not shall so

PERISH, being taken away in God's dis pleasure, by whatever death, as those persons on whom the tower in Siloam fell, or those persons whom Pilate murdered in the midst of the religious rites. Here the perishing or PERDITION threatened must refer to something else than the mode of dying if all who repent not shall perish, as you agree in "like manner" as they perished. That you are correct in your explanation of the word likewise in the passage under consideration, is admitted; for although the English word likewise frequently signifies also, yet the two Greek words hosautos and omoios, which are translated likewise in verses 3d and 5th of Luke xiiith, certainly denote the perishing to be in like manner. They who perished in consequence of the falling of the tower of Siloam, and the cruelty of Herod, were not worse than other sinners, who live to old age and die in their beds; but says our Saviour, except ye repent ye shall all likewise perish, as they perished; for he who dies without repentance, perishes from the gracious presence of the Lord.

You aim "to show that premature natural death was the declared consequence of iniquity, according to the representation of Solomon," and that this is the perdition denounced against the wicked, when it is said they shall perish. It is granted, that frequently the wicked do not live out half their days, which they might live, were they moral in their conduct, and that in general, obodience in childhood, and virtuous conduct in after life, tend to prosperity and length of days. Still we road of a sinners being accursed, when an hundred years old, Isaiah lav. 20; and our own observation must have taught us, that many sinners instead of coming to a premature death, die in old age, in their iniquities, "being wholly at ease and quiet."

The 1 Cor. xv. 22, proves nothing mere than this, that in and through Adam, all mankind have become subject to natural death, and that in and through Christ, all men shall be raised from the dead at the last day. Paul is arguing against those who denied the resurrection from the dead, and he asserts that the resurrection through Christ, shall be as extensive as death by Adam. As in Adam all die, says he, even so in Christ shall all be made alive; and he is careful to add, in the next verse, "but every man in his own order." Now in this order, Christ arose as the first fruits; afterwards shall arise they that are Christ's at his coming; and finally all the wicked shall arise to immortality and damnation at the same time. Then all things, and among them death itself shall be subdued to Christ, without entering heaven.

earth as a strong indication of everlasting vengeance. We regard the declaration; that those who do not repent shall all like-wise perish, as teaching nothing about the mode of their natural death. It simply means, that those who repent not shall so of some men to all the miseries of hell, in

body and in spirit forever, I adduce the following texts.

" Many of them that sleep in the dust of the carth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. xii. 2, 3. Here among those who are to arise from their graves, there is to be a distinction between those who are wise and all the unwise. The wise are to shine, with different degrees of glory, according to the measure of their holy obedience, and are to experience everlasting life, while all persons of an opposite character are to be the subjects of shame and everlasting contempt.

In the fifteenth Psalm, we have a prophotic description of the future general judgment. Out of Zion, the perfection of beauty, God hath already shined in the glory of his gospel, which reveals to us the end of the world. Our God shall come, in awful majesty, as a destroying fire and tempest to the wicked. But in relation to others he shall say to his angels, "Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteeusness, for God is judge himself."

Concerning this scene, "Enoch also, the seventh from Adam prophesied,-saying, behold the Lord cometh with ten thousand of his saints, to execute judgment upon all; and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."
Jude ver. 14, 15. When the ungodly are thus convinced, and judgment is executed upon them, every mouth will be stopped; every knee will bow, every tongue will confess, and God will be glorified in manifesting his justice, goodness and forbearance, even in relation to the sinner's doom.

In Jude we also read, concerning the Lord, that "the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise, also, these filthy dreamcas defile the flesh, despise dominion, and speak evil of dignities." These Jude or Judas, the brother of James, styles "wandering stars, to whom is reserved the blackness of darkness forever." Here the spirit of inspiration gives us instances of endless punishment in the angels who aned; in the inhabitants of the plain of Sudam, who suffered, after the shower of fire had swept them from the earth, the

ungodly men in the days of Judas, who denied the only Lord God, turned the grace of our God into lasciviousness, and were ordained to condemnation.

In 2 Cor. v. 8-10, Paul says, that he is willing to be absent from the body and to be present with the Lord, for which presence "we labor, that whether present or absent, we may be accepted of him: for we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Here our appearing before the judgment seat of Christ is represented as taking place after our spirits are unclothed of the earthly house of this tabernacle, and clothed upon with an house not made with hands, so that mortality is swallowed up. When we live to die no more, having risen from the grave, then shall we all appear before the judgment seat of Christ, that we may receive our portion forever.

"God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." Eccle. vii. 14. "God shall judge the righteous and the wicked." Eccle. iii. 17

"In the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel," saith Paul, then "as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law,"-" for there is no respect of persons with God." Rom. ii. 11, 12, 16. In this same chapter, Paul says, "we are sure that the judgment of God is according to truth," and then exhorts to a preparation for it, as a future "revelation of the righteous judgment of God; who will render unto every man according to his deeds." He does not affirm that God does it now, but that he will do it, in that day of wrath, against which, by their darkness and impenitent heart, many treasure up wrath; in that day, in which he will render glory, honor, immortality, eternal life, to them that patiently continue in well doing; in that day, in which he will render to the contentious who do not obey the truth, but obey unrighteousness, "tribulation and anguish upon every soul of man that doeth evil."

Paul told the Athenians, that God "hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained." Acts xvii. 31. If the day of judgment was the day of giving the law, or any time prior to the apostle's teaching the Athenians, there was no propriety in saying that God hath appointed a day in which he will judge the world. In that case he might have said, "he has judged the world, without appointing any day for the judgment."

As an inducement to men to deny them-

vengeance of eternal fire; and in those | Jesus said, in reference to gaining the world and losing one's own soul, "for the son of man shall come in the glory of his Father, with his angels; and then shall be reward every man according to his work." Matt. zvi. 27. Then, when he shall thus come, and not before, will he perfectly reward every man. In proof of his coming to judge the world in the last day, agreably to this declaration, Jesus then informed his disciples that they should not all die, before he would come in his spiritual kingdom on earth. "There be some standing here which shall not taste of death, till they see the son of man coming in his kingdom." John lived to see the full establishment of Christianity in the world; and the Saviour's coming to judge Jerusalem and call the Gentiles; but this was a widely different thing from his coming to judge the world in the last day. I shall refer you, at present to one other passage, of fearful import, and in my opinion conclusive on the subject of our contraversy.

> "It is a righteous thing with God to recompense tribulation to there that trouble you; and to you who are troubled, rest with us, when the Lord shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." 2 Thes. i. 6-10. "In that day," the day of final judgment, "WHEN he shall come to be glorified in his saints, and to be admired in all them that believe," THEN "the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power." In this way Christ will recompense tribulation to those who persecute his people, and rest to those who suffer trouble for his sake. Thus to. give sinners and saints, persecutors and the persecuted, their respective portions, is a "righteous thing with God."

I accuse you, Sir, of no prevarication nor of intentional misrepresentation; and thank you for the repeated instances in which you have given me advice concerning the manner in which I ought to manage my part in this discussion; but really this last passage of the word of God which I have cited must forever prevent me from becoming a Universalist. I remain yours. E. S. ELY. respectfully,

[To be continued.]

selves, take up the cross and follow him, Reason is a light rider, and casily shook off.

### Original.

## KNOWLEDGE AND LIBERTY.

AN EXTRACT.

Knowledge and Liberty go band in hand, and cannot be separated but by the destruction of both; for that nation is rapidly verging to barbarism, where knowled odge is an unmeaning sound; and if there the song of liberty is sung, its notes die

away, unfelt and unheeded.

Contemplating upon the fall, and overthrow of kingdoms, and the desolation of empires, we are naturally led in the train of reflections, to inquire, what blighting hand has hurled them to destruction, their grandeur to decay, and their greatness and power to the dust. We look wistfully upon their mouldering, ruins in vain, to read an answer to our inquiry; the ravages of time have obliterated every inscription as to the cause of their downfall, and ages have buried in an eternal night their memory and their being.

But, gancing our eyes over the works of the historian, which by him have been rescued from the yawning chasm of oblivion, we are suddenly apprised, that ignorance, or a want of knowledge, has urged them into crime and wickedness, and these have dashed them from the lofty pedestal of human greatness and grandeur-have everwhelmed them in the irresistible deluge of destruction, and enased their proud names from the list of surviving nations?

Where is Rome, proud mistress of the world? Once she could hurl the gauntlet of defiance at the feet of any nation. But th! she has fallen! Ruin-deep, midnight ruin, broods over the decayed relics of her departed grandeur! It was when the intellectual powers of man became drowned in the chalice of luxury and dissipation, that Rome fell in an unguarded moment. It was when knowledge became an unmeaning sound, that "freedom gasped beneath a Cæsar's feet." too, once the seat of literature and the arts, has disappeared amid the wild convulsions of time, and her name only lives in the tales of other ages! It was when she became a slave to crime and debaucherywhen she turned a deaf ear to the sage advice of wisdom, that she could not survive the ravages and desolation of a warfare, which proved her downfall and non-existence!

It is only in the dissemination of useful knowledge, that our country stands firm amid the din of war, and the clash of arms, which have so long drenched Europe with blood and carnage! Banish from us the cultivation of the mind-strip us of all intellectual endowments, and the lamp of American glory goes out in the darkness of barbarism forever!

It is only the cultivation of the intellect that will oppose the progress of a priestly hierarchy, and set at defiance the captor's chain. It is this that will give freedom to

the mind which has long been shackled by ignorance, and awake from the slumbers of the temb the dormant energies of man. The gigantic strides of liberal principles are opening wide a highway for the improvement of the arts and the zukivation of the sciences, by severing the fetters of mental slavery, and infusing new-life and vigor into the soul! It is in vain men attempt to oppose them. They might as well endeavor to

"Lull the winged winds asleep, - Arrest the rolling world, or chain the deep,"

as undertake to oppose their progress. Reader! it is knowledge that will enable you to rise to an exalted rank or station among the children of men-it is knowledge that will weave for you a chaplet of fame, of more worth than kings can boast; and encircle your brows with a garland of flowers, which will continue to bloom, when the grandeur of monarchs shall have mouldered into ruins, and the transports of their bosoms shall have sunk into despair! A. C. B.

#### Original.

#### A POWERFUL ARGUMENT.

BROTHER CHASE-

A few days since I was introduced to a member of the close communion Baptist church. While in conversation with her on the subject of religion, she made known to me her conversion to the glorious doctrine of universal salvation from sin and misery to holiness and happiness. The first and most powerful argument that wrought upon her mind was the following: About a year since, her busband made a profession of religion at a protracted meeting. The next evening he gave the writer of this a hearing on the subject of univer-After he returned from meetsal grace. ing, she questioned him concerning the preaching he had listened to. He gave her to understand that he believed the glorious doctrine. Her language to her busband was so harsh and cruel, that he left the house with his feelings much injured. She reflected on what she had said, felt condemned, and went to the door to look after her husband, when, behold, he had withdrawn himself a short distance from the house, and was pouring out his soul in prayer to Almighty God. It struck ber forcibly, and subdued the hardness of her heart; and from that time she began to admire the beauties of a complete Savior, and is now free from bondage and fear.

Ah! truly thought I, if professing Universalists would make use of this kind of argument in every instance when they are persecuted for their honest belief, it would enable them to overcome evil with good, and we should not see such a want of charity manifested towards us by our orthodox brethren. A similar argument was used by our Savior, when expiring in age. of them were excelled the

ny on the cross, between the heavens us the earth: "Father, forgive tham; for they know not what they do." Such arguments the sinner cannot guident erre sist. My brethren, try this kind of argument a few times, and see what were M. L. Weinen. will follow:

Dundee, Feb. 14, 1935. ---

Original, "

## ILLUSTRATION OF SCRIPTURE.

The punishment of the iniquity of the daughter of my people is greater than the minichment of the sin of Sodom, that was everthroups ca in a moment and no hand stayed on her."—Law. iv. 6-

.What was the punishment of the Sedomites? Endless misery, of course; for all the pious people say so. Endiese minery in a moment !" And the punishment of the daughter of God's people is greater! How much greater can their punishment be than endless we in a "Holi of fire," without mercy and without emil! We read in Isa. xl. 2, "She hath received of the Lord's hand double for all hen sine." Now, if the poor Sedemites will be smalle to suffer endless soo, then the sufferings of God's people must and will be deable. Do you ask why this is so ? My answer. may be found in Ezek. xvi. 52. "Thou also, which hast judged thy sisters, bear thine own shame, for thy sins that then hast committed more abominable than they; they are more righteous them thou y' &c. What a contrast between the people of God and the Sodomites! Well might. the Lord say to them, "For thus saith. the Lord God, I will even deal with them. as thou hast done, which hast despised the oath in breaking the covenant." verse 59. Well might he say as in our text, "The punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom," when the God of justice had seen that the Sodomites were more righteous than his people. Ahl how is this? Do we not read of Sodom: "suffering the vengeance of eternal fire?" Yes. But where do we read that the pecple are suffering the vengeance of that fire now? Not in the original. They suffered this vengeance as in a moment. The sins and the punishment of God's people are greater than the sins and the punishment of the Sodomites, who are set forth for an example, suffering the venge ance of eternal fire. Jude 7. Oa. 1 place Dr. Whitby says, "I conceive ther. are said to suffer the vengennes of elernol. fire, not because their souls are at present punished in the hell fire, but because they and their cities perished by that fire from Heaven, which brought a perpetual and inreparable destruction on them and their cities."

Now from the history of Genesis, as the writings of the Prophets, they is know that these cities and the inhab

not know from thence, that their souls were afterwards cast into hell fire. An example is to be taken from something visible too, or knowable by all who were to be terrified by it; especially when it is an example manifested and proposed. Now such was not the punishment of their souls in hell fire; but nothing was more known and celebrated among sacred and professe authors, or Jewish, Christian and Heathen writers, than the fire that fell down upon Pentapolis, or the five cities of Sodom, which God overthrew with a perpetual desolation. Philo saith, that "the cinders, brimstone and smoke, and obscure flames as it were of a fire burning, yet appearing about Syria, are memorials of the perpetual evils which happened to them." Josephus adds, that "the things which are said of Sodom, are confirmed by ocular inspection, there being yet visible some reliques of the fire coming down from heaven, and the shadows of the five cities." This region, say Clemens Romanus, and other Christian writers, being condemned by fire and brimstone, makes it apparent that God reserves the wicked for punishment and stripes. And heathen writers say, that formerly there were fruitful fields and large cities, which were afterwards consumed by thunder and lightning. The Rev. John Brown, in his Dictionary of the Bible, says, that most writers believe, that the place where these cities stood was swallowed up by an earthquake, and that now the Dead Sea occupies the spot; and some, we suppose without ground, pretend that the ruins of them are still to be seen at low water. But the Scripture represents the country as suffering the vengeance of continued fire; as neither ploughed nor sown; as a dry desert inhabited by owls and wild beasts; as a dry place for breeding of nettles; and as heaps of salt. When the sacred prophets would mark some fearful and lasting destruction, they compare it to that of these five cities, as Isa. xiii. 19-22: Jer. xlix. 17, 18.

Reader, where now is the evidence of endless wo, and where the testimony that will carry conviction to the heart, and palsy the finest feelings of the soul? It is not to be found in holy writ; it grows not on the tree of life; neither is it to be found in Christ, who is our Salvation. Beware, then, lest you be led away by phantoms and vain conclusions, founded upon supposition. Beware, or one error will lead you into another. If we say the punishment of the daughter of God's people is endless, we contradict the testimony of Heaven. See Lam. iv. 22. "The punishment of thine iniquity is accomplished, O daughter: of Zion." "When thy sisters, Bedom and her daughters, shall return to thinin former, estate, and Samaria and her daughters shall restors to their for-mon asisto, then, then, and, thy, daughters ball return to propositioning enints." . Rook.

solation; Zeph. ii. 9; but they could avi. 55. And God shall be all in all not know from thence, that their souls Hallelujah—Amen. S. M.

#### Original.

#### A DIALOGUE

An Interview with a Partialist Friend at the close of an Evening Meeting.

Universalist. Friend D. do you really believe that you prayed "in faith nothing wavering," this evening?

D. I think I did, Sir. I think my prayers were those of faith.

U. Do you believe that the "prayer of faith will be answered," or granted?

D. Surely, I do, Sir, for thus saith the Scriptures.

U. Very well; but can you have faith in the accomplishment of any thing independent of desire and belief?

D. Surely not.

U. Do you believe all mankind will be finally holy and happy?

D. No Sir, I do not, indeed: that would be Univarsalism!

U. But Sir, do you not pray for the accomplishment of this; that all men may be saved; that the "knowledge of the Lord may cover the whole earth as the waters cover the great deep," &c.?

D. To be sure I pray for all men; for we are commanded so to do in the

Scriptures of truth.

U. Truly we are commanded to pray for all men-"for kings, and for all that are in authority; \* \* \* \* for this is good and acceptable in the sight of God our Savior, who will have all men to be saved and to come unto the knowledge of the truth." Such prayers, St. Paul says, are "acceptable," and consequently will be granted. You believe that God will not have all men to be saved; yet you seem to mock the Most High, by putting up to him a petition, (in faith according to your own logic,) which you do not expect or believe will be answered! God has purposed, willed, promised and sworn, that "all the families of the earth shall be blessed," and be brought "to the knowledge of the truth," &c. All good men desire it, and pray for it. You desire and pray for it; yet you say you do not b lieve it will be accomplished! Ah! brother D. when will you learn to be consistent, and truly and heartily pray "in faith nothing wavering?" Never until you abandon your soul-withering, God-dishonoring and contradictory creed!

D. I shall continue to remember you in my prayers at the throne of grace: I see you are deluded with that soul-destroying Universalism.

U. Very well, Br. D.; but remember and "pray in faith believing," and all will be well yet.

Fictor, N. Y.

" Original. " 11

## REVELATION.—NO. 4.

By tradition and practice we are too often hateful and abominable in the sight of wisdom and virtue, and full of enmity that hated tenants can other, but hith, and ting us to Christ, makes us to have fellowship with the Father and the Son, and to join communion among ourselves; even as the members of the same body have each of them union, communion and sympathy with their fellow members.

In our sinful estate we are cast out, naked and destitute, without piety, and without help; but faith, uniting us to Christ, interests us in his righteousness, his riches, and his honors. Our Redeemer is our husband; our debts are paid; our settlement is secured; and our name is changed.

Thus the Lord Jesus, by declaring himself the foundation, root, head and husband of his people, takes in all the ideas we can form of an intimate, vital and inseparable union. Yet all these fall short of the whole truth; and he has given us a further similitude, of which we can by no means form a just conception, till we shall be brought to see him as he is in his kingdom." That they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us."

Well may we say, What hath God wrought! How inviolable is the security, how inestimable the privilege, and how inexpressible the happiness of a believer! How greatly is he indebted to grace! Howas once afar off, but is now brought night to God by the blood of Christ; he was once a child of wrath, but is now an heir of everlasting life. How strong, then, are his obligations to walk worthy of God, who has called him to his kingdom and made him an heir of bliss!

The reward of Christians is as certain as their devotedness to Christ is sincere; they receive a hundred fold in the present life.

"The beauty of religious life is one of its greatest recommendations. What does it profess? Peace to all mankind: it teaches us those arts which will render us beloved and respected, which will contribute to our present comfort as well as our future happiness. Its greatest ornament is charity; it inculcates nothing but love and simplicity of affection; it breathes nothing but the purest spirit of delight: in short, it is a system perfectly calculated to benefit the heart, improve the mind, and enlighten the understanding."

AMICUS.

## REPENTANCE.

Repentance hath a purifying power, and every tear is of a cleaning virtue; but these penitential clouds must be still kept dropping; one shower will not suffice; for repentance is not one single scoon, but a course.

## HERALD.

JACOB CHASE, Jun. G. W. MONTGOMERY, Editors.

GENEVA, SATURDAY, FEB. 28, 1835.

#### A CONTEMPLATION

ON THE CHRISTIAN RELIGION AND ITS GLORIOUS EFFECTS.

The Christian Religion! much as this benevolent gift of God to man has been questioned—impiously as it has been derided—cruelly as it has been opposed—is, nevertheless, admitted by all, to embrace principles, impart consolations, and enjoin moral duties, which no other system on earth can ever equal. This being the case, we cannot but take great delight in contemplating its multiplied beauties and delightful effects.

Who that carefully and candidly reflects upon the moral condition of man; his fears and his hopes; his manifest imperfections and his numerous wants: his enjoyments and his sufferings; and the astonishing number and variety of complicated incidents by which he is surrounded on every side: who that contemplates man as a sojourner in this trying world of alternate ignorance and wisdom; light and darkness; want and excess; enmity and friendship; and all the overwhelming concatenation of contradictions and harmonies, with which, as a kuman being, he must be more or less concerned and connected; will not at once become seriously impressed with the feeling consideration, that the value of the Christian Religion is beyond all human conception or comprehension?

Who that contemplates the loving kindness of the immaculate Savior; his benevolent errand into the world; his life of voluntary suffering for the instruction and moral improvement of mankind; his adorable character under the influence of the most powerful temptations; his mercy and unwavering compassion under every variety of persecution and malignant insult; his patience in distress; his fortitude in danger; his heaven-born charity, even for his anticipated murderers, which prompted him in the trying hour of death, to invoke the pardoning mercy of his Father to rest upon them; will not be compelled, by the force of sympathy and truth, to drop the silent tear of sympathetic sorrow, and acknowledge him "the chief among ten thousands, and the one altogether lovely?"

Hard must be that heart; cold must be those affections; dark must be that mind; insensible must be that soul, which, upon such reflections as the above, can disingenuously refuse to acknowledge the truth, propriety, necessity and unparalleled utility and importance of a religion which throws open so many cheering sources of moral improvement, social enjoyment and permanent happiness to the minds and feelings of rational and dependent beings—a religion which is beyond all price, and was established, explained, illustrated and exemplified, by so beneficent, perfect and holy a Being as the Son of God and Savior of men!

But, dear reader, the judicious man, who can-

didly and interestedly considers this delightful and animating subject, loves the Savior, cheerfully obeys his admirable precepts, studies his doctrine, and carefully copies his worthy examples, cannot but rejoice to celebrate his birth; to imitate his charitable conduct; to live in the sumshine of his resplendent truth, and enjoy his rich and free salvation! Yes: such an one-will be enabled to exercise patience in tribulation, fortitude in danger, resignation in adversity, contentment in poverty, hope in futurity, and an abiding consolation in the trying hour of death. To him the words of an apostle most happily apply-with him in truth may it be said, "Old things are passed away; and behold, all things are become new !"

Reader, have you ever doubted the truth of Christianity; the joy it inspires; the rich blessings it brings to the famishing sons and daughters of humanity; the holy consolations it imparts when the dark and portentous clouds of trouble and sorrow encircle the mental horizon; the glorious hope of eternal and undisturbed enjoyment which it secures? O then, be persuaded to examine carefully its pretensions; investigate its principles; analyze its proofs; try its rules; obey its precepts; and you will not long be permitted to question its holy nature and divine origin, to view with a jealous eye its transcendent perfections, nor deny its powerful efficacy in moralizing the world and perfecting human nature. If you have ever doubted its authority; neglected its requirements; despised its reproofs; spurned its enjoyments; and disbelieved in that glorious immortality which it brings to light, was you then at ease in your mind-was you then happy-was you then in a contented frame of moral feeling-was you prepared to live joyfully and die resignedly? No. Was you then satisfied? Ono: I am persuaded you was not. I am confident, that in your doubting and troubled breast, there was an "aching void," which nothing short of the religion of the Divine Redeemer could restore or fill. You had no implicit confidence in your God: no effectual antidote to the moral poison of sin; no necessary and certain cure for the raging diseases of the mind; no satisfactory pledge of a kind Father's love and benevolent designs in subjecting his dependent children to the ensnaring and perplexing vicissitudes of the present existence, which, to the unchristianized mind, frequently present a gloomy and terrific

Kind reader, be assured that man is the offspring of a supreme, infinitely powerful, wise
and good Being. He bears the moral impress of
the Divinity. He is destined for a higher, and
holier, and happier world than this. Jesus is
the brightness of his Father's glory, and the express image of his moral perfections; the medium of reconciliation; the spiritual head of every
man; "the first born of every creature;" the
adorable "Son of God who taketh away the
sin of the world." Through him every intruding doubt is removed; every tormenting fear
expelled; all gloomy forebodings banished; every spiritual want kindly supplied; all ensaity

effectually subdued; every moral virtue perfected; every vice fully overcome. Yes; through him the grave shall be burst asunder; death, the king of terrors vanquished; immortal life benignantly brought in; the vision and the prophecy sealed; and God shall become "all in all."

OPINION—KNOWLEDGE—FAITH.
No. 4.—FAITH.

"Now faith is the substance of things hoped for; the evidence of things not seen."

In this language the Apostle presents us with two propositions.

1. Faith is the evidence of things not seen.

2. Faith is the substance of things hoved for.

- 1. Faith is the evidence of things not seem. This proposition perfectly agrees with what has been said on the subject of faith. Faith is belief in things which we have not seen, for when we do see them, we no longer believs, but we know that they exist. For instance; I believe that there is such a place as Moscow in Russia; the testimony of travellers compels me to believe it. Now the faith which is formed upon their testimony, is assurance to me, that Moscow, which I have not seen, does exist. Hence, faith is the evidence of things not seen. The whole chapter from which the text is selected, is fall. of instances of this character. Abraham had faith that his seed would become numerous and inherit Palestine. And the promise of God was evidence to him of the fulfilment of a fact which he had not seen. The faith which Paul derived from nature and revelation, was to him evidence of the existence of God whom he had not seen. The faith which he put in the resurrection, was to him evidence that he should enter heaven which he had not seen.
- 2. Faith is the substance of things koped for. This proposition is not true, if it be applied to all subjects, for things do take place, whose testimony is so strong that we are obliged to believe them, yet it would be worse than demonism to hope them true. We are certified that the lava which Mount Vesuvius pours from its crater, sometimes destroys whole villages. A man may be away from his home; he may receive news that his wife and children are sick and nigh unto death. Now, although the testimony is se strong that these statements must be received. yet what should we think of a man who should declare that he hoped them to be true? Thus, in a variety of instances, it might be shown, that we are obliged to have faith in things that are contrary to hope.

What then does the apostle mean by declaring that faith is the substance of things hoped for? He was speaking of Christian faith. He was not speaking of things in general, but of Christianity in particular. Whatever belongs to Christianity is a subject of hope, and the evidence to prove that the things hoped for are true, is the substance of the hope. We may hope for things, when we have no just grounds for the accomplishment of the hope. But if we hope for a thing, and at the same time, have sufficient reason for believing that the hope will be followed.

Digitized by GOOGIC

Miled, then our hope is founded on just expectation of its accomplishment.

We hope to exist beyond the grave, and we probably should have cherished the hope, even though no Savior had ever come. But Jesus rose from the dead, and through his resurrection we have faith that "as in Adam all die, even so in Christ shall all be made alive." This faith is the substance of our hope; and hence, our hope is rational, because we are assured that it will be fulfilled. "Faith is the substance of things hoped for." The principles of Christianity are of such a nature as to enlist our warmest hopes for their actual accomplishment. The evidence which Christ presented to prove that the doctrine of the gospel would be fulfilled, is the substance of those hopes.

From the premises which the apostle has stated in the text, we may draw conclusions which will test every creed in Christendom. Whoever possesses opinions which cannot be hoped to be true, is believing something foreign from the gospel. A great many believe that sinners will become the recipients of ceaseless wo. But they do not hope it to be true. A man cannot be found, whose heart is so cruel as to hope that his fellow being would sink into endless torture. On the contrary, he will hope that it may not be true. While then, it is an absolute fact, that men believe what they cannot hope to be true, can their faith be gospel faith? "Faith is the substance of things hoped for;" that is, every gospel doctrine is a subject of hope, for the accomplishment of the plans of God will rejoice the heart. If this be correct, how can those doctrines be sound, which cannot be hoped for, only to hope that they are not true? Can faith be the substance of things hoped for, when the with is of such a character that none but the hard-hearted hope it to be true?

Apply this rule to the faith of every Christian, and if you find a faith which cannot be hoped for, mark it as untrue; for an examination of Scripture will prove it false, whatever the faith may be. On the contrary, wherever you find a faith whose accomplishment can be ardently hoped for by the rational and benevolent mind, it is true according to the principle given by Paul. This conclusion may be safely made, even before the Scriptures are examined on the subject, for when they are examined, the decision will be proved correct.

Again; it is as equally improper to hope for a doctrine which we do not believe to be true, as it is to believe a doctrine which cannot be hoped for. This is the very condition of a large share of professing Christians. They believe a doctrine which they do not hope to be true, and hope for a doctrine which they do not believe. They believe in endless misery, but do not hope it to be true; they disbelieve universal salvation, but still hope it may be correct. In either case they are wrong.

Whatever may be hoped true by the Christon heart, is a subject of faith, and we should believe it. "Faith is the substance of things haped for." The gospel will prove to us, that every principle which may be cordially head. T. B. Boston.

for, is true, and then our faith becomes the substance of hope. Hence, we should be careful how we pray. "I will therefore that men pray every where, lifting up holy hands, without wrath or doubting." 1 Tim. ii. 8. Here we are told to pray in faith, and if faith be the substance of what is hoped for, we must pray for no doctrine, which we do not both believe and hope for-How we should pray, and what for, Paul tells us: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." 1 Tim. ii. 1-6. Now let me inquire of my readers; do you hope that God wills the salvation of all? Do you hope that Christ is mediator between God and us? Do you hope that Christ gave himself a ransom for all? Do you hope that it will be testified in due time? Yes; every person will answer. Well, do you believe that all will come to the knowledge of the truth? No; a great many will declare. If then Paul affirms that faith is the substance of things hoped for, and you hope what you do not believe to be true-if he commands you to pray in faith and without doubtif he directs you to pray for that which you do hope for, and yet do not believe, can your faith be correct; and will you not come within reach of that Scripture which saith, "whatsoever is not of faith is sin?"

Believe me; if the gospel presents us doctrines which we cannot hope to be true, it cannot be good news; but if it presents principles which agree with the best desires of the heart, then it is indeed the greatest of all blessings.

G. W. M.

## CHURCH ORGANIZATION.

On the 12th ult. a Universalist Church was organized at Cortland, Cortland Co. N. Y. embracing thirty-five sisters and sixty-six brethren, making an aggregate of one hundred and one members. Br. G. Sanderson has labored in that place about one year, and the above circumstance will show that his labors have been crowned with abundant success. May the great Head of the Church continue to smile upon them, and keep them in the unity of the spirit and in the bonds of peace.

#### LETTERS

Received during the week ending on Wednesday last.

P. M. Navarino—N. B. & S. M. Victor—P. & B. New-York—P. M. Logan—W. P. Vienna—L. B. T. Lodi—A. C. B. Victor—G. S. Cortland—A. C. Elbridge—H. S. B. North Gage—P. M. Buffalo—W. N. O. Leigester—B. J. Penn Yan—J. S. York—A. T. New-York—T. R. Regton.

#### RELIGIOUS INTELLIGENCE.

THE SERIOR EDITOR will preach at Wolcott, Wayne Co. on the 2d Sunday in March, on each change with Br. T. C. EATON, who will preach in this village.

BR. W. QUEAL will preach in this village, the 3d Sunday in March, on exchange with the SENIOR EDITOR, who will preach at Mottville, on the same day.

There will be preaching at the Universalist church, in Victor, every Sabbath, (A. M. and P. M.) of the present year. Services commensing at 1-2 past 10 o'clock, A. M.

A general assortment of Universalist Books, particularly the works of Mr. Balfour, may be obtained of the subscriber, in Victor.

K. Townsens.

#### MARRIAGES.

In Chinton, on Sunday evening, 1st inst. by Rev. S. R. Smith, Rev. WILLIAM E. MANLEY, of Fredonia, Chautauque Co. to Miss Susan F. Day, of the former place.

#### DEATHS.

In this town, on the 20th inst. Mr. George Fisher, a soldier of the Revolution, supposed to be about 80 years of age. He had been spiriting the evening preceding at the house of a neighbor, and in returning home it is conjectured he had sat down, when from the coldness of the night, acting upon an enfeebled constitution, he expired, and was found next morning, about 20 rods from his house.

In Alexander, Genesee Co. on the 21st inst. Mr. Ira Earll, formerly of Skaneateles, aged 35 years, leaving a widow to lament the loss of a tender husband, and depriving two children of the care of an affectionate father.

In this village, on the 23d inst. Mr. Peter De Munn, aged 22 years.

#### REVERENCE FOR THE SCRIPTURES.

Every believer in the authenticity of the Bible ought to revere it as the most sacred gift of God, and study it with that ardor and candor which the love of truth and desire of happiness is calculated to inspire. Nothing should be done in any way to bring it into disrepute.

We have, to our extreme regret, frequently heard people pervert the divine word, and apply it to themes of a ludicrous character; thus unintentionally fixing in the mind ideas which will afterwards tend to destroy the regard in which the Scriptures ought always to be held.

Every Christian should adopt it as an invariable rule in his conduct, never to speak of the Bible diminutively or in jest. Although a person who does so may intend no wrong, nor produce any injury on himself, yet others of less stability may receive impressions which will prove unfavorable to their future peace and hope.—Impartialist.

## POHTRY

131 1

#### original.

TO THE MEMORY of HENRY WHITE,

Who died among strangers, while returning home after a long absence.

BY ONE WHO ENEW HIS WORTH.

That bright gem has drop'd in eternity's ecean, Too soon call'd to yield life's ephemeral breath; That heart, once the home of each generous emotion.

Now listless lies cold on the bosom of death.

We beloved brother follow'd the hearse as they bore thee.

No eye but the stranger's to pity or weep, No sister's tear moistened the sod they closed o'er thee.

Nor parent's kind hand mark'd the place of thy sleep.

Yet if aught can give peace to the friends who survive thee,

Or soothe those who mourn for thy too early doom;

Tis thy virtues remembered, long, long to outlive thee,

And shed their bright halo around the dark tomb.

Auburn, Oct. 22, 1834.

[\*The author would be obliged by the above being espied into the Magazine & Advocate.]

#### -020 Original.

### FAITH-PRAYER, vs. DOUBTS.

And all things whatsoover ye shall ask in PRAY BR, believing TE SHALL RECEIVE.-Math. XXI. 22.

Who doubts that sin shall cease, And death itself shall die? Who doubts that grace and peace Shall roign triumphently?

Who doubts that Christ the son Shall save all to him given? Yet pray "thy will be done On earth as done in heaven!"

Who doubts that "God is love," That leve can work no ill? Yet say that Mighty Jove Shall fail to do his will!

Who preach fell endless wo, And sin's perpetual reign? Yet pray that all may know The truth, which frees from pain!

Who hit up holy hands, And pray with fervent prayer. As the Most High commands-Yes doubt that God will beat?

Doubt not,-nor doubting pray-The prayers of faith are heard; Let doubts now flee away,-Trust in God's holy Word!

Pmy then, uncoasingly, Directes your cloubte and fours ! Pray-pray most fervently, The God of love, He hears!

N. B.

Victor, February, 1835.

### UNIVERSALISM FAVORABLE TO RELIGION.

Every thing that the enemies of this glorious doctrine could devise, has been uttered against it. Among the strangest of all their far-fetched objections is this, that \* Universalism is unfavorable to religion." So says Br. Parsons Cooke, and all that class of writers. Is it so? Is this doctrine unfavorable to religion. A few facts perhaps will show. The apostles all believed this doctrine, and they were religious men. But if this doctrine be unfavorable to religion, why did it not make them irreligious? "Stop," says the opponent; "you are begging the question; I deny that the apostles were Universalists." That they were so, can be proved by evidence as clear as the sun, and as irrefragable as that of God's own existence-evidence that heaven, earth, and hell at last shall feel. But we will waive the point now. It will not be disputed by any body that Origen, the greatest of the Christian fathers, was a Universalist. So was Clemens Alexandrinus, his teacher. 'Were they not men of eminently religious character? Was not William Law, the author of the "Serious Call," a religious man? He was a Universalist in the latter part of his life. The famous J. G. C. Lavater. the more eminent M. Necker, who in the midst of the torrent of infidelity that overwhelmed France at the revolution, stood firm as a defender of the Christian religion -these men were both Universalists. They were both peculiarly religious men. To these names we might add a long list of others equally well known, equally respected, as the names of men of fervent piety, and unaffected holiness. then is the question which we propose to our brethren who differ from us in faith. If Universalism is a doctrine so highly unfavorable to religion, how can we account for the fact that some of the most religious men whom the world has ever known have been believers of that doctrine. We are willing to leave the controversy on this question in the form which it bears in this article, until the question now proposed is answered. Who will answer it? - Trumpet & Magazine.

## A FALSE CHRIST.

By referring to an article from Br. Forbes, which we have given in another column, the reader will find the most indubitable evidence, that Burchard, the notorious, disorderly conductor of orthodox protracted meetings, is in all points of character one of the false Christs spoken of by the Saviour, when he was on earth.

Our correspondent states, that Burchard declared without the least equivocation, that he was "Jesus of Nazareth." Br. Forbes is a gentleman in whom the utmost confidence can be placed; and we have no doubt that the above statement is strictly true. Here observe

1st. That Burchard stated what he knew was absolutely false. If he had said he was the patriarch Abraham, there would have been just as much truth in the dec-

laration and less impiety.

2d. He furnished evidence that he is one of the False Christs of whom the Saviour forewarned his followers. See Matt. xxiv. 5. "For many shall come in my name, saying I AM CHRIST, and shall deceive many." Now let us inquire, does Burchard profess to come in the name of Christ? Ans. He does. Does he say "I am Christ?" He does. He says he is Jesus of Nazareth. He is an impostor. He states in public, in the course of his sermons, what he knows is false.

Is it not lamentable that members of the orthodox church, some of them very respectable individuals, will countenance such proceedings? Suppose a Universalist clergyman should announce to the public, "I am Jesus of Nazareth," all the partialist papers in the nation would sound it abroad. It would be called impietyheaven daring impiety. It is so. And let us observe, it is no less impiety in an orthodox clergyman, than in any body else.

God save us from the influence of men who use the holy name of Jesus thus irreverently.-Star & Universalist.

## 1. PRESCOTT & J. CHASE, Jun. PROPRIETORS AND PUBLISHERS. CONDITIONS.

The HERALD OF TRUTH will be published every Saturday, commencing on the first Saturday in January, 1835, on good paper, with

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"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."-St. John.

VOL. II.

GENEVA, N. Y. MARCH 7, 1835.

NO. 10.

#### ORIGINAL SERMON,

Preached at the Funeral of MRS. EZE-KIEL WILLIAMS, in the Universalist Church, at Auburn.

BY R. TOMLINSON.

"Be still, and know that I am God."-Ps. xlvi. 10.

Never was there a command given by the great I AM, more full and explicit than the one before me. Never was one more just and more appropriate for mortals, than the one just uttered in your hearing, inasmuch as its great Author is the source of all intelligence, and the upholder and supporter of all animate and inanimate In this expression is displayed the independence of the nature of that God who sways the sceptre of the universe, dictated by the principle of his own eternal nature. Here we behold that although mankind are called to endure and suffer trials and afflictions, yet they are commanded to be still, and know that he is the great Governor of the Universe, and will, according to his wisdom, devise means whereby his children shall be enabled to overcome the evils that surround them, and eventually experience the redeeming influence of his grace. Here is as much as an assurance that all things shall be ordered wisely, and conducted by that unerring hand, in such a manner, that they shall result in the greatest amount of happiness for the sons and daughters of our race. Therefore, we are commanded to be still, and know that he is God; that he needeth not our feeble powers in assisting him to devise, but only as secondary causes to bring about his plans in the vast scale of being, with which we are connected. Thus when required to act, we have inducements presented to our view, which are entirely beyond our control, and come directly from the Father of our spirits and the Conductor and Preserver of our lives. This is argued most conclusively by the Psalmist, together with the benevolence and love of our common Benefactor and Friend. He gives an assurance in the context of the Scripture, which we have here selected, upon which mankind may rest, from a knowledge of the perfections of their Father and their God. He breaks out in heavenly and sublime eloquence, calculated to attract the attention and console the hearts of mortals here upon the earth. He says: "God is our refuge and strength, a very present help in trouble: therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof rour and be troubled, though the mountains shake with the swelling thereof" Here we perceive the

Psalmist's hope was based upon the fact, that his everlasting Father and Friend was a present help in every time of trouble. In pain and sorrow, how comforting to know that God is with you! In mourning and in grief, how consoling to reflect that that Being, who has promised to be the widow's God and the orphan's Friend, is ever present with you, and that you are encircled in his arms of benevolence and mercy, and to whom you can pour forth your desires with an assurance of being heard, and of having your petition granted! This gives rest and consolation to all who have this confidence. And I appeal to every believer now before me, for their testimony to the truth of what I have related. Have you not found that peace and consolation in the religion of Jesus Christ, which you could not find in aught be-Then know with the author of my text, and declare with him, that God is a refuge and present help in time of trou-

Again, the Psalmist says: "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early. The heathen raged, the kingdoms were moved: he uttered his voice, the earth The Lord of hosts is with us; the God of Jacob is our refuge." What greater confidence can mortals wish than what is here expressed? My hearers, could we adopt this language as our own upon this occasion, the heart would flow forth to heaven in adoration and praise, and we should be enabled, even in the midst of death, to rejoice as did the Apostle, with that joy that is unspeakable and glorious. This would give us rest, although we were called to witness the dissolution of our fathers and our mothers, our brothers and our sisters, together with every other kindred whom we esteem while here upon the shores of time; for we should consider them as safe in the hands of that God whose omniscient eye pervades eternity, and who does not lose sight of us his children, even in the dark cavern of the tomb. Then, by an eye of faith, we should behold them rising in the resurrection morn, upon the wings of boundless love, to sing eternal anthems to their Father and their God. This would awe us into humble resignation to the will of Heaven. and in accordance with the divine command, we should be still and know that he who gave us friends, and takes them to himself again, is God.

Again, says the Psalmist: "Come, behold the works of the Lord, what desola- which appear upon the earth. In short,

tions he hath made in the earth. Here maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder: he burneth the chariot in the fire." Here we behold that Jehovah hath purposed the destruction of evil from off the earth, and the establishment of peace among the inhabitants thereof. Therefore, says the Psalmist, in the language of Omnipotence: "Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth." And again, he says: "The Lord of hosts is with us; the God of Jacob is our refuge." These are the meditations of the inspired penman, and they are fraught with consolation and joy to every son and daughter of our race. "For behold, the Lord is with us, and though he cause grief, yet will he have compassion according to the multitude of his mercies; for he doth not afflict willingly nor grieve the children of men." These remarks in the pursuit of our subiect, should lead us to notice the character of that God who has commanded us to be still and know him, to form an acquaintance with him and be at peuce, that good

may come thereby unto us.

By looking abroad upon the works of nature, we are led upon the first view to acknowledge that God was wise; for had he not been, the regularity which we behold in the material world could never Had not its Creator been have existed. wise, thereby foreseeing the end from the beginning, and conducting all things in accordance thereto, the precious fabric of the skies and the innumerable worlds that now move in the vast ocean of unbounded space, would long before this have been wrecked in primeval chaos, and one eternal and universal ruin would have wrapped the earth in midnight silence and gloom. But instead of this, we behold all things moving in the greatest harmony and order. We behold the sun in his majesty and glory arising to refresh and invigorate our world with his enlivening influence and bright effulgence. The earth also, in its constant rotation, continues to bring us the changes of day and night, as well as those of the seasons; all of which demonstrate the wisdom of that God who conceived in his own eternal mind the boundless scheme of fashioning and moulding into form those almost innumerable suns. which we beheld suspended in the open vault of heaven. Nor is his wisdom less visible in the distribution he has made of the numerous elements that we beheld around us. This is not all. We behold his wisdom in the diversity of undulations

every thing that we behold proclaims that God is wise.

But add to all his other works, the declaration of eternal truth; and here we may stop upon a sure foundation, which should be acknowledged by the veriest skeptic that breathes the air or treads the footstool of his Maker. The inspired writer says: "Great is the Lord and of great power: his understanding is infinite." This must suffice upon this part of our subject.

2. God is powerful as well as wise. This we have just proved by the doclaration of the Psalmist; but lest there he some who doubt the testimony of the sacred pages, we will for a moment turn to the volume of nature, and while every thing is upheld by some superior power, let us inquire if it be not that arm of Omnipotence that stationed in their orbs the twinkling fires that burn continually in his presence. This is the arm upon which is suspended the universe of matter. This is the power that sets in motion yonder rolling spheres, and guides them in their course with most unerring skill. This is the power that carried into effect what he devised by his wisdom in relation to the creation of inanimate matter, and which I trust will as successfully carry on his purposes in relation to us his rational and intelligent creatures. Every thing around us proclaims the power and majesty of its great Creator. Think not that his power is confined to that which you here behold; but let your mind expand and go with me to another system, where you can behold another set of worlds revolving around their attractive centre, and which are upheld by the power of that arm that guides our little globe to which we are so much attached. Let us not stay upon this summit, but pursue our flight still farther, that we may have a more enlarged view of our Creator's greatness; and while we behold another system moving in majestic grandeur around revolving worlds, let us admire the power that sustains them. Nor can we stop here: this space is too narrow for the capacious power of Deity. Let us again take our flight to other systems more enlarged, and gaze on other suns more glorious and resplendent, until we have gone through millions of miles of space, and there we shall behold revolving systems wheeling their stated courses around another attracting system, which operates as a centre to thousands of systems like our

Here we may begin to contemplate the power of that God who has said to us, "Be still." These meditations enlarge and elevate the affections of mankind. They fill the soul with that heavenly adoration and enkindle in the heart that flame of eternal devotion, that will consume its dross and nourish the virtuous plants of jey and happiness. Think not then, my hearers, while meditating upon the power of Omnipotence, that it is confined to our

earth alone; but reflect that there are other worlds supported by his care and upheld by his power. Think not that you are the only beings in the universe of God; but consider that his all-creating hand has moulded into form, beings more noble than yourselves, which are under the notice of his all-pervading eye. Expand your vision, that selfishness may be driven from your bosoms, and pride extracted from your hearts.

While meditating upon the unbounded wisdom and power of your God, you will likely be led to make the exclamation of the pious and devout Psalmist: "Lord, what is man that thou art mindful of him? and the son of man that thou regardest him?\* These meditations will lead you to be humble, and constrain you by a sense of your own littleness to observe the command given in the text, namely, to "be still" under every dispensation of God's providence through which you are called to pass, and know that he is a God both

wise and powerful.

3. He is a God of love. The Scripture says: "God is Love." And surely no declaration can be more full of real happiness than this. Upon this man may rest. This foundation is as broad as the universe of God, and as unending as his own existence. For an evidence to this truth, let me again call you to the volume of nature, where this declaration is written upon every page: "God is love." For whom has he designed the world that he has made? For man, the noblest of his works. For what has he destined him? Let the revelation he has given answer: To joys on high. Behold the king of day; and while his sparkling lustre dims your eye, contemplate the resplendent glory of that Being from whom he first re-ceived his rays. This bespeaks in flaming and piercing eloquence the love of God. From this, turn your eye to the less resplendent queen of night; and while you behold her paler rays, remember that she shines but to increase the happiness of our world. She bespeaks with all her sparkling train, the love of God to man. Again, behold the earth, the water stored with fish, the land with beasts and fowl, for the convenience and sustenance of man. Do these declare the benevolence of Heaven? Yea: in silent but persuasive language. Did I say silent? I mistake. The feathered songster feels his joy, and warbles forth his praise. The lowing herd, upon the verdant field, are not silent; but in their native eloquence proclaim that "God is love." All things proclaim that "God is love." There is not a being in the universe of God, but adds its testimony that "God is love." This inscription is on every leaf, and on every blade of grass that waves, in token of his love. The sighing breeze bears on its bosom the enlivening tale that "God is love." marmaring waterfall, which glides in ma-

jesty, speaks forth the thrilling sound that "God is love." Man himself stands forth. a living witness that Jehovah is benevolence and love; for while he walks and tastes the joys of social life, he needs must know that his Creator is a God of love: else one eternal night would shed its darksome gloom upon his path, and that bestrewed with thorns instead of flowers. would render him unhappy, miserable and wretched. But when we see one continual ray of sunshine, as it were upon him, from his cradle to the grave, what shall we conclude from this but that "God is It is true that he is sometimes called to mourn for friends and relations that are gone; but when he reflects that they have gone to taste of joys immortal, a ray of heavenly consolation bursts upon his mind, and he almost wishes to be gone himself. In this a flame of heavenly love displays itself, and man must be constrained to add his testimony that "God is love." Again; the pangs of dissolution must eventually be felt by all, it being ordered in the counsels of Omnipotence; vet here his path is lighted by the eelestial flame which assures him, that his light affliction, which is but for a moment, works out for him a far more exceeding and eternal weight of glory. This also, is another demonstration which thousands feel and know, that "God is love."

It seems almost unnecessary to say more; but let my few remaining moments be spent upon a theme so glorious; for while I meditate upon the gifts of Heaven, my soul is full. I ask no more. Again; the revelation which God bath given, is of itself an evidence of his benevolence; for when he destined men to happiness, he might have kept them still in ignorance with respect to an hereafter, until the resurrection morn, when he might have awakened them to joys immortal in their nature. In this they would have had no pleasing emotions or anticipations; no inducements to love their Maker, more than those which nature presented, and they but poorly understood without the written revelation of his will. But Deity, not regardless of his creatures, introduced his written will for their happiness and consolation, for their joy and peace, while here upon the earth. This was then their duty to their God and their fellow creatures, which duty is comprised in one short sentence: "Deal justly, love mercy, and walk humbly with your God." These rules were given by Jehovah's love to men, that they might follow his commands, and be virtuous and happy. I may be asked, what shall be the consequence of a disobedience to this law? To this I answer, misery shall be the consequence; for sin produces misery, and they are ever inseparably connected. The corrections of our Heavenly Father will not be withheld if needed; but these also arise from love; for says the Apostle; "they yield

the peaceable fruits of righteousness." And again: "whom the Lord leveth he chasteneth, and scourgeth every one whom he receiveth." Thus you perceive that punishment arises not from a principle of revenge, but that it may result in our good and happiness. It must be so if we regard the abundant testimony both of nature and revelation, which we have already introduced, to prove that God was love. It never could be said that punishment arose from a principle of love, if we say that that punishment be endless in duration, for then it could not yield the "fruits of righteousness," as said the Apostle. But to return.

We behold that our Heavenly Father, by his benevolence, has given us a revelation of his will and purposes, whereby we are assured that he is merciful and just to us, the children of his care. In this revelation he has promised that he will rescue man from sin, cleanse him from pollution, and introduce him to glory. This promise was made by his own benevolence, and will be fulfilled by the same. He promised Abraham that in his seed all the kindreds of the earth should find a blessing. This was at a time when Abraham had no heir to which the promise pertained. And has Deity fulfilled upon his part so much as to give him a seed upon the earth? Yea, verily; for in his own appointed time, the Son made his appearance, and in accordance too with the promise made to Abraham. They were to call his name Jesus, for he should save his people from their sins. The question will now be asked, who are his people? The Psalmist says: "Ask of me, and I shall give thee the heathen thine inheritance, and the uttermost parts of the earth thy possession." Hence his birth was announced to the shepherds with a "Fear not; for behold, I bring you good tidings of great joy, which shall be unto all people." Surely it must be enrapturing intelligence to all to learn that they shall be delivered from the thraldom of sin, and translated into the glorious liberty of the sons of God. This joy was to all; consequently, the appointment of a Savior, and his appearance to the world, was a demonstration of the love of God to our fallen race. Paul says: "God commendeth his love towards us, in that while we were yet sinners Christ died for us." Here was a commendation of the love of God to sinners-to all sinners, and not a part of them. Again; we find the most illustrious evidence of the love of God, in the life and death of his only Son; for he was the image of the invisible God, or God manifest in the flesh. Behold his life, and his unwearied pains in relieving the distresses to which mortality is an heir. Here we behold him in the execution of his mission, and displaying to mankind the love of their everlasting Father and Friend. His mission was to preach good tidings unto the meek; to bind up the broken hearted; to proclaim the mourners at the grave of Lazarus.

liberty to the captives, and the opening of the prison to them that were bound; to proclaim the acceptable year of the Lord. and the day of vengeance of our God; to comfort all that mourned; to appoint unto them that mourned in Zion, to give them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness: that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. This appointment was made by the benevolence or love of Heaven, and surely it was a glorious appointment. But how much more glorious was the fulfilment of the same! for we behold him here upon the earth, in truth and verity preaching good tidings unto the meek. He proclaimed to them a final deliverance from sin and all its consequences, and a glorious translation into the kingdom of his Heavenly Father. He adopted them into his family as brethren, and fed them continually from his table with that bread that giveth life to a world, and gave them that water of eternal life which shall allay their thirst forev-This was the manner in which he preached good tidings unto the meek, and it was an evidence of the love of God. He also bound up the broken hearted sons and daughters of misfortune, by pouring into their troubled bosoms the rich consolations of his grace, and assuring them that they should be delivered from their misfortunes. Here he also proclaimed liberty to the captives, by wiping from their eyes the scales of ignorance and unbelief, and by bidding them go forth rejoicing in his strength. Here he led them to that truth which would make them free, and free indeed. He also delivered from temporal misfortunes, by exercising that power that had been given him from on high. The long bound prisoners to disease were here restored to health; and many who had never beheld their Maker's glory in the world, were now permitted to chant his praise with gratitude arising from the heart. Here numbers that had never heard the joyful tidings of salvation, were now enabled to hear and speak his praise. Here the love of God was exhibited, and here his benevolence was manifested to the joy of many who were subjects of his grace. He proclaimed the acceptable year of the Lord, and the day of venge-ance to sinner; for they must receive the demerit of their crimes. There is no escape; for saith the Scripture, "God will by no means clear the guilty." as before remarked, this does not militate against the goodness of our God. part of his mission he also fulfilled with commiseration and pity for the unfortunate Again; he was to comfort them that mourned, which he performed with power effectual and love everlasting. As an instance of his affection, and a demonstration of his power, behold him with

Here his bosom heaved the sigh of sorrow for the mourning soul. But one word of his almighty power could call this unconscious slumberer from his icy bed, and present him in the bonds of love to his weeping relatives. A "Lazarus, come forth!" was the command which fell from this benevolent benefactor of the human race. Thus you behold from the sacred page, that he fulfilled his mission in these respects, and left an undying testimony that "God is love."

While we thus far behold all things prospering in the hands of Christ, we may with much propriety obey the command: "Be still, and know that He is God." For he hath declared by his Apostle, that He "was in Christ, reconciling the world unto himself, not imputing their trespasses unto them," We can but admire the perfections of the nature of Jesus Christ, when we contemplate his numerous acts of goodness while here upon the earth. Suffering the most bitter persecution from his enemies, he ever demonstrated the everlasting truth which he proclaimed, that he would "have mercy and not sacrifice." It was here he suffered himself to be led "as a lamb to the slaughter, and as a sheep is dumb before her shearers, so he opened not his mouth." Extended upon the rugged wood, behold the Prince of life in bitter agony exclaimed, "My God, my God, why hast thou forsaken me?" And again; he breathes in tenderness and affection, a petition to his Heavenly Father, to have mercy on his murderers. He then exclaimed, "It is finished," and expires. All nature felt the shock : the rugged rocks were rent asunder; the Jewish vail was rent in twain from top to bottom, and closed-forever closed the legal dispensation. At that eventful period, the sun, as if ashamed to be a witness to his sufferings, withdrew his bright effulgence, and left his guilty murderers in midnight dark-Here was love-deep and unchanging love. Here was exhibited the benevolence of a God of love.

But the glory of his character ends not He was carried to the tomb of Joseph, laid therein, and left alone in the But death could dark confines thereof. not confine him there. He burst from its cold embrace, and arose a universal conqueror over death and the grave. he left us an example that we might not despair, but hope for joys immortal in the unseen world. For he became the first fruits of them that slept, which was a sure pledge that we should, like him, unhurt, pass the chilling prison of the grave, and be permitted to arise in glory in the resurrection world. 'This was an object worthy of a God. This was a task which Heaven's own Son performed, to give to man the boundless prospect of a better This path must now be morn to come. trod by all, who will be heirs to eternal and immortal life. With this assurance death

is but a door to fairer worlds on high, and but a passport to eternal bliss. This the mighty King of Israel hath declared, and pledged his sacred honor to support.

There need be no more testimony to prove that God is wise, powerful and lovely; therefore murmur not against his providence, but " Be still, and know that He is God." He has devised the scheme to rescue man from slumber, and give him honor, bliss and glory, through Jesus our Redeemer. For it is in the sacred page, that he "tasted death for sveny man," and "gave himself a ransom for ALL, to be testified in due time." Observe, there is to come a time, when all will testify that Jesus has ransomed them from sin, and made them happy in his love. To this, the will of God is directed, according to the testimony of the great Apostle of the Gentiles; for he declares, that God had made known unto him the mystery of his will, according to his good pleasure; that in the dispensation of the fulness of times, he would gather in one all things in Christ, both of things in heaven, and things on earth: even in him. Again; the same Apostle declares the free gift of life shall extend equally with sin; for he says: "As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." Here we behold that as far as sin has marred the peace and happiness of our world, so far shall eternal life pervade the universe of God. Mark the language: "The free gift came upon all men unto justification of life:" not death. This gift was to be eternal life; for the Apostle elsewhere affirms that the gift of God is eternal life, through Christ our Lord. Again; Paul declares that grace shall abound and subdue sin, so that at last all shall end in everlasting life. He says: "Where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord." He farther teaches, that the same creature that was made subject to vanity, shall be delivered from the bondage of corruption into the glorious liberty of the children of God. This salvation shall extend to all-both Jew and Gentile; for remember, the Apostle has declared, "that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved." And farther, the same Apostle speaks in reference to our salvation: "As in Adam all die; even so in Christ shall all be made alive. So it is impossible to suppose that misery will not cease among the children of our gracious Parent, unless we can find some who are not to die in Adam or their earthly nature; for so sure as all mankind die in Adam, so sure they will all be made alive, and

firms, that "if any man be in Christ, he is a new creature: old things are passed away, and behold, all things are become new." Surely there can be nothing plainer than this testimony, and this cannot be impeached, unless we impeach the testimony of all God's holy prophets since the world began; for Peter declares this same doctrine had been spoken of by them, viz. the restitution of all things, and the reconciliation of a world to God. To this end, he is "in Christ, reconciling the world unto himself, and not imputing their trespasses unto them;" and hath given to Jesus "a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." And again, the same Apostle says: "If we confess with the mouth the Lord Jesus, and believe that God hath raised him from the dead, we shall be saved." This is in accordance with the purposes of Heaven; for it pleased the Father by his Son Jesus to reconcile all things to himself, whether they be things on earth, or things in heaven. This is also in accordance with the appointment of Jehoyah; for saith the Apostle, "He hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." This testimony I think to be conclusive. But let me add a little more of the same import, that we may not feel to distrust the goodness of our God. Jesus says: "All that the Father giveth me shall come unto me, and him that cometh unto me I will in no wise cast out." Again: "The Father loveth the Son, and hath given him power over all flesh; that he should give eternal life to as many as the Father hath siven him." Here we learn that all were given to the Savior, that he might impart unto them that knowledge which should be unto them eternal life. Again, he says: "I am the resurrection and the life." And again, when speaking of the resurrection, he says, that all who are "accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are children of God, being the children of the resurrection." If we are made equal unterthe angels, shall we not enjoy an angel's rest? Assuredly so, thought the Apostle John. He says: "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see To this testimony, I can him as he is." only add that of the Apostle Paul, where he declares that we shall be enabled, in the strength of Jesus, to sing a triumphant and exulting song, as did our Savior, over death and the grave: "O death, where is that in Christ. And the same Apostle af- thy sting! O grave, where is thy victory?"

He says; "The sting of death is sin; but thanks be to God, who giveth us the victory through our Lord Jesus Christ." This is an assurance to all who believe it, and enables them to say, as did the Apostle: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

And my dear hearers, we have abundant reason to suppose, that our departed Sister had this blessed assurance; that she looked forward by an eye of faith to the glorious and happy era, when she would again meet her beloved family around the table of our kind Father, and partake with a ransomed universe, of that spiritual feast which the Lord our God hath prepared for every son and daughter of our kindred race, in that state of incorruptible felicity, where tears shall be wiped from off all faces by the soft hand of pardoning and redeeming mercy, where groans and sighs shall forever cease, and where one unceasing and eternal song shall be heard from the kindred and liberated spirits of the children of Jehovah, chanting the undying virtues of the cross and the triumphs of redeeming grace. O! glorious anticipation, that this mortal is to put on immortality, and this corruptible to put on incorruption, and the saying that is written is to be accomplished, "Death is swallowed up in victory!" O! how happifying is the reflection, that Jesus is to reign until he hath put all enemies under his feet; that he is to reconcile the alienated affections of a world, by the power of the resurrection, according to the working whereby he is able to subdue all things to himself, "that God may be ALL IN ALL!"

A few words to those who mourn, and I close. And first, to the partner of the

My Brother, I have endeavored to place before you, upon the present occasion, the character of our God and the attributes of his nature, as revealed in that which we behold around us, and upon the pages of divine truth, which attributes render it impossible for him to err in the administration of his government, or to do aught which is not calculated for the best possible good of his children; and although you are called to mourn, yet distrust not the goodness of your God; although the tie that bound your hearts and held them in unison is broken by the cruel spoiler, yet remember, I beseech you, that though your Heavenly Father cause grief, he will "have compassion according to the multitude of his mercies." Trust in him, therefore, for protection and support. Look to the promises he has given, for comfort and consolation in this your bereavement. And may the Lord grant you his assisting grace, that you may be enabled to bear with composure this and all other afflictions through which you may be called to pass, and ever to present such examples

before your children as shall be worthy of imitation. "Bring them up in the nurture and admonition of the Lord," that they may escape those sorrows to which childhood and youth are continually exposed. The Lord be with you by his sustaining mercy, keep you through life in that faith which works by love and purifies the heart; and when he shall see fit to call you to follow your beloved partner to the mansions of rest, then may you have a hope "as an anchor of the soul, sure and steadfast, entering to that within the vail." I add no more.

To the children, I would remark: My Fellow Youth, you are now called to mourn the loss of your best and dearest friend. A mother has taken her departure from among you, no more to appear in your society upon the earth. She that has watched over you in infancy, nurtured you in childhood, and counselled with you in your youth, has gone to the mansions of rest. You will hear her cheering voice no more. But let me entreat you as a brother, to imitate her virtues and follow her examples of piety, that when you shall be summoned from the shores of time, you may like her rejoice in hope of that glory that shall be revealed. And may this bereavement teach you humility and dependence upon your God. Learn by it that you too, are mortal, and must die "whene'er the summons comes." Let these reflections constrain you to be useful in your day and generation; to see to it, that you discharge every known duty to yourselves, to your kindred nature, to your kind father. and to your Maker and your God, so that you may have a conscience void of offence in every department of your life. And O, remember that youth is the time to embrace the religion of our Lord and Master, that you may not mourn like those who have no hope. You have witnessed its happifying effect in the example of your departed mother, if not in your own per-This supported her in her afflictions, and gave her composure, consolation and hope in death, which enabled her to depart in peace, and in the triumphs of living faith. Be entreated, therefore, to follow her example in this respect; and may the Lord enable you so to do. Live in peace, cultivate each other's friendship, and ever walk as becometh children of an indulgent but now departed mother, and a bounteous and benevolent Heaven. May God of his infinite mercy bless you, keep and sustain you through life, and eventually introduce you to his own paternal mansion, where you shall again commune with her whose exit you lament, and where your songs with hers shall continually ascend to one common Parent, throughout eternity, as incense well perfumed, a sacrifice acceptable to him.

And to the other relatives and friends we would say:

Be ye reconciled to God; live in the

observance of those precepts which he hath given in his holy word; take the gospel yoke upon you, for it is easy; and the burden of the same, for it is light. It will do you good in health; it will support you in affliction, and comfort and console you upon a bed of death. The Lord be with you all; keep you by his spirit in wisdom's ways; and ultimately crown you with the choicest of his blessings in heaven; which favors we ask, through the all prevailing name of Christ, his Son. Amen.

#### <del>-∞∞-</del> Original.

Dundee, Yates Co. Feb. 23, 1835.
To Elder David Millard:

DEAR SIR-The only apology I have to make for addressing you through the columns of a public periodical, is the appearance of your 22d Letter, dated Jan. 24, 1835, published in the Christian Pal-I think it my duty to warn sinners of their doom, wherever I find them. It is truly lamentable to see a Minister of the Gospel leave the duties of his calling, to misrepresent the sentiments of any person or persons, for the purpose of building up a party. The first part of your letter I have but little to do with; but I will make one comment upon it. You have much to say about the fruits resulting from the preaching of Universalism. I will now "render" (for a moment) "to Cæsar the things that belong to Cæsar." I remember well, there was once a Pharisee and a Publican attempted to pray; the one stood and thanked God that he was not like other men, &c.; while the other dared not so much as lift his eyes to heaven, but smote on his breast, saying, "God be merciful to me a sinner." This man was justified rather than the other. Again; I remember well, our Savior said, "first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Dear Sir, before you say more about the conduct of Universalists, just cast your eye over the pages of the Christian Palladium, particularly the 317th and 318th, and there read that Elder O. E. Bryant, one of the preachers of your own order, was expelled from the New-Jersey Conference, for an attempt to seduce Malinda Doherty, in the month of July last. I think it is best to examine oth sides. You say, you "ought to that before sinners which will be most likely to lead them to repentance and reformation." Certainly: and if the goodness of God leads to repentance, as the Scripture informs us, Rom. ii. 4, then you ought to set such before the sinner, instead of spending your time in misrepresenting my sentiments.

I will now proceed to state the particulars, and show your misrepresentations concerning the debate between Elder Brown and myself.

Some time in December last, after

preaching one evening in the "Christian Chapel," in this village, my sentiments were violently attacked by Elder Brown, which circumstance led me to challenge him to debate the question, "Is endless misery true?" The individual bearing my challenge to him brought word back that he refused to debate the question. Soon after this, Elder Brown acknowledged publicly, in my hearing, that he had not made up his mind whether the doctrine of endless misery was true or not. This circumstance no doubt gave rise to rumors that he durst not debate the question. After about ten days we had an interview. Elder Brown presented another question, and offered to debate with me. The question was, "Is the doctrine of ultra Universalism true?" He wished me to take the affirmative, and he would take the I observed to him that I was negative. not an ultra Universalist, that I did not confine all punishment to this life. then agreed before several witnesses, that the word ultra should not mean that all punishment was confined to this life. He said he did not expect the word had any other meaning than that it comprehended all mankind. After disannulling the word, or the sense of it, we agreed to meet on the 19th of January. Accordingly, when the time came, I commenced the debate, and introduced the articles of faith adopted by the Universalist Church in this place, and also by the Church in Utica. I read them, and began to defend them for twenty minutes, that being the time agreed on to speak, showing that Universalism must be the sentiment which we have reason to believe. I then called on my opponent to take the negative, when, to my astonishment, he had nothing to do; for the sentiments I had preached, were his own! He remarked, that I had not been preaching Universalism; that Universalism taught that man was not a moral, accountable being to God for his conduct; that he had a right to murder, if he I paid but little attention to his saw fit. talk, considering it of no importance. Thus I was permitted to preach my sentiments for nearly three hours, (I conclude,) when Elder Brown, evidently angry, arose in the midst of my speech, and informed the Committee that I was off from the subject. After some remarks from both of us, Elder Millard beckoned to Elder Brown to come down from the pulpit. They went out into the entry of the house, and there, Mr. Murray, a respectable citizen, (as he has since told me,) heard Elder Millard say to Elder Brown, "You cannot do any thing; you had better stop before you go any farther. He has got you fast: if I had the ground he stands on, I would defy the whole world to over-throw me." Elder Millard then proposed an adjournment, "sine die." I was op-The conposed to it, but put it to yote. gregation unanimously woted against it.

Elder Millard interfered again with his remarks, when a motion was made and seconded, that his mouth should be kept shut. The assembly unanimously voted him still. I then called on witnesses to prove that Elder Brown agreed to disannul the word ultra; and he owned it on the spot. Elder Millard then gave the challenge, that he would meet any ultra Universalist in the States, &c. I replied that I would not attempt to prove that which I did not believe.

Elder Millard-It is evident that you intended to injure me by your communication. You say that "Mr. Wisner has been driven to avow his belief in punishment after death." I have preached it times out of number before that debate, and told what I believed it was. "Alas!" you say; "why had he not faithfully preached this before to his congregation?" My congregation know what I preach to them, better than you can tell them. I never wish to frighten people to fall in love with my Master; I had rather portray his loving kindness. You frequently preach to the same congregations; and I am satisfied that you preach more hell! than both of us ought to. You ask, "Why should he not now faithfully labor to promote a revival of religion?" &c. If I should labor much harder than I do to promote a revival of religion, I should break my constitution and destroy my usefulness forever. Do you think because I do not follow exactly in your tracks, that I have no desire for the salvation of my fellow beings from sin? and would you wish to forbid me on that account? You put me in mind of some of the primitive followers of our Savior. They saw some casting out devils, and they forbade them, because they did not go with them. Our Savior says: "Forbid them not; for he that is not against us is for us."

The debate ended because Elder Brown was not willing to make an attempt to establish the negative of Universalism. The truth is, the gospel in its primitive purity was about to be exhibited before a needy people, and no doubt many would have gladly believed and found salvation.

I hope you will remember, when you put my name on paper again to be presented before the public, that you will not impugn my motives or misrepresent my conduct. Your own conscience will tell you whether you intended evil or not. Go on—do all the good you can; and may God bless you in all your labors (of love.) Yours, with due respect,

M. L. WISNER.

### —<del>cc</del> improvements.

Although the devil be the father of lies, he seems, like other great inventors, to thave lost much of his reputation by the continual improvements that have been made upon him.

### HERALD.

JACOB CHASE, Jun. G. W. MONTGOMERY, Editors.

GENEVA, SATURDAY, MARCH 7, 1835.

OPINION—KNOWLEDGE—FAITH.
No. 5.—FAITH.

"Now faith is the substance of things hoped for ;
the evidence of things not seen."

Having in my last number shown that it is as improper to hope a doctrinal sentiment true which we do not believe, as it is to believe a creed which none but hearts lost to all good feeling can hope to be accomplished, I proceed to remark, as my solemn conviction, that Universalism is the only sentiment which can thoroughly meet the rule of examination presented in the text. Universalists do believe sentiments which every person may hope for, and we do not hope for any which we do not believe to be true. Hence our "faith is the substance of things hoped for."

We hope to exist with the human family in another world of pure and fadeless joy. We believe this. Our faith is founded on the goodness of God, on the resurrection of Jesus Christ, and on the uniform testimony of the Apostles. Hence our faith, in this instance, is the substance of our hope, or the assurance that our hope will be fulfilled.

We hope that all mankind will finally be saved, redeemed from the power of iniquity, and adopted into the glorious liberty of the children of God. We believe this. Our faith is founded on the love of God, on the testimony of the prophets, on the mission of Christ and the preaching of the apostles. Hence, as in the former instance, so in this, our faith is the substance of our hope, or the assurance that our desires will be satisfied.

We hope that every sinner will be punished according to his deeds. We do not hope that mon will commit sin, but when they do sin, we hope that they will be punished. No individual can hope that God will suffer the transgressor to continue unrestrained in his crimes, neither can a person hope that chastisement might continue through the ceaseless ages of eternity. We hope that God will punish the offender for his benefit and reform. We believe it. Our faith is founded on the parental character of God and on the Scriptures, which teach us, that chastisement is to produce holiness in all these who are exercised by it. So our faith is the ubstance of our hope. This view of chastisement perfectly agrees with our hopes of universal salvation. For chastisement is to reclaim and fit the wandering prodigal for the enjoyment of heaven, and to reconcile the enemies of the second Joseph, which is Christ, to the love of God. When all the plans of God shall be fully accomplished, then will our faith become knowledge, our hopes realized, and God be all in all.

It must now be perceived, that our faith is and read a few lines on the parable of the the substance of our hopes, that the warmest man; closed it, put it into the stove, and n desires of the heart can be enlisted in its favor, and that every person ought to believe it.

Ought we not to be grateful for such a faith! Ought not our praise to ascend to God, for having rejoiced us with the truth? Apostle Paul exhorts us on this subject well, After having given numerous instances of those who exercised faith in God, he commences the 12th chapter of Hebrews with this beautiful language: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Jesus is the author of our faith. He was the anointed of God to establish the gospel. His labors, his death and his resurrection, prove the truth of his system. Hence he is the author of our faith. He has all power in heaven and in earth, that he may destroy sin and death, and bring in everlasting righteousness. And when God shall be all in all, our faith in universal salvation will be finished, for we shall no longer believe but know it tobe true. Sceing then, that we are surrounded by the instances of patriarchs, prophets and apostles, who exercised faith in God and obeyed his precepts, it is our duty, not only to pos-. sess a faith for which we can hope, but we should put aside every sin, especially that which has strong influence over us, whatever the sin may be; we should run the journey of life with. patience, receiving every gift with gratitude, and endure evil with patient resignation to the. will of God, to whom be glory. Amen.

G. W. M.

#### EXCOMMUNICATION.

Our brethren of the limitarian faith, not contented with revivals and all their paraphernalia, as means of destroying their denominations root and branch, have added thereto a system of excommunicating all those whose views become so enlarged as to believe that the pardoning merits of God will extend to every creature of the human family. The Baptist church in Auburn have lately been practising this most strenge and improper conduct, much to their own detriment and injury.

One of the broken members, is a young man of good character, the Baptist church itself being judge, who has sustained himself in their ranks for four years, to good acceptance. According to their creed, he was sound in the faith; which made him a Pharisee of the straitest-sect. Look at a specimen; about eighteen months since, he attended an auction of books, and purchased a work, which was announced as "Notes on the Parables." He hastened to the house of a friend with it, when, lo! it was the work of that notable heretic, father Hosea Ballou. He opened it, and read a few lines on the parable of the rich man; closed it, put it into the stove, and made a bonfire of it to the glories of prejudice. Truly, a curious method of searching after truth!

This benighted condition continued, until he was partially awakened by hearing some strong positions advanced by his preacher, which inevitably resulted in universal salvation, and also by learning some of the arguments of believers in the Lith. These things troubled him, and he went to his Bible, with the confident expectation of finding language which would clearly refute the heresy of universalism; it received new power and increasing strength, until it mastered his bigotry and partial feelings, and left him a strong advocate of the Restoration.

His views being entirely dissimilar from the church in which he had so long walked, he proposed to have his name quietly dropped. But this would not answer. He then called upon them to excommunicate him, which they have performed, preferring the following charge; "he cannot consistently believe in endless misery nor the sectarian discipline of the church;" amounting in their opinion, to "damnable heresy." After they had cut him off, he requested permission to pray with them; he was unequivocally refused! And also denied a letter of good conduct, although they admitted that his character was good. But he is not alone in this matter. There was a female of approved character, excommunicated at the same time, on charge of heresy or universalism. And report also declares, that another is coming upon the carpet, to be cut off, for believing in the unchanging goodness of God.

Oh, this heresy! How rapidly people are embracing it, without any regard to the proceedings of the churches! How troublesome it must be, to be so often called to excommunicate! Yes; and for heresy into the bargain! It does scem a terrible thing to some people, that God wills "that all men should be saved and come to the knowledge of the truth"-" that all things should be gathered together in Christ," and become "new creatures"—that Christ is the "Lamb that taketh away the sin of the world"—that "when all things shall be subdued unto him, (Christ) then shall the son also himself be subject unto hashat put all things under him, that God may Mall in all." This is heresy in the sight of modern christians, but it was the christianity of the apostles. There was one Paul, of Tarsus, who was persecuted for believing that "God is the saviour of all men;" and his persecutors were Pharisces. His defence was marvellously like that of modern heretics. "But this I confess unto thee, that after the way; which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God, which they theraselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust." Acts xxiv. 14, 15. Not only this; his view of the resurrection itself, was heresy in his day, and is heresy in our day. "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." 1 Con. xv. 42 to 44. Oh,

Paul! what hast thou said? Our neighbors all to be saved? We will not believe it! We will not have our people believe it! If they do, we will excommunicate them.

Go on, hrethren! Be speedy in the good work! for the time is coming, when you will have no person to excommunicate. The heresy is spreading rapidly, and will continue to spread, until the knowledge of the Lord shall cover the earth, as the waters do the great deep. Even so be it, Lord Jesus! G. W. M.

#### NOT TO BE WONDERED AT.

Our Partialist Churches seem to be zealously engaged in the work of excommunication of late, and "heresy" seems to be the principal complaint among them. Even in this pious village, two young women were excommunicated from the Baptist Church last week. And for what? Not for any immoral conduct, reader, but for rejecting the dogmas of election, reprobation and endless misery! However, the work is not completed even here yet; there are some more who are "anxious" to share the same fate. And it is not to be wondered at. The sable clouds of error, ignorance and delusion are fast receding-light is beginning to shine-the spirit of truth is performing its effectual operationsand God grant that the daily conduct of Universalists may be such, that their opposers shall be constrained to acknowledge its happy tendency in promoting the cause of pure and undefiled religion. 929

#### THE TRINITY.

Admitting this doctrine true, would it not substantiate the doctrine of universal salvation?

Let us sec. 1. It is contended that God the Father, God the Son, and God the Holy Ghost are essentially one being, equal in substance, power and eternity—and what is true of one, is true of all.

- 2. It is admitted that God the Father is the creator of all intelligences, and that "the chief end of man is to glorify God and enjoy him for-
- 3. It is admitted that Jesus is the redeemer of mankind, and gave himself a sacrifice for sin.
  4. It is admitted that the Holy Ghost is the sanctifier of mankind, this being his office and

business.

Now we have a few questions to propose. If God has created all intelligences for the purpose above stated—if the Son is the second person in the Trinity and squal with the Father, in substantial the principle eternity—must be not redeem that the principle of the second is the equal?

Again, if the Foly Ghost—the third person in Helly Trinities the cleaner and sanctifier, must a lot, the person in the Foly Trinities the cleaner and sanctifier, must a lot, the person is the cleaner and sanctifier and the Father creates and the Son redeems? And if the Father creates all mankind—the Son redems all mankind, and the Holy Ghost cleaness at sanctifies and the mid, which each stust do brider to be equal with each other, is not the coarrine of the restitution of all things true?

Let the Trinitarian undertake to refute this conclusion, if he feels himself able. C:

## ordination.

We learn hom the Trumpet, that Br. W. C. Hascom was officiated, (Feb. 8th.) as a preacher of the "everlasting gospel," and "as Pastor of the Universalist Society at Lamprey River,

(Newmarket,) N. H." Sermon by Br. Thomas Whittemore. Delivering of the Scriptures and charge by Br. King. Right hand of fellowship by Br. Adams. May God bless the Pastor and society with the dews of his love, and the best influences of practical christianity.

G. W. M.

## NEW SOCIETY.

A new society was formed in Stratford, Conn., a few weeks since, as we learn from the Gospel Anchor, at which time, Br. A. Case, of Danbury, delivered a discourse to a goodly number of people.

Societies are rising up in every direction, and our cause is flourishing beyond precedent. God grant that the increase may be permanent, and that all who engage in building up new societies, may support them with christian lives and pure conversation. May the Lord bless the new society.

G. W. M.

## AN APOLOGY.

In consequence of the length of the excellent Sermon from Br. Tomlinson, the Letter from Br. Thomas to Dr. Ely is necessarily crowded out. It shall, however, appear next week; and we hope not again to be under the necessity of suspending this very interesting correspondence.

## NEW AGENTS.

REV. LINUS PAINE, of Centreville, Allegany Co. and REV. JUDAH BABCOCK, of Hume, Allegany Co. are authorized to act as Agents for this paper, in the sections of country where they minister. Br. L. CHAPIN, of Lakoville, Livingston Co. and Br. Wicks SMITH, Esq. of Richmond, Ontario Co. are also authorized to act as Agents for the "Herald."

All business in relation to the paper can be transacted with the abovenamed gentlemen.

## MOTICE TO CORRESPONDENTS.

BR. S. R. SMITH, of Clinton, will receive our hearty thanks for the excellent communications which he has had the goodness to forward. We are happy in having the privilege to lay before our readers communications from so worthy, respectable and talented a source. Verily, Br. S. is a father in Israel, and our ardent affection for him as a man, a Christian, and a brother in the ministry of reconciliation, will cease only with our existence.

"S. M." is received, and we really rejoice to hear from so good a friend with whom we have taken sweet counsel in the house of our God for many years. His communication shall be attended to soon.

A secondary cause of our rejoicing is, he has sent us the names of ten new subscribers. He may be assured that his friendship shall be reciprocated.

Our old friend, "A. C." and several others are received, and shall be attended to soon.

#### LETTERS

Received during the week ending on Wednesday last.

M. L. W. Dundee—S. B. K. Lodi—G. W. M. Auburn—S. R. S. Clinton—G. S. Cortland—L. M. E. Mottville—P. M. Genoa—P. M. Tyrone—J. S. S. Logan—N. B. Henristta, 2—J. F. Fosterville—S. M. Victor.

#### MARRIAGES.

In this town, on the 3d inst. by the Rev. J. Chase, Mr. William Nottingham to Miss Nancy Rice, all of this town.

#### DEATHS.

In Junius, on the 26th ult. Mrs. Eunice Dryer, wife of Mr. Israel Dryer, aged 43 years.

## POBURY.

#### Original.

#### AN ACROSTIC.

Jehovah—thou Sun, Soul and Centre of Space!
O mnipotent Fount of perfection and grace!
Heaven, Earth, Mind and Matter; Man,
Mammoth and Mite;

N ature's all! teach and taste of thy Love and thy Light!

M an-first in the vortex of favor, were still U niversally blind to thy word and thy will;

R eligion was crushed beneath power and pride!

R effection was fettered, and reason defied!!
At length came thy servant, our sorrows to

Y ea Murray—that heaven-born "Herald of Truth!"

Auburn, Feb. 10. 1835.

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From the Christian Intelligencer.
THE MECHANISM OF MAN.

I am fearfully and wonderfully made .-- Ps. cxix- 14.

Fond Atheist! could a giddy dance Of atoms blindly hurled, Produce so regular, so fair, So harmonized a world?

Why did not Lybia's driving sands,
The sport of every storm,
A palace here, the child of chance,
Or there a temple form?

Presumptuous wretch! thyself survey—
That lesser fabric scan;
Tell me from whence the immortal dust,
The God, the reptile man?

Where wast thou when the embryo earth From chaos bust its way— When stars exulting sang the morn, And hailed the new-born day?

What figures brace the tender nerves,
The twisting fibres spin?
Who clothes in flesh the hardning bone,
And weaves the silken skin?

How came the brain and beating heart, Life's more immediate throne, (Where fatal every touch) to dwell Immailed in solid bone?

Who taught the wandering tides of blood
To leave the vital urn—
Visit each limb in purple streams,
And faithfully return?

How know the nerves to bear the will,
The heavy limbs to wicld?
The tongue ten thousand tastes discern,
Ten thousand accents yield?

How know the lungs to heave and pant!
Or how the fringed lid
To guard the tearful eye, or brush
The sullied ball unbid?

The delicate and winding our
To image every sound—
The eye to catch the pleasing view,
And tell the senses round?

Who bids the babe, now launched in life,
The milky draught arrest,
And with its eager finger press
The nectar streaming breast?

Who with a love too big for words,
The mother's bosom warms,
Along the rugged paths of life,
To bear it in her arms?

A Gon! a Gon! creation shouts:
A Gon! each insect cries;
HE moulded in his palm the earth,
And hung it in the skies!

#### TEMPERANCE.

Temperance is a jewel, which the possessor may deem invaluable; it is the parent of industry, of health, of respect, and the only way to ensure a happy and venerable old age. How often do we see the middle aged and even the youth, go down prematurely to the mansion of the dead, through intemperance. How often the tenderest ties of society are rent assunder; how frequently are heard the deep rending sighs of a loving wife, bedewing with her tears her shivering and starving offspring, by the folly of an unfeeling and brutal husband. O man! that he should thus abuse the bounties of a benevolent Providence; that he should so far forget the dignity ca his nature, that reason, his boasted possession, should be overpowered by the gratification of sensual appetite, and become lower than the beasts of the field. Misfortune is no excuse; his relation to his God, to his family, to the world, calls loud on him to exercise the nobler faculties of his soul. Let him learn fortitude, let him practice resignation to that overruling Will, who hath numbered the hairs of our head.

## FORTUNE.

BY JAMES HOGG.

I believe that no man with a very large fortune or estate can be trily happy. It is a strange enigma, but it is true that he feels no wants but the want of happiness in those very blessings which other men covet. I believe that the nobleman is happier than his sovereign of believe that the farmer is happier that the nobleman is happier than his sovereign of believe that the farmer is happier that the nobleman is happier than his sovereign of the believe that a truly will be server in the happiest of all. The principal reason for this seems to be, that what costs us divides we are sure to estate highest. We receive the choicest gins of Provide be with indifficulty. The sweetest dishes, the richest wines, the softest beds, cloy the appetite, unless they are attained with some difficulty—ney only goy the appetite and fatigue the senses of him who can always procure them. There is infinitely

more enjoyment in that state in which relaxation is festivity, in which the coarsest food has the seasoning—and in this rests happiness. Now, in this particular, the poor man has greatly the advantage over the rich, who has no occasion and is under no obligation to labor.

He has certain stated periods, after short intervals, at which his enjoyments return; and they are the sweeter, that he has labored to procure them. This is happiness which never cloys, which brings along with it its full measures of contentment, and which does not distract its possessor, erther by a multitude of objects or by unsubstantial hopes. A man born to a large fortune has his relish for enjoyment corrupted from his infancy. He has no restraints on his pursuits after happiness, except those which convince him, at the same time, that it is not to be found. His extensive possessions only diminish hope. without supplying contentment. We ought then, to deliberate calmly and seriously, whether it would add to our comforts tohave every wish of our hearts gratified as soon as it is formed. Let us consult our reason and experience, and say whether disappointment in some things, and expectation in others, are not necessary ingredients in human happiness. The more that fortune places us above danger and want, the less qualified are we to enjoy her favors. Abundance may increase, but never can remove chagrin and disappointment; it even makes them more intolerable in proportion as we might have avoided them, while the ease with which we may command enjoyment opens to us endless prospects of pleasure which we can never realize.

# 1. PRESCOTT & J. CHASE, Jun. PROPRIETORS AND PUBLISHERS.

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some difficulty—nay only stoy the appetite and fatigue the senses of him who can always procure them. There is infinitely a ret of January, or as seen as convenient.

"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."-St. John.

VOL. 11.

GENEVA, N. Y. MARCH 14, 1836.

## Original. SKETCH SERMON.

BY S. R. SMITH.

"We were bold in our God, to speak unto you the gospel of God, with much contention.".

1 Thes. ii. 2.

There appears to have been at least one important reason why the apostle who is the author of these words, should so often refer to the course of conduct which he himself pursued—it was a right forward course, and he wished others to pursue it. With this view, he mentions in another instance, his sufferings, to induce a readiness in others to suffer also; and in this instance, his preaching, was to show that obstacles never deterred him from the performance of his duty.

These facts have lost none of their importance, and none of the reasons of direct application. And the record seems te have been preserved, that every generation might derive edification and instruction, from the sources of apostolical virtue, from which the primitive christians recived encouragement and stability.

The text assures us, that the apostle preached the gospel of God-that this was done with boldness, and in the midst of much contention

The gospel. We have done but little in describing the preaching of Paul, when we have defined what is meant by the more term, gospel. True, that definition is so far important, as to confirm the assurance that it is good news. But suppose a person has lately returned from France, and proceeds to state that he has good news from that country. Are we satisfied with this? No; it only awakens our curiosity to know what this good news comprises. So with he preaching of Christ and his apostles; we ought to be awakened on knowing that he gospel is "good tidings of good," but has! how little does this affect us! But resuming that you are sufficiently interestal in this general character of the gospel, a wish to know more respecting it, we ask -what makes the gospel good news?

Because it offered its benefits to the acptance of all. There are many facts, intelligence of which would be highly portant and beneficial to certain indihals, which would be far otherwise if blished to all. And for this reason, their sefits appertain to a few, and will be propolized by that few, which would a tendency to aggravate the want in ers. But as the gospel was ordered to every where taught, it always came h this recommendation, that it was free

Because it was adapted to the situration

and wants of all. It is the misfortune of human efforts to benefit their fellow race. that they want adaptation. This is true in medicine. The means and skill which would sure one person of a given disease, would be wholly unavailing in a thousand others, merely because they were not adapted to the situation of those to whom they were applied. On the contrary, the gospel meets every case, in every age and every generation. And this constitutes another general reason why it is good news to all nankind.

But how does it apply to every one?

Every man is a sinner. It proposes to cure every one of his sins; and for this purpose "repentance towards God," was testified "both to the Jew and also to the Greek. If men appreciated the sorrows and disresses produced by ain, they would esteem the means proposed for its cure in the same manner they would prize the discovery of a specific which would effectually care all mortal maladies. Assuraing repentance, or the turning from sin to obedience, is good news-it becomes a part of the blessings of the gospel.

Again; every human being must die. The gospel proposes comfort to all that mourn, and deliverance to all who live in the fear of death. This it does, by the assurances it gives of the resurrection of Christ as the first fruits of the deed, and consequent pledge, that because he lives we also shall live. And this is most evidently adapted to the condition of all mankind. None are exempt from death - none from sorrow-and few from the fear of dissolution, perhaps none, over whom the gospel has not apread its wings of light. How blessed and joyous then, the message-that a future world awaits our coming, and that to die, is but to enter upon endless life.

But while we are anxious to live again, and find the intelligence that such is our destiny, it was and new is of much consequence that we be apprised of the nature of that second life. It is not enough for the seamen to feel as and that he shall reach his destined port—that port which is to constitute his home: he also feels desirous to know if that home shall be comfortable. And this is the desire of all the human race. They do not only wish to know that they shall live again, but whether that life is worth attaining.

Happily the blessed gospel, faithful to its pledge, opens another world to our view where there "shall be no more sorrow nor crying, neither any more pain"where we shall be "equal unto the angels of God," and where the immaculate Divinity "shall be all in all."

In preaching this gospel, there would be various reasons why men should show great boldness. Nor are they without application at the present time. A few of

these reasons shall be named.

Because in general and particular, the intelligence was good. The most triffing incidents of every day will serve to illustrate this fact. With what very different emotions do you communicate good and ill news. In the former instance there is no parleying and apologising-no half suppressed words and hesitation—in one word, no four: but the heart bounds as you proceed-you catch the enthusiasm which you see kindling up in the joyous countenance of the listener, and become bold in the message of joy.

Another reason of confidence in the testimeny of the gospel would consist in its necessity. Great demands always produce corresponding enertions. Were you to see a child in great peril, you would never think of estimating the sacrifice you might make, or the danger you might incur, by attempting its rescue. And our apostle, viewing the moral condition of the world as it was, and as it now is, felt that the time had come to give it health and cure; and he was bold in proposing the only means that heaven had furnished for that end.

But another and interesting reason of his boldness, is found in the simple fact, that he believed what he taught. And when a man temperizes with the truth as if ashemed of the message he bears, there is always the impression that he wants

It was perhaps, unfortunate that the gospel could not be propagated without contention. But that this was one of the evils to be encountered, may serve for our comfort and encouragement. It may remove some of our fears and dread of the effects. Centroversy, if conducted with temper and candor, can produce no evil; and even if it does, we are not to swerve from the path of our own duty. The Jews were angered at the Saviour, and persecuted him and his followers, but it did not affect their course. But suppose it had, and they in courtesy to Jewish prejudices, had swerved from the faithful testimony of the truth, should we have ever known it? And if truths like these offend, is it for us to cower? Forbid it, Heaven!

There were causes however, of contention

- 1. In the amplitude of the gospelmerely because it was free and open to all. This the Jews dishiked.
- 2. Because it welcomed the humblest Gentile to all the March 200 DV

the Jew. And especially because it fully met their prejudices.

3. Because if the gospel was true—all other systems were false.

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#### CORRESPONDENCE.

[Continued from page 67.]

From the Philadelphian and the N. Y. Christian Messenger.

PHILADELPHIA, APRIL 7, 1884.

To Mr. E. S. Ely:

DEAR SIR-I am much pleased with the spirit and general tenor of your last letter. Controversialists have frequently allowed a difference of opinion to engender feelings of animosity, which have been evinced in their deportment one toward the other; and thus, instead of subserving the interests of truth, they have embittered their ewn reflections, caused heartfelt sorrow in their friends, and furnished grounds for repreach to the despisers of the gospel of Christ. I sincerely hope that in the discussion of the question before us, we shall be enabled to convince the controversial world, that opponent opinions do not necessarily involve the creation of opponeat feelings.

You commence your letter with some remarks on Prov. xi. 31, which passage 1 quoted without comment, in my Bible creed. Before I proceed to examine the bearing of those remarks, allow me to observe, that the question is, simply, "Is the doctrine of endless punishment taught in the Bible? or does the Bible teach the final holiness and happiness of all mankind?" You are not required to preve, by direct argument that the wicked are not fully recompensed in this world, nor am I required to prove that they are. You are called upon to show that endless punishment is a doctrine of the Bible-in which event it will of course be established, that the wicked are not adequately recompensed in the present life. And I have engaged to prove the final holiness and happiness of all mankind-in which event it will follow, that the doctrine of endless punishment is false.

When it is said, "the righteous shall be recompensed in the earth," are we to understand that they shall be recompensed only in part, in this life? A recompense is a compensation, a countervail, an equiv-When you engage men to labor for you, with the assurance that they shall be recompensed in Philadelphia, you do not suppose it necessary to use the word "fully;" nor do they imagine that a part of the ir recompense will be paid in Boston. Whether it be paid to-day, or to-morrow, or next week, it must be paid in Philadelphia-or your assurance is void. Now the simple d'eclaration, that " the righteous shall be recom vensed in the earth," is equally emphatic with your supposed assurance above noticed. "In the earth," then, the

righteous shall be recompensed—that is, they shall, in the earth, receive a reward equivalent to their labors of love.

You lay considerable stress on the phrase "much more," and so do I—but our inferences are widely different. It appears to me that the expression is used by way of emphasis. Let us compare a few passages.

Luke xii. 28. "If then God so dothe the grass which is to-day in the field, and to-morrow is cast into the oven, how MUCH MORE will he clothe you, O ye of little faith?" Here a fact is stated, viz that God does clothe the grass of the field-and the words "much more" were introduced to render the conclusion more emphatic, viz. that God would certainly clothe the disciples. So in Matt. viii. 11-4f ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heavel give good things to them that ask him?" Here the phrase "much more" is plainly used by way of emphasis. Even parent who are evil give good gifts to their children. From this fact Jesus argued that God would certainly give good things to them who ask him. Neither fact is contravened by the other.

So in the text. It is a fact that "the righteous shall be recompensed in the earth," and the certainty that such shall also be the case with "the wicked and the sinner," is rendered emphatic by the use of the words "much more." Throughout the chapter of which this passage is a portion, the blessedness of the righteous and the wretchedness of the wicked, in the present life, are placed in contrast—and the whole is concluded with the language under consideration.

The fact, then, that the wicked are \*recompensed here, furnishes [not only] one
of the strongest probabilities [but one of
the strongest proofs] that they will? not
"be recompensed hereafter? for the sins
of this life.

I have ever contended that "the way of transgressors is hard," and that so long as man is sinful, just so long he will be miserable. But you assume that some of mankind will be sinful in the future state—which I desire you to attempt to prove by the Bible.—Rom. vi. 7.

You say, "an unchanging God, whose principles of moral evernment are fixed, and who recompenses men according to their conduct now, will certainly treat men according to their respective characters in all future times." But you have informed us that neither the righteous nor the wicked are adequately recompensed in this world—and so, according to your analogical reasoning, you should allow that they never will be thus recompensed?—for "the principles of the [Divine] moral government are fixed." If an "imperfect retribution" now, is consequential on fixed principles, why should you analogically

argue a subsequent perfect retribution?

It is true, that many of those denominated the righteous are called to endure much suffering; and many of these who are popularly styled the wicked seem to prosper in their outward concerns—but the former would not consent to exchange situations with the latter, even supposing this life to close the existence of both. I have no reason to doubt that

"Oft pining cares in rich brocades are drest, And diamonds sparkle on the anxious breast;"

that "the wicked are like the troubled sea that cannot rest, whose waters cast up mire and dirt—there is no peace to the wicked, saith my God;" that though a man accumulate wealth, and be crowned with all the honors and plaudits of the world, if he be not a disciple of the Lord Jesus, peace is a atranger to his mind, and his soul is the scene of conflicting passions, which cannot but render him an object of pity rather than of condemnation.

On the other hand, I have as little reason to doubt, that

"The soul's calm sunshine and the heart-felt joy Is virtue's prize;"

that the sufferings not consequent on guilt are incidental to our mortal existence; that happiness is primarily dependent on the state of the mind; and that he who learns of Jesus, will find rest to his soul. "In keeping the commandments there is great reward." "Great peace have they that love thy law, and nothing shall offend them." They enjoy a peace which all the blandishments of the world must ever fail to yield; and which the frowns and reverses of fortune can never take away. Christian! is not this the record of they experience?

Your remarks on Col. i. 19, 29, de not. in my judgment, weaken the force of the text in proof of the final holiness and happiness of all mankind. You allow that "he must be happy who is reconciled to God, by a change in his state and mental operations, so that he is a pardoned sinner and loves God." Now that the reconciliation signified in the declaration, "by him to reconcile all things to himself," is of this character, appears evident from the consideration, that it is immediately added, "And you hath he reconciled." reconciliation in the one case must be of the same general character as that of the other. The believers who had been reconciled, were a kind of first fruits of the all things whom it pleased the Father to recencile to himself.

Reconciliation always supposes previous surreconciliation. If "the stones of the street, the birds of the air, the cattle of the hills, the air we breathe, or the winds and waves," were ever unreconciled, they are embraced in the all things to be reconciled—but not otherwise. None but rational beings can be unreconciled—and of course none but rational beings can be

reconciled in the sense of the text. Those who had been reconciled were of the same race of beings, intended by the phrase all things. "And you that were sometimes elienated and enemies in your minds by wicked works, yet now hath he reconciled." If "an apple, a pebble, the essence of Deity, infinite space, and the actions of free agents," were never alienated and never enemies by wicked works, then they are not among the all things to be reconciled.

When Jesus said, "preach the gospel to every oreature," do you suppose he intended the message to be delivered to "the stones of the street, or to the eattle of the hills?" John writes as follows: "And every creature which is in heaven, and on the easth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. v. 13. Do you suppose this eulogium was pronounced by the birds of the air, the winds and waves, or the fishes of the sea? Do you suppose it was pronounced by any other than rational beings? Yet the phrase "every creature" is used. Professor Stuart, of Andover, in his Letters to Channing, p. 100, savs, "Things in heaven, earth, and under the earth, is a common periphrasis of the Hebrew and New Testament writers for the Universe, (ta pan, or ta panta)." I may remark that ta panta is used in the text, and is translated all things. Dr. Geo. Campbell, whose orthodoxy you will not question, says, in speaking of the periphrasis mentioned by Stuart, that it includes "the whole rational creation." Diss. vi. part ii. sec. 6. You thus perceive that the "all things" to be reconcied includes those only who can be unrecenciled, viz. the whole rational creation.

You give us a primary and a secondary sense of the word reconcile, and suppose that the primary sense is employed in the text. Your secondary sense is thus itated: "When a man's mind is changed from essenty to love, in relation to any one, he is said to be reconciled to that individual." This surely is the sense in which the word is used in the passage under consideration—for the apostle says, "And you that were sometime alienated and enemies, in your minds by wicked works, yet now hath he reconciled." Their minds were changed from enmity to love. And this is the change denoted in the declaration, "by him to reconcile all things to himself"-for I have shown that the reconciliation in one case must be of the same general character as that of the other. Dr. Campbell, in his note on Matt. v. 9, quotes Col. i. 20, and says that the word here used signifies "actively to reconcile, to make peace." And he adds, that "etymology and classical use also concur in affixing thereto the sense of reconsiler, peace-maker."

The other interpretation which you mentical cannot, I think, have any material bearing on the sense of the text. You say—"There is yet another interpretation which would make the word reconcile mean nothing more than laying the foundation for actual reconciliation." The foundation for the reconciliation of all things is stated in the text—"And having made peace through the blood of his cross." Then follows the prospective result—"By him to reconcile all things to himself."

The tenor of Rom. v. 1-11, clearly stows, that in the death of Christ, the great love of God was manifested to a sinful world. So soon as any one was brought to realize this great love, and believe with all his heart, so soon he was reconciled to God. No one in a state of ensity can thus be reconciled, unless it be in a prospective sense. The Christians in Paul's time could safely and truly say, \*We also joy in God through our Lord Jesus Christ, by whom we have now received the reconciliation," or at-one-ment. "Being reconciled," they know they should be saved from the wrath, tribulation and anguish that must come on every unreconciled soul. The death of Christ was unquestionably the foundation of reconciliation—for in his death the unbounded love of God was revealed. And it is in the Savior's life that the believer lives. Hence says Paul, "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." 2 Cor. iv. 10.

2 Cor. v. 18, 19, considered in connection with Col. i. 20, certainly argues the final reconciliation of the whole race of man. Besure, "we see not yet all things put under him; but we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for EVERY MAN." Heb. ii. 8, 9. It is true that the process of reconciliation has not yet been consummated—but ere the kingdom shall be delivered up to God the Father, all things shall be subdued unto Christ-the Son also shall be subject unto him that put all things under him, that God may be all in all. I Cor. xv.

In order to set aside my reasoning on Phil. ii. 9-11, you refer to the case of the two men who said, "What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?" Mat. viii. 29. And you also inform me, that "a parrot might say, 'Jesus is the Lord,' without the least intelligence," &c. But do you seriously suppose, that it would be " to the glory of God the Father," for a crazy man, a man possessed of demons, to say, "Jesus, thou Sen of God?" Or do you suppose that a parrot which should say, without intelligence, "Jesus is Lord," would in the least degree glorify God? The language of the text is explicit: "That at the name of Je-

sus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Surely a confession of this description could not be to the glory of God the Father, unless it were grounded in the conviction of the understanding, and offered in sincerity of heart. In this manner, and with such feelings, no "man can say that Jesus is Lord but by the Holy Spirit."

Professor Stuart, after commenting upon the periphrasis before alfuded to, says, "What can be meant by things in heaven, that is, beings in heaven, bowing the knee to Jesus, if spiritual worship be not meant?" And after noticing the same periphrasis in Rev. v. 13, he says, "If this be not spiritual worship, and if Christ be not the object of it here, I am unable to produce a case where worship can be called spiritual and divine."

How any can "confess Christ in such a way that God will be glorified in their damnation," is beyond my conception; and you have certainly furnished no preof of the supposition that such will be the case. Beside the remarks already offered, allow me to repeat, that with whatever feelings one knee shall bow and one tongue shall confess, every knee shall bow and every tongue shall confess—for the apostle makes no distinction as to the manner or result.

The "wrath of man" can praise the Lord in no other way, than in being so overruled by the benevolent purpose of God as to furnish ground for thanksgiving and gratitude.

The paragraph of four lines in which you endeavor to make it appear that I have contradicted myself in relation to the phrase " everlasting punishment," was inserted, in my judgment, without due reflection. Surely you do not suppose that I am unacquainted with the letter of the Bible. Give me leave to assure you that we know what the Bible says about everlasting punishment; and to re-assure you "that Universalists sincerely believe" what it says. We also sincerely believe what it says about the everlasting priesthood of Aaron, the everlasting covenant of the law, the everlasting possession of Canaan, and about other everlasting things which have no reference to a future existence. In the light of these remarks you will perceive what it is your duty to perform, in relation to the phrase "everlasting punishment" in Matt. xxv. 46.

Your argument predicated on Luke xiii.

1—5, rests on two assertions—the one direct, and the other implied: 1st. That "he who dies without repentance, perishes from the gracious presence of the Lord," by which you mean, that such a one will be doomed to endless punishment; and 2d. That the Savior's language, "Except ye repent, ye shall all likewise perish," is

of universal application. The connection of the pussage shows that it was confined to the Jowish people. So PEARCE—"Except ye, the nation of the Jews, repent, your state shall be destroyed." So Rosnamentan-" This was fulfilled at the last passover, a most fatal day to the Jews." So CALMET-"Jesus Christ here predicts those calemities which overwhelmed them, when Jerusalem was destroyed by the Romans; for then very many impenitent and unbelieving Jews were buried together under the ruins of their most miserable nation." So also WHITEBY, &c.

I think I succeeded in showing, in my last letter, "that premature natural death was the declared consequence of iniquity, (as in Prov. xxix. 1,) according to the representation of Solomon." And I aimed to show, that language quoted from Solomon's writings, must be viewed in the light of this representation. As to the sinner being accursed when an hundred years old, you can draw no argument therefrom in proof of endless punishment—for it is written, "he that is hanged is accursed of God," Deut. xxi. 23, which language Paul quotes in reference to the crucifixion of our Lord, Gal. iii. 13. The same apostle says, "I could wish that myself were accursed from Christ, for my brethren:" Rom. ix. 3.

In commenting on 1 Cor. xv. 22, you seem to have overlooked the declaration, that "even so IN CHRIST shall all be made alive." And Paul, as quoted in a former letter, declares, "If any man be in Christ, he is a new creature; old things have passed away, behold, all things have become new." 2 Cor. v. 17. In the light of this testimony, how can you suppose that some shall "be made alive in Christ to an immortality of misery?"

To justify yourself, you quote Dan. xii. 2, 3. The connection of this passage is as follows; "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and AT THAT TIME thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting con-tempt. \* \* \* \* When he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

In Matt. xxiv. 15, 21, our Savior quotes the prophet Daniel, and refers the language above italicised to the period of the destruction of Jerusalem. "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophetthen let them which be in Judea, flee into the mountains—for then shall be great tribulation, such as was not since the be-

ginning of the world to this time, not nor ever shall be." As our Savior thus fixed the reference of Daniel's language, it becomes us to avoid contradicting his testi-

Compare Dan. xii. 2, 3, with Eph v. 14: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Also with Phil. ii. 15: "In the midst of a crooked and perverse generation, among whom ye shine as lights in the world."

You say, and properly, that "Christ arose as the first fruits; afterwards shall arise they that are Christ's at his coming;" but you add, "and finally all the wicked shall arise to immortality and damnationat the same time." Of this, however, the apostle says not a word. His language is, as quoted in my last, "then cometh the end, when he shall have delivered up the kingdom to God, even the Father; \* \* \*\* and when all things shall be subdued unp him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

You affirm that "death itself shall be subdued to Christ, without entering heav en." Paul's declaration is not that death shall be subdued to Christ, but that death shall be destroyed, and swallowed up in

"In the fiftieth Psalm," you say, "we have a prophetic description of the future general judgment." It would have been becoming in you to have furnished the proof of such reference. The same remark is applicable to your quotation of Jude 14, 15. Similar language, in many respects, and equally terrific, is found in Isa. xiii. 6, 22: Joel ii. 1, 11. See also Ps. xcvi. 13. There is nothing in any or all of these passages which is not perfectly referable to the things of time. Compare Ps. l. 5, and Matt. xxiv. 31 and connection.

The fate of the angels [or messengers] who sinned, and that of Sodom and Gomorrah, are not to your purpose. Jude adduces these instances of the judgment of God as examples to the "filthy dreamers," who disgraced the Christian Church. GILPIN aptly remarks, that the apostle mentions the destruction of the cities of the plain, "as a deigma, something that was a visible example to all. That word, being derived from deiknumei, to show or exhibit, properly signifies to give a sample of something to be sold." So also Benson, Hammond, Whitby. The phrase "even as" clearly shows that the case of the angels for messengers] who sinned, was also adduced as a visible example. You will not pretend that torments in the invisible world, can be a visible example to men in the flesh. So soon as you evince a desire to enter fully into the consideration of this subject, as a part of the discussion, you will find me ready. You must not, however, assurae as granted, that of wrath, a day of trouble and distress, a

the inhabitants of Sodom suffered the vengeance of sternal fire "after the shower of fire had swept them from the earth"nor must you assume that the angels mentioned in the preceding verse were superhuman beings, nor that endless punishment was their doom.

If you will read 2 Cor. v. 10, without the words supplied by the translators. (which are always printed in italic, and for which there is no divine authority,) you will perceive that your argument therefrom in proof of a future general judgment is not so strong as you may have supposed. Paul speaks of being absent from the body, and present with the Lord; but he also speaks of being at home in the body-and it was with reference to the latter situation that he said, "For we must all appear hefore the judgment seat of Christ, that every one may receive the things [not out of, but] IN BODY, according to that he hath done, whether good or bad." He says in Gal. vi. 7, "For whatsoever a man soweth that also shall he reap." He who sows a field of grain in Pennsylvania, does not expect to reap the crop in France. He will reap it where he sowed.

In Luke xxi. our Savior, in discoursing of events connected with his coming to destroy Jerusalem, speaks of standing be-fore the Son of man. All this was to be in the earth. Why then should it be supposed that the judgment seat of Christ is in the immortal world? Jeaus told his disciples that he should come to judge the world-not that the people should go into the future state to be judged.

It is true, as you quote, that "God shall bring every work into judgment, with every secret thing," Eccl. xii. 14; it is true that "God shall judge the righteous and the wicked," Eccl. iii. 17; and it is equally true that " He is a God who judgeth in the earth." Ps. lviii. 11.

In your comments on Rom. ii. you (unintentionally, I presume) misquote verse 7. You make it declare that "God will render glory, honor, immortality, eternal life, to them that patiently continue in well doinr." The text reads thus: "To them who by patient continuance in well doing sæk for glory, honor, immortality, eternal life." I have shown in previous letters that the believing ARE in possession of eternal life, and that "glory, honor, and peace" are the present consequences of right doing.

You rest much of your argument on the alteration above corrected, and also on the declaration, "in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." This declaration is nothing to your purpose, unless you prove that the day referred to appertains to a fixture existence. The expression, "the day of wrath" furnishes no such proof. In Zeph. i. we read, "The great day of the Lord is near—that day is a day

day of the trumpet and alarm against the fenced cities," &c. So we read in Ross. ii. "indignation and wrath, tribulation and anguish, upon every soul of man that deeth evil." The former passage might be applied to a future state with as much prepriety as you have thus applied the latter.

Acts xxii. 31, in my judgment, affords no proof of the proposition you quoted it to establish. Jehovah says, "I am the Lord which exercise loving kindness, judgment and righteousness in the earth." Jer. ix. 24. God committed all judgment to the Son, John v. 22. It is recorded, Isa. xxxii. 1. "a king shall reign in rightedusness, and princes shall rule in judgment;" Jesus said to his disciples, Luke xxii. 29, " And I appoint you a kingdom, as my father hath appointed unto me, that ve may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." As God, who judgeth in the earth, committed all judgment to the Son, and appointed him a kingdom, it was requisite that a day (or time to reign) should also be appointed, (the Gospel day or dispensation, Isu. nlix. x. 2 Cor. vi. 2,) in which God should judge (or rule) the world in righteoueness by that man whom he had ordained. See Ps. xevi. 10—13. "Say among the heathen that the Lord reigneth," &c. This surely does not argue that God himself had not previously judged the world in rightcousness.

In quoting Mat. xvi. 27, 28, you suppose that verse 27 relates to a yet future written, had a future reference—but I cancoming of Christ to judge the world, while not allow you to assume that it is yet fuyou acknowledge that verse 28 refers to ture. Jesus said to his disciples, Luke his coming in his spiritual kingdom, to xvii. 30, 31, "Even thus shall it be in the judge Jerusalem and call the Gentiles. day when the Son of man is revealed. In But the proof of such a transaction of reference in the cited verses remains to be produced. Our Lord frequently spake of his coming, and by comparing the language of the text with other passages, we shall arrive at some definite conclusion on the subject.

Similar directions are given in Matt. xxiv. the subject.

Luke xxi. is chiefly devoted to the consideration of events connected with the coming of the Son of man—and all those events have a direct relation to the destruction of Jerusalem. "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

\* \* And there shall be signs in the sun, and the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." In the verses following, this coming is confined to the then existing generation, See verse 32.

In Matt, xxiv. similar events are predicted, connected with the same coming "in the clouds of heaven with power and great glory," and the whole is expressly confined to the generation then existing. See verse 34.

In Matt, xvi, 27 28, language of the 5-0. 2d. When were they to be puncame import is used, "For the Son of ished? This question I have already at-

men shell come in the glory of his Father with his angels, and then he shall reward every man according to his works. Verily I my unto you, there be some standing her which shall not taste of death till they see the Son of man coming in his kingdon." Before the close of the then existing generation, Jesus was to come in the kingdom which God had appointed him, and then was to begin the day appointed in whch God was to judge the world in rightcousness by that man whom he had ordaned,—and in that day, also, Jesus, as the King who was to reign in righteousness, was to render to every man according to nis works. This was the Gospel daythe day referred to in Rom, ii. etc.

I will only add that the passage in question is explained as above by Pearce, Hummond, Rosenmuller, Dr. Adam Clarke and others.

Fou rely with all confidence on 2 Thes. i. i-10, as being "conclusive on the subled of our controversy." But if you will re-examine your remarks, you will perceive that the entire force of the passage in proof of endless punishment, depends on the supposition that "the day of final judgment" is referred to. You say, "IN THAT DIY, the day of final judgment," &c. The tine specified by the apostle is, "when he shall come;" " when the Lord Jesus shall be revealed from heaven." I have already shown when Jesus was to come, viz. before the close of the generation in which he ired. No doubt Paul's language, when written, had a future reference—but I cannot allow you to assume that it is yet fuxvii. 30, 31, " Even thus shall it be in the day when the Son of man is revealed. In THAT DAY, he which shall be upon the house top, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back. Remember Lot's wife," &c. Similar directions are given in Matt. xxiv. 15-18. So also in Luke xxi. 20-23in all which places the time of tribulation to Jerusalem is obviously referred to. Jesus said, "Then shall be great tribulation," and "These be the days of vengeance, that all things which are written may be fulfilled." In 2 Thes. i. which you quote, it is written, "It is a righteous thing with God to recompense tribulation to them who trouble you \* \* \* \* taking vengeance on them that know not God," &c.

As the passage now under consideration was once a weapon in my hands, in proof of endless punishment, and as it appears to be a prominent objection in your mind against Universalism, allow me to propose a full examination of its merits. Four questions present themselves. 1st. Who troubled the Thessalonians? for they were the persons to be punished in the manner stated. 1 Thes. i. 14—16. Acts xvii. 5—9. 2d. When were they to be punished? This question I have already at

tempted to answer. 3d. Where were they to be punished? "From the presence of the Lord," &c. The Jawish we of this phrase should receive due attention. 2 Kings xiii. 28. xxiv. 20. 4th. In what was the punishment to consist? "In exertasting destruction from the presence of the Lord." Jer. xxiv. 39, 40. This is simply a sketch of the subject, which I am prepared fully to discuss, so soon as you feel disposed to furnish your precéd that the passage refers to the future state.

As this letter has already been estended beyond desirable limits, I defer the presentation of additional testimony in proof of the final heliness and happiness of all mankind. I wish not to quote a text without proceeding to show that it has the hearing I suppose it to have. And I may add, that a few passages to the point, are of more value than many of an equivocal or doubtful character.

With assurances of continued respect, I am yours, &c.

ABEL C. THOMAS.

[To be continued.]

## Onicinal.

#### A UNIVERSALIST CONFERENCE

Convened at the Baptist Meeting House at Lakeville, Livingston Co., N. Y., February 25th and 26th, 1835.

We are happy to say, that notwithstanding the severity of the cold, and the unpleasant travelling to and from the place, we had the pleasure of meeting more of our brethren in the ministry of reconciliation than we had anticipated. There were eight clergymen present, who dispensed the word of life to a goodly number of kind and respectable friends, who received the droppings of the sanctuary with gladness.

The following are the names of the brethren in the ministry, in the order in which they preached:

Friet day—Brs. T. P. Abell, L. Paine, O. Ackley, J. Babcock. Second day— Brs. K. Townsend, S. Miles, in the mar-

ming: J. Chase, in the afternoon.

The usual addresses, &c. by Br. Chase.
S. M.

# THE DEVIL.

We are glad to learn that the imaginary powers of this potent enemy of mankind, are beginning to be somewhat restricted. Even the Methodists are beginning to think with Burns—

I'm sure sma' pleasure it can gie, E'en to a Deil, To skelp an' scaud poor dogs like me, An' hear us squeal!

A person of that Church taid us, a few days since, that the old notion which has so long prevailed, that the devil is every where present at the same time, tempting man to sin, he believed altogether imaginary.—

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People, he says, 'tell lies on the devil—he and inconsistency of those earnest petitions, is by no means as bad as they represent.'

then and there offered up to the Deity? If your

We would recommend to this sume parson, and, white we are on the subject, to sur Methodist friends generally, to make one more improvement in their ereed,

'By circumscribing, with some slight restriction, The eternity of hell's hot jurisdiction.'

Southern Pioneer.

#### HERALD.

JACOB CHASE, Jun. B. Editors.

GENEVA, SATURDAY, MARCE 14, 1886.

### "TE ASK TE ENOW NOT WEAT."-Bible.

In this misleading world of alternate joy and correw, mourning and rejoicing, vice and virtue, wisdom and folly-where nothing past can be recalled, where all things present are unsatisfactory, and every future prospect in time is incomprehensible and altogether uncertain-it evideatly becomes us, as rational and moral beings, to reverence and obey the following divine injunction: "Be still, and know that I am God." It must be admitted that the Supreme Being, the Architect of the Universe rules and controls all events and purposes for the highest good of all, and his own highest glory: and as we are totally incompetent to determine what event in Divine Providence would be most conducive even to our own benefit, we should be constantly impressed with the important necessity of cheerfully submitting to the infinitely wise and impartially benevolent decisions of Him who can-

Many are the events which, in the order of Divine Providence are every day transpiring, the propriety and necessity of which we can neither comprehend or to any degree understand. And frequently it is the case, perhaps, that, like Job's wife, we are nearly ready to "curse Gled and die," when the very event which gives us such a vast degree of dissatisfaction is wisely designed for our greatest possible good. But we are inclined to believe that a little candid and reasonable reflection upon the nature and attributes of our Divine Ruler, and upon the perfect order, harmony and connection of all that surrounds, sustains and olicers us, will be instrumental in convincing mankind of the temerity and presumption of thus "charging God foolishly," and finding fault with the righteous, impartial and benignant dispensations of His divine government and providence. "O that men would praise the Lord for his goodness and for his wonderful works to the children of men!"

But in regard more particularly to many of those who make a profession of the Christian religion, it may truly be said, that even in their prayers which are many, and loud, and long, they know not what they ask. Reader, did you ever attend what is commonly called "an orthodex prayer meeting?" And did you ever pay particular attention to the nature, phrase ology

then and there offered up to the Deity? If your answer is in the affirmative, then permit no to inquire again: Did not each one pray for the especial accomplishment of those things which would gratify their individual and party feelings, without even permitting their God the privilege of acting according to the dictates of his twn wisdom and economy? Have you not den heard them use language like the following? "O, Lord! here is is a vile ungodly sinner before thee; he wants religion—he must hat it to-night or go down to hell. O, God! ome right down now and convert his soul; if you don't, he'll be damned to all eternity. Nov is the last-the only time; to-morrow will beforever too late. Come down immediately. Almighty God, or he will go to bell and be jost forever. We can't be put off-he must be onverted to-night," &c. &c. Now, evidently, ach men know not what they ask-and if their payers should all be answered, the universe welld return to chaos, and heaven and hell would amalgamate. Such prayers are not in accedance with the example of Christ. "Thy vill be done on earth, even as it is done by the angels in heaven," is the language of the Son of man. Again: "If it be possible, let this sup pass; nevertheless, not my will but thine be

Here is an example of feeling and of expession. O, that professors of religion would be guided by it! We should strive to imitate the adorable spirit here exhibited.

The following circumstance, which clearly to lustrates the weakness and temerity of the who insist that God should gratify their peculiar personal feelings, in the direction of events, and also the important prepriety of placing their implicit confidence in the Divine Wisdom to contrive and Goodness to execute, I have somewhere seen. Whether it be true or false, I know not. Let it be read with candor, and the moral instruction therein contained, cannot well fail of producing its desired effect upon the heart and the conduct of the reader.

A fond father was in great distress for a favorite child, whom he apprehended to be dying in its infancy. Several of his friends endeavored to assuage his grief, but he refused to be comforted. At length the minister on whom he attended offered to pray with him, and desired him to compose his mind, and give up his favorite son to the divine disposal, since there was no probable hope of his recovery. He replied, "I cannot give him up; and it is my importunate request that God would spare this child to me, whatever may be the consequence." He had his desire; the child recovered, and grew up, if possible, more and more his darling: but he lived to be a thorn in his side, and to pierce his heart with many sorrows. For just as he came to maturity, he robbed his excellent master, whom before he had often injured. He was seized by the hand of justice, tried and condemned, and died one of the most hardened wretches that ever went out of life in that ignominitus manner. Upon the fatal day of execu-

tion, she meaning father was made to remember his former rash petition with grief and tears; and humbled in the dust, confessed his folly and his ein. The text which heads this article came home to his heart and his conscience. He was fully sensible that in his former petition, beknew not what he asked.

A general application is intended.

Render, "Trust in the Lord and do good."

#### TAYLOR'S DIEGESIS.

This is the title of a new work, which professes to prove, that the evidence adduced in favor of christianity is defective; and that christianity is no better than heathenism. The book was written in Oakham jail, England, in which the author was imprisoned for blasphemy, for a term of years. This fact is one of the principal arguments of the work, for the feelings of the reader are frequently appealed to, concerning the injustice of "Oakhamizing" the author, because he differed in opinion from professing christians.

It is not our intention in this article, to examinc the weakness of Mr. Taylor's arguments, and show their inconclusiveness, but to notice the unqualified manner in which he admits the force of the evidence presented in Paley's Hora Pauline, to prove the divine erigin of the christian religion. For the information of those who have not seen the work, I would remark, that Paley's Horse Paulines is intended to prove the credibility of the Acts of the Apostles and the letters of Paul, from the undesigned historical and doctrinal coincidences which occur between them, showing that they are not the efforts of one man or of a set of men who determined to deceive the world, but are actually the writings of individuals, who wrote at different times what they knew to be facus.

In the chapter called "the whole of the external evidence of the christian religion," Mr. Taylor writes as follows-"Paley, in his Horse Paulinæ, with that consummate ingenuity which might be expected from a clergyman who could not afford to have a conscience, has contrived a very plausible and indeed convincing evidence of the existence and character of Paul of Tarsus, for a presumptive evidence of the truth of christianity. The instances of evidently undesigned coincidences between the epistles of Paul, and the history of him contained in the Acts of the Apostles, are indeed irrefragible: and make out the conclusion to the satisfaction of every fair inquirer, that neither those spiriles nor that part of the Aots of the Apostles are suppositions. The hero of the one is unquestionably the epistoler of the other; both writings are therefore genuine to the full extent of every thing they purport to be, neither are the Epistles forged. nor is the history, as far as it relates to St. Poul, other than a faithful and a fair account of a persen who really existed, and acted the part therein acribed to him."

Mr. Taylor, having admitted the strength of the evidence in favor of christianity, drawn from the Herse Pauline, let some believer in pure religion, qualified for the duty, take up the subject

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passage from the same chapter, so show the first of the christian religion; for, by so doing, we will build up a wall of evidence against which the arguments of unbelievers will be as powerless as a taper in the light of the noontide

Mr. Taylor, having spoken of the testimony of Longinus, remarks-"This testimony is, indeed, very late in time, and extends a very little way; but let it avail as much as it may avail, there can be no doubt (whether christianity be received or rejected) that Paul was a most distinguished and conspicuous metaphysician, who lived and wrote about the time assigned, and that those epistles which go under his name in the New Testament, are in good faith, (and even with less alteration than many other writings of equal antiquity have undergone) such as he either penned or dictated. Should any sincere and upright believer in the Christian religine, instead of reviling and insulsing the author of this work, or going about to increase and extend the horrors of that unjust imprisonment, of which this work has been the chief solace - set histself ably and conscientiously to the business of showing that from an admission of the genulacrees and authority of St. Paul's Epistles, and of the reality of the character and past assigned so him in the Acts of the Apostles (always exeepting the miraculous) the existence of Jesus Christ as a man, and the general credibility of the gospei history would follow; he would deserve well of the Christian community, and of all men who wish to see truth triumphant over prejudice, ignorance and error."

Br. Grosh, in referring to Taylor's Diegesis. as being disproved by the Horæ Paulinæ, so fa as the letters of Paul are concerned, remarks-"and a similar work, compiled from good au thorities, showing the coincidences of the Gos pels with the Epistles, Acts, and each other, and with facts recorded by profane historians, would be a complete refutation of the Diegesis so far as the whole New Testament is concerned. Suci a work could easily be prepared, and would be an irrefutable testimony to the credibility of the New Testament." What Br. Grosh has her stated, is undeniably true, Mr. Taylor himsef being judge. And such a work would not only prove the truth of christianity in general, but it would also prove the truth of miracles, as being the actual performances of Christ and the Apostles.

A book prepared in this manner would be of the utmost utility, and would establish christianity in the minds of community, much better than persecution of unbelievers. Persecution always injures the hand which wields it, and excites sympathy for those who are obliged to bear its malignant blows. "Oakhamizing" will never convert skeptics, especially when professed followers of Christ give them so many reasons for becoming so. Every reflecting mind will admit, that the revelting follies of fanatics, the unreasonable dogmas of sectarians, and the hypocritical conduct of professed christians, are the

into ice the warmest hopes of the heart. Men who reject christianity from such inducements, eas be converted only by sound argument, and a sight of pure christianity as it is; when this is done they will embrace Christ.

If such a work as has been suggested, should be prepared, let i not issue under the free zing ampices of orthodexy, (falsely so termed,) for encless misery is as great a stumbling block to the skeptic, as mountains are in the way of the troveller. Let it present christianity as it is, and there will be no fear that people will reject it.

G. W. M.

#### THINK OF IT!

If people only realized the fact, that the Gospds are a history of the establishment of the Christian dispensation, and that the language which they now apply to a future state of existeice, has reference only to circumstances which were attendant upon the building up of that dispinsation, they would understand Scripture in avery different manner from what they do. For instance; they would perceive that the 23d chapter of Matthew referred wholly to the Pharisies, whom Christ rebuked for their conductthat the 24th and 25th chapters speak of the desruction of Jerusalem, of the signs which would precede it, and of the punishment of the Jews. I: would be no source of trouble to them, that Jesus said, "these shall go away into everlasting punishment, but the righteous into life eternal," for they would clearly see, that this lan\_ guage refers to the same event spoken of in John v. 28, 29, there called a resurrection of some to life and some to damnation. The Jews were in graves of darkness, for so blinded were they to their condition, by the traditions of the elders and a love for the Mosaic law, that they remained morally dead, until destruction came upon them, when they awake to their sinfulness and experienced all the horrors of damnation or condemnation for crucifying the Messiah. On the contrary, those who had formerly been dead in trespasses and sins, by belief in Christ came forth to a knowledge of the truth, and hence, passed from moral death into spiritual life.

So in the case of the language of Christ in Matt. xxv. 46; Those who went into life eternal, were saved from error and vice, and enjoyed a knowledge of the true God and of the Son whom he sent to die for sinners: John xvii. 3. The "everlasting punishment" denotes the great length of time, which the Jews were to be cast off, which at this time, amounts to about 1770 years, almost 400 years longer than their "everlasting priesthood" was established. Language as strong as our Savior spake, was used by the prephets to denote temporal calamitics. In reference to the 70 years captivity, which the Jews endured in Babylon, Jeremiah used the following language: "Therefore behold, I. even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence, and I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten." Jer. xxiii. 30, 40.

If then, the prophet used the phrases "everlasting reproach" and "perpetual shame," to denote 70 years captivity only, why not the Savior use the phrase "everlasting punishment" in regard to the destruction of the Jews as a na-

tion, when that destruction has endured more than 25 times 70 years.? Think of it!

G. W. M.

#### NEW-YORK CITY.

When we turn the current of our reflections back to the years 1829 and 1830, and contemplate the cold and lenguid state of Universalism, and the rapid progress of infidelity in the citabove named—and then reflect upon the healthful state and astonishing progress of our holy cause in the same place, at the present time—we are more than ever, if possible, assured of the truth, utility and heavenly tendency of the doctrine. Verily, "Truth is mighty, and it will prevail."

We have just learned from the "Philadelphia Liberulist," that "Br. Le Fevre's Society has purchased a site which cost between eleven and twelve thousand dollars, and have already subscribed fifteen thousand dollars towards the creetion of a new church. The contemplated edities it is expected will cost about forty thousand dellars." May the righteous benediction of Heaven's King rest upon both pastor and people; and may they continue united, zealous and happy, while they walk together in wisdom's ways!

## DEDICATION,

On the 1st ult, the new and convenient brick church in West Brattleborough, Vt. was solemnly dedicated to the service of the one living and true God. Sermon on the occasion, by our highly esteemed brother, I. D. Williamson, of Albany, N. Y.

## .....

#### NOTICE TO CORRESPONDENTS.

"Apollos," "Jonian Bard," "L. L." "L. L. S." "M. L. W." "A. C." and some others shall appear as soon as possible. The great length of Br. Thomas' Letter to Dr. Ely will account for the scarcity of original matter in our columns this week.

#### LETTERS

Received during the week ending on Wednesday last.

T. W. L. Sodus—I. L. S. East Bloomfield—S. R. S. Clinton—W. Q. Mottville, 2—M. L. W. Dundee—P. M. South Le Roy—J. P. R. Philadelphia—W. P. Vienna—P. M. Farmer—S. W. B. Phenix—M. G. Rushville—N. B. Canoga—A. B. W. Sadus—N. B. Henristta—P. M. Portageville.

By request, P. S. Sodus, \$1 50.

## RELIGIOUS INTELLIGENCE.

Br. S. Miles will preach at Sodus, on the St. Sunday inst. (to-morrow.)

## MARRIAGES.

In Henrietta, on the evening of the 4th inst. by the Rev. G. Murray, Mr. George W. Brown to Miss Roby Phillips, daughter of the late Benjamin Phillips, of Barre, Orleans Co.

### DEATHS.

In Mottville, on the 1st inst. Augustus Merion, infant son of Adam and Lodema Thumb.

The funeral was attended by Br. W. Queal, and the consolations of the gospel tendered to the relatives and friends from John xi. 21: "Lord, if thou hadst been here, my brother had not died."

In this town, on the 9th inst. Mrs. Rebecca Lewis, widow of Mr. John Lewis, aged 74 years. She was one of the first settlers in this district.

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#### PORTRY.

#### Original.

A NEW YEAR'S GIFT.\*

DRAK SIR—accept this trifling boon,
Nor deem the donor false, nor vain;
To say thy God-like zeal hath won
What gold nor silver could obtain.

I give it not, to aid the germ,
Within thy soul so well begun;
The moon was ne'er design'd to warm,
Or 'luminate the rising sun.

But—as the conquering chief collects
The spoils of war, by land or sea;
'Tis thine—'tis thine! its ev'ry text
Is mastered by M\*\*\*\*\*\*\*\*!!

Tis thine—to read each antique name,
By whom mankind was blindly driven,
Two centuries ere dear Murray came,
To teach the character of Heaven!

Like lightning in a dreary night,
Affright, and light the traveller on;
Till Sol—with overwhelming light
Appears: then all his fears are gone.

'Tis thine, to sigh—that Greece, and Rome;
That mine, and Murray's boasted fale;
A Newton's land! a Homer's home!
Should be so blind—so base—so vile!!

'Tis thine, to tell what worth were lost;
What floods of same and blood were shed;
What wars them man-made creeds have cost!
Since first this worm-worn work was made.

To mark this emblem too, is thine:
The Book decays—the Dectrine dies—
To Dust, the first is soon consigned:
The last is Reason's sacrifice!!

Yours, affectionately, J. Bartlett. Auburn, Jan. 1, 1835.

\*The Gift is an ancient book, printed in Loudon, 1822, entitled, "A Treasvry of ecclesiastical Expositions upon the difficult and doubtful places of the Scriptures." "The very pith, and choicest straines of many Bookes in one, and a fully satisfying Resolution of abous a thousand Questions in selld Divinktis: By John Mayer." It is a Limiterian work, which fact will give new light to the last verse of the poenry.

#### Original.

I'LL HEED THEM NOT.

BY A YOUNG LADY.

In every state, and clime, and place,
I'll sing of God's impartial grace;
Though foes assail, and scoffers rage,
And devils in the work engage,
I'll head them not.

Though all the world should war, and tell That God has made an endless hell;
That he is partiel, full of wrath,
His lightnings sends to fright and seathe!

I'll keed them set.

A God of wrath and vangeful ire, Breathing destruction, torments dire, Is not the God of quenchless "love," Is not the God who reigns above,

Or Him whom I adore!
Mine is a God of Love!

FRANCES.

Henrietta, N. Y.

#### Original.

TRUST IN GOD.

" Trust in the Lord forever."-Isaiah xxvi. 44

It is a fact which Mids defiance to contradiction and opposition, that our codition here is rendered pleasing by the practice of virtue, and the anticipation of happy and glorious immortality beyond the ever changing and transitory scenes of our earthly existence. Yes; it is hope, that charmer of the soul, which points through the gloomy vista of futurity, to the mansions of everlasting peace and joy—that gladdens the soul of man amid all the vicissitudes of fortune. If there is any one thing that can sooth the anguish of the torn bo som of the sorrowing and disconsolatewipe from the mourner's cheek the falling tear—allay the turbulence of their grief, and turn their weeping to joy, it is nore, founded in the immutable promises of Jehovah

But how can we obtain this hope? Trust in the Lord, for "whose trusteth in the Lord happy is he." But there are many—too many, who have listened to the maniac reat of mad enthusiasm, who cannot trust in God. Why? They have been informed by professed teachers of mankind, that their Father in heaven delights in viewing his offspring wretched and miserable, and that it will enhance the majesty of his glory!—that he once pronounced man Good; but now ourses him as a vile wanderer from his parent's mansion—withdraws from him his kind regard and protecting arm. and hurls him from his presence to bask beneath his eternal frowns and omnipotent vengeance forever!!

Deluded man may profess to put his trust in such a being, but could we search the thoughts of his heart, or the immost recesses of his soul, we should discover that they shrunk with sickening gaze from the falsity of the utterance which employed the tongue. He cannot place himself willingly in the hands of an enemy; neither will he trust in one who has no regard for his welfare; his very nature revolts at the idea, and shudders at the thought!

"It is better to trust in the Lord, than to put confidence in man." When some unfortunate vicissitude of fortune has seemingly deprived us of all earthly enjoyments—when grief has corroded every joy, the arm of flesh becomes paralyzed and broken, and can yield us no relief. It is then we must look to some higher power for the assistance we crave—some Almighty arm on which to lean, and which

will uphold us under this burden of ser-

When we contemplate God as the one who wrought this earth, and the countless number of orbs and suns that in true gradation roll their mystic revolutions round, and as the "author of every good and perfect gift that cometh from above;" on whose countenance eternally plays the smile of benignity; whose will is the salvation of all created human intelligences, and whose purposes and designs are as firm as the immoveable pillars of creation, it is then we can put our trust in him, and be assured that what he has willed shall certainly come to pass.

Trusting in God, then, is to believe that he has devised means for our happiness while in this state of existence, and that he will at the consummation of all things, ransom us from the power of death and the grave, clothed in the immaculate garments of immortality and incorruptibility, where one unbounded spring of happiness shall encircle all.

Here is opened at once the way for a belief the most consoling—the foundation for a hope which shall remain unmoved amid the downfall of human structures and the rawages of desolation! Based woon the eternal Rock of ages, it shall defy the. combined forces of superstition and error. and stand unharmed amid the wreck of matter and the crash of worlds! As a beacon of eternal happiness and immortal felicity, it shall dart its blazing effulgence athwart the dreary mansions of the tomb. and disperse those shadows of doubt that often cast their frightful length over its deary apartments! A belief which shall tumple to the dust the partial creeds of nen—render their agreement with hell null and void, and like a flood of mighty waters shall sweep away and utterly destroy their rifuge of lies, and implant in its moulderig ruins the sacred banner of gospel peace, which shall unfold its splendors to all the nations, kingdoms and families of the eirth. A. C. B.

# A. PRESCOTT & J. CHASE, Jun. PROPRIETORS AND PUBLISHERS.

#### COMDITIONS.

'The HERALD OF TRUTH will be peblished every Saturday, commancing on the first Saturday in January, 1835, on good paper, with niw type, in a neat quarto form; each number containing eight pages—the volume four hundred and eixteen.

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for the assistance we crave—some Almighty arm on which to lean, and which

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# REPRESENTED OF TRUTTE.

"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."-ST. JOHN.

VOL. 11.

GENEVA, N. Y. MARCH 21, 1835.

NO. 12.

#### Original.

### DOES GOD HATE SIN!

This question has generally been answered in the affirmative. It is generally admitted/that sin is opposed to holiness, God is holy it is inferred that God seed to sin. If the doctrine of our pertialist brethren be correct, this position is quite questionable. They say God is opposed to sin-that he hates it : but how. heir principles, is this maintained? How can't be proved that God hates sin? Will it be said that to show his abhorrence of sin he is determined to destroy it? This cannot be maintained by those who believe in endless sin and suffering. If God, to show his nature and character, created millions of intelligent human beings liable to sin, and in consequence of sinning, is determined to place them in a situation that they must of necessity continue sinning throughout eternity: what evidence have we that he hates sin? Should we not rather infer that he was in love with sin? How should we be likely to reason on this subject concerning man in the things of this world? "By their fruits (said the Saviour) shall ye know them. Do men gather grapes of thorns, or figs of thistles; even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit." Matt. vii. 16, 17.

When we see a man often at the grog shop, we draw the conclusion that he is in love with strong drink. When we discover that a person is often at the house of ill fame, the gambling table, the haunts of debauchery, crime and dissipation, we draw the inference that he is in love with these things. On the other hand, when we see a person using his endeavors to promote the cause of temperance and sobriety, we draw the conclusion that he hates intemperance and drunkenness, and is in love with temperance and sobriety. When we see him setting his face against the gambling table, debauchery and crime, we draw the inference that he hates this kind of dissipation, and is in love with virtue and the nobler principles. We draw these inferences from the fruits. "Wherefore by their fruits shall ye know them."

When we discover from the word of God that He has there promised that the seed of the woman should bruise the serpent's head—when he has promised that in his seed (which is Christ) all the nations, families and kindreds of the earth should be blessed—when we discover that Jesus was manifest to destroy sin, the works of the devils—was sent into the world that through death he might destroy him that had the power of death that is the devil—to

destroy sin and bring in everlasting righteousness; we draw the conclusion that God is in love with righteousness—that he loves holiness and hates sin and imiquity. Now we will leave it with our partialist brothsen whether we have not more evideace than they that God hates sin and lovesholiness. We ask then what evidence they have on their own principles that God loves holiness any more than he does sin. If they answer, because he requires all his creatures to be holy; we ask, if this requirement be fulfilled, would it not be Universalism? This would be determining that God hates sin and loves holiness on the ground or truth of Universal salvation and not on the ground of partialism. But if the requirement be not fulfilled or obeyed, what then? Is the requirement the less binding because it is not obeyed? Certainly not. Love is the fulfilling of the law. Nothing short of love can fulfil this law. Will it be said the law is fulfilled in enduring its penalty? This would be fulfilling it by sin, suffering and unholiness. But love is the fulfilling of the law, if the Scriptures be true, and not sin and unholiness. Now we think that Infinite Wisdom is competent to devise the means to bring about this end. Well, what means would he be likely to devise in order to effect the holiness of his creatures?

Would he give them a law-the penalty of which he knew would wholly prevent them from ever becoming holy? Would he place them in such circumstances as to render their sin and unholiness inevitable? Is this the evidence we have that God hates sin and loves holiness? If so the evidence is on the wrong side. We should be ready to conclude, that if God placed mankind in such a situation as to render their endless sin and suffering inevitable, he was in love with sin and suffering, as much so as ever a tipler was in love with the bottle. But this is not the character of the God of the Bible. The law which he gave to man that the offence might abound was not of such a nature that its penalty would forever cut off all possibility of holiness in man. But if the penalty of that law was endless suffering, would it not be endless sinning? Most certainly, unless those who endure the penalty—the damaed in hell are holy angels, which will not be admitted. No; the law is holy and the commandment holy, just and good. The penalty, then, should not be considered a barrier to holiness, but rather one of the means in the hands of the law giver toeffect the holiness of those who suffer it. "Thine own wickedness shall correct thee and thy back slidings shall reprove thee:

thing and latter that thou hast forsaken the Lord thy God." Jer. ii. 19. Though the consequences of transgression are here said to be evil and bitter, yet it is not of such a bitter nature as to cut off all possibility of the holiness of those who experience it, but a sense of this evil and bitter is that which reproves and corrects.

It may be termed the stripes or chastening of the Lord, and the apostle Paul says, "God chastises for our profit that we may be partakers of his holineas." Heb. x. 12. When mankind partake of God's holiness they love him as the law requires. "Love is the fulfilling of the law." Rom. xiii. 10.

But how stands the case if the law or its penalty be endless pusishment? It certainly prevents the holiness of the sinner—it places him in a situation that he never can become holy. This is just such a situation as man would be placed in allowing his Creator to be in love with sin.

The devil is supposed to be in love with sin and opposed to holiness. Allowing him to be almighty in power, would he not place his subjects in just such a situation and circumstances as to effect their endless sin and unholiness? Most certainly, if we allow him to be malignant and cruel. Be careful, then, ye partialists, that ye do not attribute such a character to the true and living God. It will avail you nothing. to say God is good or holy or lovely, when you ascribe to him the disposition of the devil. Mankind cannot love such a being unless they are in love with sin and unho-liness. How do our partialists avoid these conclusions? Is it by saying, because a remnant shall be saved and become holy? If so, the conclusion follows, that those whom he makes holy is evidence that he hates sin and loves holiness. But if the majority are rendered unholy and sinful and the minority holy throughout eternity, then the evidence is that he is more in love with sin than holiness. According to partialism, there is but a remnant, and a very small remnant that are to be saved and made holy; i. e. taking the world of mankind and their qualification for heaven according to partialism as they have steed since the first creation. The Heathen world—the Mahomedan world—the Nen-Professors of the Christian World-the Heritical sects of different denominations. the hypocrites, and all the deceived professors of Orthodox churches—all, all are the subjects of endless sin and sufferingall are supposed to be going down to hell: while those to be saved from sin and suffering and qualified for heaven; would be a mere cypher, a drop in the bucket a mere point, in comparison with the great

body to be rendered endless sinners. According to this view, and it is the view of partialists, can we draw any other conclusion than that the God they believe in and adore, is more in love with sin and misery than he is with holiness and happiness? How do our partialist friends draw a different conclusion? Why, by maintaining that the time will come, the "millenial time," when the number to be saved will far exceed the number to be lost. In this way there will be a great making up of the deficiency. The conclusion is made out, that God is more in love with holiness than with sin-that he loves and approves of the former principle, but hates and detests the It seems then, the nearer we approach to Universalism or Universal salvation, i. c. the more God saves, the more it is concluded he hates sin and misery and is in love with holiness and happiness. Why not allow, then, that God "will have all men to be saved," and thereby prove that he lettes sin-that he will destroy it by bringing in everlasting righteousness and holiness? Why not allow him the conquest? The living God has undertaken the destruction of sin, and the salvation of all mankind. Why not allow that he will accomplish it? Why maintain that a semi-almighty devil will defeat him in what he has undertaken to accomplish? He has sent Jesus to be "the saviour of the world"-to taste death for every man. this we understand that he has undertaken it tions to perform the usual services at futhe salvation of all. Our partialist breth- nerals. Borne down with the heaviest afrenadmit this. They cannot deny it. As i fliction, they have been assailed with the Jesus tasted death for every man they most bitter reproaches, and instead of concan draw no other conclusion than that he solation have received only abuse. undertook, at least, the salvation of all. | consequence is, that to avoid these aggra-Why then maintain that he will be defeated? Why not allow him the victory? Is the arm of the Lternal Jehovah shortened that he cannot save; that he cannot accomplish what he has undertaken? What! and God Almighty too! Defeated in his undertaking by the puny arm of man or the devil! Impious thought! Maintain, then, ye Partialists, that he will accomplish what he has undertaken; or that he is not almighty. Ye might with more propriety deny his existence, than to deny that he is almighty; for a God who is not almighty; is no more than a Heathen God. Are ye Heathens, or Atheists? Ye might as well deny the existence of Jehovah, as to rob him of the glory due to his name, by maintaining that he cannot accomplish what he has undertaken. What would ye think of the man who had engaged and undertaken to erect and finish an edifice. but was not competent or able to finish what he had commenced? Would ye not agree with the Savior, Luke xiv. 29, 30, "Lest haply, after he hath haid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finishe? Do not ye, my Partialist brethren, attribute such a character as this man

had to the Infinite Jehovah. Think of this a moment, and sec if ye can deny it. If ye wish to establish the point that God is almighty, then do not maintain by your faith that he is defeated in his designs by the agency of a worm of the dust. not rob God of his glory, or Jesus of his purchased possession, by holding that God will not do all his pleasure, and that Jesus It ve would believe that died in vain. God hates ain and loves holiness, believe not that he will perpetuate sin throughout eternity, but that he will destroy it and grown the world with his own immortality. So let it be. . A. C.

## Original. FUNERALS.

No custom more generally prevails, than that among Universalists, of having funcral discourses delivered at the interment of their friends. And as this denomination is very widely dispersed, while at the same time, it has comparatively but few preachers, it frequently happens that they are called ten, twenty, or thirty miles to officiate at funerals. This is certainly very proper, so far as it is consistent with the desire of one party, and convenient to the other; for it is not easy to imagine a more painful situation, than that in which some of our friends have been placed, by By | calling upon ministers of other denominavations, great effort is made to obtain ministers of liberal sentiments.

But it is often not only inconvenient, but expensive to the preachers who perform these duties—an expense which most of them are absolutely unable to bear, and which too commonly falls entirely on themselves; for those who command their services, seldom appear to think that any other remuneration is necessary, or would be acceptable, than their thanks.

Now as one who has probably performed and suffered nearly as much as any other person of his age, in complying with repeated calls to attend funerals, the writer of this article begs leave to remonstrate against the practice under its present circumstances, for the following reasons.

1. That it is both desirable and necessary for ministers to spend as much time in study, and in preparing themselves for the various duties of their profession, as the nature of those duties will by any means allow. And it is a mistake, which seems to actuate the great mass of community, and which cannot be too soon corrected, that preachers can on every occasion leave home, and attend upon any service which their friends may see fit to command, without inconvenience. For whether societies understand the reasons of their own conduct-or not, they always act upon the principle, that no minister can long be useful, who does not devote much of his time

2. Those ministers who have families are most solemnly bound to be with them whenever it is in their power. The duties of providing for a household, of pasticipating in the common cares of life, and of directing and instructing children, devolve on them in common with other men, and The omission or most be performed. neglect of these, from whatever cause, always brings reproach, and that two as readily from friends as from enemies.

3. It is taken for granted, that we are bound by the nature of our profession to go at every call; and that we are so provided for by those to whom we mineter, as to be able to do so without fee or reward.

Neither of these suppositions is correct. In reference to the first, it should be remembered, that one duty never infringes upon another. Hence, if it is the duty of a minister to provide for his family, it cannot be his duty to exhaust the sources of their support and comfort in bearing his own expenses while waiting on the commands of others. We make no objection to the service, but to the burden which it imposes.

Besides, as we are men, we object to a course of treatment never once offered to any other class of men. No one expects to command the time and the labor of the lawyer, the physician, or the mechanicmuch less, to burden either with a perpetual train of expense, without offering something as an equivalent. By what process of reasoning it comes to be inferred, that ministers who are entirely dependent on their brethren for their "daily bread," should be better able than others to devote their time, labor and substance to the cause of humanity, we are unable to perceive.

In reference to the second supposition, situated as our societies generally are in this country, it will require but little reflection to know that their ministers obtain no "fat things." On the contrary, it is notorious that in most instances, those societies which have resident preuchers, make very great exertions to give them merely a competency. And it may be fairly presumed, that if in any instance they give enough to improve the temporal circumstances of their minister, they would much prefer to see him benefitted by their liberality, rather than know that it was torn from him and from his family, in the performance of services which humanity asked, and which sympathy though perishing, could not refuse. But it is a matter of indifference in relation to this subject, whether our support be abundant or not: no reason can ever be shown why ministers should be stripped of the pittance allotted to them, in

rendering services for which other men would receive ample compensation.

To conclude—it is presumed, that no minister expects any compensation of a pecuniary nature, for his attendance upon funerals in the society where he resides, or from which he receives support. Such services are a part, and an important part of his parochial duties; and as a friend he fully participates in the feelings of those who are called to mourn. This consideration should generally influence mourners to employ on such occasions, the minister who preaches to them. He best knows their feelings, their sufferings, and their wants, and from the common habits of intercourse, he can best sympathize with them, and tender to them the means of consolation in their sorrows.

But there are many societies who have no regular preaching—who when they require the services of a minister of their own denomination, must call him from considerable distance. Let such, therefore, provide for the expenses of those services which they command; their time and their labor are freely and willingly devoted to those on whom the hand of affliction has fallen.

In closing our remarks on this subject, we wish to be distinctly understood, that we impute the remissness against which we remonstrate, more to the influence of custom than to any want of liberality in the members of Universalist societies; and confiding in their readiness to correct any errors which in their operation tend to the oppression of their public servants, the subject of this article is submitted to their charitable consideration. Arollos.

## · PARENTS AND CHILDREN.

We arnex some sound remarks from a New-York journal on Temper.

"The Editorial department of a newspaper is of too limited a character for a detailed statement of the "errors of love" and the mistakes of judgment, so frequently if not so generally indulged by parents in bringing up their offspring, even if we deemed ourselves qualified to discuss a topic of such importance; but we know of no subject better calculated to arrest the attention of philanthropists, or in the discussion of which a more valuable work might be produced by one well qualified for the task. It is impossible to conceive the amount of misery and crime which parents entail upon their children by a false mode of education—by raising expectations that never can be realized, and bringing them up in a manner so delic ate, or to a profession so unsuited to their abilities, as to render it impossible for them to obtain a livelihood after they arrive at years of ma curity. Look at the history of parents and children in Philadelphia, and how many melancinoly instances of the results of this false system might be pointed out! The racment an hone at and hard-working mechanic, ptopolesoper-or autiman, accumulates a little prop-

etty, the interest of which, together with the fruits of his daily toil is found adequate to maintain one family with some degree of comfort and respectability, it is too often the case that a most detestable description of pride takes possession of the parents' bosom, and it is determined that this con is peculiarly suited for a doctor, the other for a lawyer, and so on to the end of the chapter; while the daughters are bedecked in all the colors of the rainbow, and sneer at the idea of becoming the wives of honest and upright mechanics. The consequence top frequently is that the sons become a disgrace to their profession and their fathers' industry, while the daughters either die old maids or are compelled in the cud to accept of offers that in their moments of beauty and pride, they would have refused with scoru. And yet all this is the result of education—of the fulse pride and misguided affection of parents, who may be said to train up their offspring to adversity and beggury, instead of fitting them for the cares and toils of this working-day world, instead of teaching them the necessity of depending upon themselves—their own recourses and powers, and qualifying them by habits of industry and on economical mode of life, for conflicts with the world and with adversity. It is true that it is natural for all parents to have at desire to ree their offspring attain elevation and rank among mankind, and it is a weakness, too general, for them to suppose their children especially qualifiled to shine in some one of the professions, or in some walk of life beyond and above the ordinary paths of industry,-but no one who really leves his child, and who cannot, when that child arrives at the age of maturity, give him an important start in life-place him beyond the reach of want for ea least five years, should venture upon the rish experiment of apprentiging him to a profession by which he cannot at the age of twenty-one, earn his daily bread. The adoption of any other course by the parent is cruel towards the child, and calculated to plunge him into idleness, despair, poverty, and crime. The subject is a fertile one, and one in which, as it appears to us, the people of this country, and expecially of our large cities, are particularly interested. It cannot be too frequently adverted to, and we may take occasion if opportunity permits, to note some instances that have passed under our own observation, in which consequences of the most melancholy character have resulted from the system alluded to."-Pa. Inq. ----

## Original.

#### AN HONEST PREACHER.

About a year since, while in conversation with the Rev. Mr. White, a Methodist preacher, on the subject of mun-made Christians, he remarked that my observations recalled to his mind a singular circumstance which transpired with him soon after he commenced preaching among the Methodists. With a very serious countenance indicating sorrow, and a low and heavy voice expressing sincerity, he ex-

claimed: "Alas! I once made a Methodist; but O, what a miserable tool he was!" "Indeed!" said I, "did you have no help from the Lord? did you convert him entirely alone?" "Yes," he answered, "entirely alone; but the Lord took him off from my hands, and glad was I; for he converted him over, and made a pretty decent man of him.'

Would it not be well for Burchard, Finncy, Littlejohn, and a host of other (un-) worthies, who have made so many Presbyterian Christians without the help of the Lord, to reflect for a moment before they go farther, and pray God to take them off their hands and convert them over, that they may no longer be "miserable tools?" If they were as honest as the abovementioned preacher, probably they would.

#### M. L. WISNER.

## Original.

ANOTHER ACCESSION TO THE MIN-

Br. Townsend P. Abell, of Wyoming, Genesee Co. N. Y. who has been for some time preparing himself for the ministry, and who has been the past season reading with Br. L. L. Sadler, of East Bloomfield, has commenced preaching the glad tidings of a world's salvation, through a crucified and risen Redeemer. He is a young man of unblemished moral character, possessed of promising talents, and worthy of public confidence. His labors thus far have been highly acceptable; and he will doubtless prove a valuable accession to the ministry of reconciling grace. May the Great Head of the Church make him a faithful laborer in the vineyard of his Divine Master, and crown him with an abundant reward of joy and rejoicing.

#### ----TO A YOUNG CLERGYMAN.

The fear of being thought pedants hath been of pernicious consequence to young This hath wholly taken many of divines. them off from their severer studies in the universty; which they have exchanged for plays, poems, and pamphlets, in order to qualify them for tea-tables and coffee-hous-This they usually call polite conversation, knowing the world, and reading men instead of books. These accomplishments, when applied in the pulpit, appear by a quaint, terse, florid style, sounded into periods and cadences, commonly without either propriety or meaning. have listened with my utmost attention, for half an hour, to an orator of this species, without being able to understand, much less to carry away one single sentence of a whole sermon.—Swift.

He who reforms himself, has done more towards reforming the public, than a crowd of noisy, impotent patriots.

#### CORRESPONDENCE.

[Continued from page 85.]

From the Philadelphian and the N. Y. Christian Messenger.

PHILADELPHIA, APRIL 7, 1884. To Mr. Abel C. Thomas:

DEAR SIR-If "reconciliation always supposes unreconciliation," then it is manifest that the ALL THINGS to be reconciled are to be understood as not meaning ALL THINGS absolutely. If there are some things not to be reconciled, then you and I have come to this agreement, that it pleased the Father that in Christ all fulness should dwell, and having made peace through the blood of his cross by him to reconcile ALL THINGS unto himself, that are to be reconciled, or ever will be reconciled by him. You affirm, however, that not all things absolutely, but all unreconciled human persons shall be reconciled. This I deny, for some die in their sins; have never forgiveness; never see life; but the wrath of God abideth on them, after they go to their own place.

You refer the whole of Matt. xxiv. to the coming of Christ to judge the Jews and Jerusalem; and think it is in this life alone that we are to appear before the judgment seat of Christ. In the 3d verse of that chapter it is recorded, after Jesus had predicted the destruction of Jerusalem, that his disciples came to him on the mount of Olives, saying, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" These questions Christ answered. From the 4th to the 35th verse he gives the signs of his coming to judge Jerusalem; and tells them that "this generation," to wit, of Jews, or Hebrews, " shall not pass till all these things shall be fulfilled." True it is, also, that all then living did not pass to their graves before Jerusalem was destroyed; and equally true that this generation of Jews still exists in a state of dispersion. In the 36th verse Jesus begins to answer the question concerning "the end of the world," saying, "But of that DAY," a different day from that of his coming to judge Jerusalem, of which he had before spoken, "of that day and hour knoweth no man, no not the angels of heaven, but my Father only." He proceeds to say concerning this last "coming of the Son of man," that it shall be sudden and unexpected as his coming in the days of Noah, by the judgment of the deluge. He exhorts to watchfulness in relation to the coming of that day, and assures us concerning each unfaithful and unwise servant that his Lord "shall cut him asunder, and appoint him his portion with hypocrites"-" where shall be weeping and gnashing of teeth."

I freely confess that I believe in the existence of devils, and that in the time of our Savior's residence on earth, many devils peculiarly possessed some sinful

mortals; and that by compelling them to confess Jesus Christ, while they dreaded and hated him, God the Father was glorified. Freely, I confess, too, that I believe in other holy angels than merely human messengers dwelling on earth, in the flesh: and yet I admit that any one sent on any errand whatever, may be called an angel.

You incidentally quote Heb. ii. 9, as evidence that Christ will reconcile all men to himself so as to save them. "We see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." The word man is not in the original. He tasted death (huper pantos) for every ----; leaving some noun in the masculine gender to be supplied from the context. What that noun is the next verse shows. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfeet through suffering." Hence we see that the word son is to be supplied after pantos thus, "that he by the grace of God should taste death for every son;" that he might bring many sons to glory. If, however, we admit that Christ tasted death for every human being, it will not follow that all will be saved from hell. He may have tasted death for every man, so as to have obtained the right of raising every man from the dead in the last day. have tasted death for every man, so as to become in his Mediatorial character Lord of all men. He died for all men in some sense, without dying to save all men from impenitence and ruin.

The Michael named in Dan. xii. is taken to be the Angel of the Covenant; the Jehovah sent, or the Lord Jesus Christ himself; so that his standing up for the children of his people at that time of trouble to all the wicked, which shall exceed all former times of trouble, is no proof that the day of judgment will not then have come, in which some shall awake to everlasting life, and some to shame and ever-

lasting contempt.

You think I have either misquoted or misinterpreted Rom. ii. 7. The first ten verses of that chapter convey to my mind the most explicit declaration of a retribution future to the present life. "Therefore thou art inexcusable, O man, whoseever thou art, that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest, doest the same things." If a man has knowledge and conscience enough to judge his neighbor, he thereby evinces the righteousness of condemning him, when he does the very things which he condemns in others. "But we are sure that the judgment of God is according to truth, against them which commit such things. And thinkest thou this, O man, that judgest them which

thou shalt escape the judgment of God? Or despisest thou the riches of his goodness, and forbearance, and long suffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath, and revelation of the righteous judgment of God; who will render to every man according to his deeds; to them who by patient continuance in well-doing, seek for glory, and honor, and immortality; eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness; indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile: but glory, honor, and peace to every: man that worketh good; to the Jew first, and also to the Gentile; for there is no

respect of persons with God."

Here the apostle teaches, 1st. That there is a day of wrath and of the revelation of the righteous judgment of God coming; against the coming of which men may treasure up wrath. If all their wickedness is punished as it is committed, they treasure up nothing against any day of wrath to be subsequently revealed. That in this day of wrath, when his righteous judgment shall be revealed, God WILL RENDER unto every man according to his deeds. 3d. That in rendering unto every. one according to his deeds, God will render ETERNAL LIFE, GLORY, HONOR, and PEACE, to them who by patient continuance in well-doing seek for glory, and honor, and immortality. If men do not by patient continuance in well-doing seek for glory, honor, and immortality, it is implied that HE WILL NOT render to them eternal life. 4th. That in the day of the revelation of his righteons judgment, HR WILL RENDER to them that are contentious and do not obey the truth, but do evil, the righteous retribution of indignation and wrath, tribulation and anguish, 5th. That this retribution both of the good and bad is to be universal, when the day of wrath and judgment shall be revealed; for it will equally respect Jews and Gentiles. Were it true that God now renders full and perfect retribution, there would be no occasion for promising what he will do on a future day, yet to be revealed.

Other matters about which we have severally expressed our opinions already, I consent to leave to the judgment of our readers. I proceed to adduce further proof of a future state of punishment, which some of the human family shall experi-

Jehovah says, "I will not justify the wicked." Ex. xxiii. 7. Of course, God will condemn the wicked. The Lord "will keep the feet of his saints, and the wicked shall be silent in darkness." 1 Sam. ii. 9. Here the destiny of saints and the wicked is contrasted; and this aido such things, and doest the same, that lence in darkness I take to be a descrip-

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tion of interminable gloom and despair. "The wicked is reserved to the day of destruction. They shall be brought forth to the day of wrath." Job xxi. 30. If the present life is the day of destruction, and the day of wrath, I see not how the wicked are reserved in this life to a future day of punishment. If they are punished invariably as they do wickedly, and pass along in life, there is no reserving of them to the day of destruction and wrath. If the destruction to which the wicked is reserved is merely natural death, and all are saved so soon as they die, then this text instead of being a solemn threatening, as it was evidently intended to be, becomes a precious assurance that the wicked is reserved to salvation. This I know comports with your views, but it seems to me a most manifest contradiction of all those passages which promise good to the righteous, and by way of contrast, denounce evil to the wicked. If perishing and perdition meant but a passage through death unto heaven, why should the Scriptures continually represent the character and destiny of two classes of persons as widely difforent? Of the wicked it is said, "Surely thou didst set them in slippery places: thou castedst them down into destruction. How are they brought into desolation, as in a moment! they are utterly consumed with terrors." Ps. Ixxiii. 18, 19. Now if all at death enter immediately into the perfect bliss of heaven, then the righteous and the wicked are alike set in slippery places, and need not fear being cast down into destruction and consumed with terrors; for the sooner they are cast down, destroyed, and consumed, the sooner they arrive at perfect happiness! Judas, according to this theory, was a happy man, and enjoyed advantages superior to those of his fellow apostles, who toiled and suffered during many years after his ascension to bliss before they experienced the same honor.

Of him, however, the Scriptures teach that having betrayed his Lord, he went and hanged himself; and probably the rope having broken, that "falling headlong he burst asunder in the midst, and all his bowels gushed out." "Judas by transgression fell" from the "ministry and apostleship"—"that he might go to his own place." Acts i. 18, 25. His own place after he hung himself, was undoubtedly the grave for his body. But whither went his soul? You teach that he was made holy and happy, immediately, in spirit, so that his own place for his immortal soul's residence was paradise. Happy man to be translated to the abode of the spirits of the just made perfect! But, to the destruction of this theory Jesus called Judas "the son of perdition;" John xvii. 12; said he was "Lost;" and added, "The Son of man indeed goeth, as it is written of him: but we to that man by whom the Son of man is betrayed! Good

were it for that man if he had never been born." Mark xiv. 21. We deem those accursed, lost, miserable forever, who die under the we of the only Sarior and Judge of sinners. You think Judas was blessed perfectly, so soon as he strangled himself. It must have been a blessed tee, then, which Christ pronounced on him; and thus you call evil good, and good evil. Finally, if Judes entered heaven at death, and has been perfectly happy ever since, and will continue so, through everlesting ages, it was a very good thing indeed for him to have been born; and he ought to contradict the Savior in this matter, through everlasting ages.

I remain, dear sir, yours, with the best wishes for your salvation.

E. S. ELY.

[To be continued:]

### Original.

Sodus, Jan. 30, 1835.

To Mr. Arnold, Methodist Preacher at Marion: Sir.—Notwithstanding I am a female, it is necessary that I should address these lines to you.

As I was the victim of your merciless ravings at your late protracted meeting, on the evening of the 24th inst. I shall take the liberty to make a brief statement of the proceedings, and also of your appearance through the performance.

The portion of Scripture which you selected for investigation was, "What is a man profited, if he shall gain the whole world, and lose his own soul?"

You commenced the subject by affirming that every one had a right to believe any doctrine that could be supported by Scripture and reason, to which every person of candor and reason will assent. You then attempted to prove the popular doctrines of the Methodist Church; but you was so far deprived of reason and destitute of Scriptural testimony, that you was under the necessity of resorting to your own suppositions to support your favorite You referred to some passages of Scripture, and supposed that they meant to consign a portion of God's intelligent offspring to interminable wretchedness; and you drew such a horrid picture of their never ending sufferings in a future state of existence, that it deprived one female of her reason-for when you was exhibiting their sufferings with all the eloquence in your power, and dwelling upon them with unceasing strains, she commenced shouting glory and continued on until you closed the subject.

Preparations were then made for prayers. The anxious were invited to a seat. After a number had gone forward, praying commenced; but there were so many extending their voices at once, that it was difficult to distinguish what any of them said, excepting one who appeared much stronger at the lungs than the rest, for he

raised his veice to such a degree, that I distinctly heard him tall God that His hon-or was at stabs!

After they were exhausted, an attempt was made to sing.

You then came to me and asked me if I had religion. I had stood witnessing the scene, with my mind perfectly calm and screne, endowed with the faculty of reason; and I saw such a contrast between the spirit exhibited there and the peaceable and pure spirit that cometh from above, that I conscientiously told you I had no such religion as I saw there. You wanted to know what I called it. I told you it was confusion! You then bawled out so as to be distinctly heard, that I would find more confusion when I got to hell with the Pharisees and Hypocrites, than I witnessed there! I made you no reply, for I thought it useless to contend with a person deprived of reason. Neither did I wish to draw the attention of the assembly, by adding fuel to the spirit you had exhibited. I would have remained forever silent, had you been satisfied with what you had then said; but another Priest arose and proclaimed what some one had said about confusion, and I had to receive another doom!

You then took fresh courage, and in order to be heard more distinctly, you mounted the stove, and stood for some minutes with your mouth open, your arms extended, and your voice raised, consigning me to hell with the hypocrites; and in order to justify yourself, you wrongfully applied the Scriptures, and condemned me for no other reason than that I had fearlessly and conscientiously told you the truth.

Your appearance at that time had a striking resemblance of one whom the pains of hell had got hold of; and it truly would have been a time of rejoicing, had you been heard praising God for your deliverance.

Now, Sir, permit me to tell you, that if I had acted the part of a hypocrite, and told a falsehood by saying I had such religion, or that I wanted it, you would have extended to me the hand of fellowship, given me a seat with those of your faith, and risen up and called me blessed! But I had rather suffer all the reproach which a bigoted, self-conceited Pharisee can heap upon me, than dishonor the pure gospel of our Redeemer by falsehood, or by giving my approbation to such unhallowed, Goddishonoring performances. The gospel of our Redeemer is a subject of the greatest importance, and should be held sacred by every one in preference to the wild ravings of fanaticism.

Let me exhort you and all those who make the profession you do, to practise the pure principles of the gospel in every thing you say and do. It will do more in reforming the world, and in convincing mankind of the realities of religion than

all the faithless prayers you ever uttened, or all the mechanical operations that ever have been or ever will be invented. If it is your desire to become a paster according to God's heart, so as to feed his people with knowledge and understanding, earnestly seek to have a perfect knowledge of yourself. When that is attained, your heart will be prepared to receive a true experimental knowledge of the Scriptures:

- You will then embrace the Abrahamic faith, and with the believers of old enter into rest and cease from your own works: You will then have a taste of the true bread of life, and drink of that water which will ever be to you a well of water springing up into everlasting life. The testimony of Jehovah will remove every doubt, and open to your understanding the realities of his gospel, which is "good tittings of great joy, which shall be to all people."

Then you will not be driven to merely your own supposition or to analogical reasoning to support your dectrine.

You can then open your Bible and read in the spirit and understanding of truth, and find all the testimony a reasonable man can desire.

Then, Sir, your heart will continually flow with the warmest gratitude to the Great Author of your existence.

You will then fearlessly and conscientiously say with me, that you have no such religion as was exhibited on the evening of the 24th. LYDIA LAMSON.

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## Original.

### REVIEW.-No. 2.

God's Will, Purpose and Design in THE SALVATION OF MAN.

God " WILL have ALL men to be saved, and to come unto the knowledge of the truth."-Sr. PAUL.

God will wor have all men to be saved.—Pan-

\* \* \* But alas! the Genius of Partialism approaches, with most forbidding aspect-his habiliments are those of melancholy, and he is enshrouded in gloom: " Despair," in letters of blood, is traced upon his brow, and agonizing groans and sighs agitate his laboring bosom! voice is as solemn as the knell of death. and his accents and sentiments are those of wo and sadness-" as thus he said, or seemed to say:"-" Cease, cease thy enthusiastic theme! thy song of unlimited love, grace and salvation! moderate thy transports, cease thy raptures, and the loud pæans of praise, in thy mistaken and visionary view of the ultimate holiness and happiness of all created intelligence. Thou art mistaken! thou art awfully, I fear fatally deceived in thy expectations! Rather swell high and loud the solemn dirge of deep damnation and of unending | what is there so very horrible in the idea wo and despair, which will be the awful portion of millions on millions of our race! True, it seems to be God's will that all his | be saved, and to come unto the knowledge | wife, and ever present to her the hand of office-

creatures should be ultimately blessed; that he 'will have all men to be saved, and to come unto the knowledge of the truth: true, he has promised to bless all the kindreds and nations of the earth; true, he has sworn that 'every kneeshall bow, and every tongue shall confess to the glery of God the Father; and equally true he wills the solvation of all men, and sent his only begotten Son to accomplish or do hiswill, which was the salvation of the whole world. But alas! knowest thou not that the will, promise and outh of the Most High God are thwarted and will not be fulfilled! Knowest thou not that the prince of darkness, the arch fiend of perdition, has, by his wily and successful machinations, thwarted the will and design of the Eternal, and will make nine-tenths of his intelligent offspring wretched world without end, and drag them down to the flaming pit of an endless hell and torment them forevermore!

\* \* \* "This prince of darkness, this formidable enemy of God and adversary of souls, was once an angel of purity and light, the prime minister of Jehovah, and the most exalted and happy of Heaven's angelic host; but alas! he became rebellious-refused to pay homage to the Almighty-became jealous and envious of his power and glory—aspired to be as God-refused him allegiance-caused battle in heaven-and after a long warfare with the Great Eternal, was at last cast out of heaven into a flaming pit of wo and despair-transformed into a monster of malignity and hate—and permitted to roam about the earth, slike a roaring lion seking whom he might devour,' and make as sinful and miserable as himself! Again; he is permitted by the Almighty to tempt and seduce nearly the whole of the vast family of man, enlist them under the black banner of perdition, and seal them as the subjects Although the Scriptures of endless wo! seem to inform us that 'God's counsel shall stand and that he will do all his pleasure,' yet you must remember that there is a being whose counsel, will and pleasure will prevail: he is the devil! Although we are informed by inspiration, that 'the devil and all his works shall be destroyed,' yet this declaration is by no means agreeable to his satanic majesty, and he will put his successful and eternal veto upon any such design! He will not be destroyed, but will eternally remain in rebellion to God and torment his unhappy victims world without end! Although the Scriptures seem to inform us that sin and transgression shall finally cease and be made an end of, yet it will be perpetuated endlossly; and besides, to admit this declaration of Scripture true, would prove the horrihle doctrine of Universalism! [Queryof the universal holiness and happiness of all men?] God will not have all men to

of the truth; Christ will not see of the travail of his soul and be satisfied; for Satan has waged successful war against the Almighty—has borne off the palm of victory, hurled the gauntlet of defiance before the Most High, joined to himself nine-tenths of God's intelligent offspring, and with a horrid smile of fiendish malignity and demoniac delight, will hurl them down to the pit of endless we and despair! The yawning, flaming pit closes, while ten thousand thousand shrieks ascend to heaven, and endless misery, sin and despair eternally reign!!" N. B.

P. S. A rejoinder and a review of a "Review" may be expected in another

### HERALD.

JACOB CHASE, Jun. JACOB CHASE, Jun. G. W. MONTGOMERY, Editors.

GENEVA, SATURDAY, MARCH 21, 1835.

#### A STRANGE PRACTICE

There is a strange practice, to which men of ten cling and pursue with a headstrong fatality, almost amounting to madness-a practice, whose deadly reasoning has entwined itself around the hearts, not only of the inhabitant in the lower classes of life; but also of the ardent genius whose mind is illumined by the diamonds and rubies of intelligence-a practice, which ruins the reputation, blights the mind, destroys propcrty, leaving them in irretrievable confusion-a practice, of which all should beware, for, although its influence is partially destroyed, its power is not gone; and we may, especially those of us who are in youth, fall beneath its iron hand-I mean the practice of running into intemperance, with the phantom-hope of curing melancholy, killing blue devils, and of gaining resewed happiness.

Do you wish to witness the results of this strange practice? Look then at yonder miserable man. staggering along the opposite side of the highway, the sport of rude boys and the contempt of an unpitying community! He is a living commentary on the soul-chilling vice of intemperance. If you are anxious to view the gradual unfolding of the lamentable change which this practice has wrought in his condition, sweep away in imagination the last four years. Let us prepare ourselves, and enter vonder brilliantly illuminated mansion. Amid, the smiling and gay throng of visitors, there stands a young man full of life and expectation, blessed with nowerful mind, a good property, excellent business. and a host of friends. Upon his arm leans a fair young creature, blooming with health and beauty, whose heart, armed with keen sensibility, is overflowing with affection for her hethrothed. Before them stands the man of God to unite them in the bonds of marriage. Before heaven, in that sacred scene, the husband promises to cherish, protect and defend his lovely

tion. The scene is over—we depart—and in a few days, we find the married pair settled in life with every prospect of hoppiness, while fond parents and warm friends look on and approve.

But soon the fair scene is marred. The sunny prospect becomes cloudy. The affection of the husband cools. Through the influence of unprincipled companions, he visits the house of debauchery, and leaves it, a lover of strong drink. He is invited next to take share in a pleasant apres-with thoughtless folly he consents, and in the height of merriment and the forgetfulness of the moment, so much spirit does he drink, that, for the first time in his life, he returns home inluticated. Imagine, if you can, the murderous anxiety which fills the heart of his wife, as she perceives the obvious change which is now taking place in the conduct of her husband. She pleads with him by all the eloquence of despairing affection, by all the ties of parental feeling, and by the blessing of God, to flee from the serpent which is crushing him in its coils. For a zime, the tearful eye and agenized face of his wife, produce an effect upon his heart, but the voice of scoffing companions roots up his resolution, and he again yields to temptation. The change now comes over him more hastily. His carefulness departs, his dress is neglected, his business is forgutten and his affairs unattended. His customers loave him, his friends despair, and his creditors, perceiving the inevitable ruin which hangs wer him, pounce upon his property and sweep it all away. His shame becomes less keen, his vice is more openly practiced, and he nightly returns to his dwelling, not the delighted affectionate husband, but the drunken sot, whose heart responds to no thrill of fine feeling.

Night after night, the anxious wife waits for her husband to return from his brawling dissipation, and as she places before him the scanty pittance of food, receives abuse and ill treatment, while it is not unfrequently the case, he will curse and beat her in return for her care. What must be the feelings of such a woman! Her once affectionate husband turned into a hardfeeling sot, their property all gone, her children without clothes, her friends passing her door with coldness, and no prospect before her but the chill storm of adversity, blowing more keenly and bitterly, until she sinks into the grave, "where the weary are at rost and the wicked cease from troubling," what condition is more to be dreaded and avoided!

We now fully perceive the full results of this strange practice. The young man who was married with such excellent prospects, is the degraded man—the drunken person, who staggers out his shame in the streets. But, notwithstanding the fearful consequences of intemperance, how many pursue it until they are fatally ruined! God grant that it may never reach us! May we so meditate upon our ways and watch our conduct, that we may avoid the spoiler of reason and peace! G. W. M.

### MR. MILLARD.

We have just perused a long letter from the above named individual, addressed to the editor

of the "Christian Palladium," and published in the twentieth number of the current volume of that paper. The letter seems to be founded upon a discussion which took place at Dundee, Yates Co. some few weeks since, between Br. M. L. Wisner and a Christian preacher by the name of Brown.

With the letter we have nothing to do, except in one particular. Mr. Millard says, in addition to many other egotistical remarks, "I then gave out publicly, that I would meet any ultra-Universalist in the United States, who might see fit to come to that place and debate with me the question which had been proposed for the prosent discussion; and that in connection with ultra-Universalism, I would refute all kinds of Universalism."

The reader will perceive that Elder Millard has here given a challenge; but to whom? It may be thought by some that his challenge applies to the advocates of Universal Salvation. Perhaps he so intended it; but does he understand the meaning of his own language? or does he deem the readers of the "Palladium" too ignorant to discover the object of his deceptions?

The term ultra is a Latin word, and signifies beyond. The phrase ultra-Universalist, therefore is a solecism—a contradiction in itself. Hence he would challenge a Universalist, who is not a Universalist, but something beyond it, to defend a system which is not Universalism, but something beyond it. This being the case, he must find an opponent where he can. We cannot adopt the practice of the Christian clergy, and become "a pig or a puppy," as the case may require. We have a system, that system we are always willing to declare, advocate and defend.

But lest Mr. M. should chuckle at this, and write another "anub for the Universalists," we will state to him plainly, that if he wishes to batter his weapons against the "helmet of salvation," and will state his ground of attack so that we can know what we are to contend against, we will meet him at any proper time and place, and endeavor to prove the doctrine of Universal Salvation, and disprove every argument that he can bring against it.

We are a stranger to Elder M. but believe him to be a man of good moral character, and an honorable opponent, else we would not make the above offer.

Mr. M. may select either of the following questions as the subject of debate-

"Is the punishment of the wicked endless?" or "Will all mankind finally become hely and happy?" If the Elder concludes to meet us in a public debate, on either of the above questions, we are ready to agree with him in regard to all other reasonable preliminaries, and we hope he will have the goodness to communicate to us as soon as possible his intentions and feelings upon the subject.

Jacob Chase, Jun.

Geneva, March 18, 1835.



Our readers have probably perceived that our editorial article entitled "Ye ask ye know not

what," published in the last week's No. was also published in the 3d No., current volume.

It was a mistake, and originated in the absence of the writer. Accidents will happen in the best of families. We have confidence to believe that this apology will be deemed sufficient.

## ···· 6@6····

#### A GOOD SIGN.

"LECTURES AGAINST UNIVERSALISM.—Rav.

J. J. Slocum, of the Presbyterian Church, will commence a series of Discourses, on the difficulties of Universalism, (comprising 4 or 5 Lectures,) in the Orchard st. (Universalist) Church, on Tuesday evening next, the 24th inst." [February, 1835.]

The above extract is taken from the New-York Messenger. We hall it as a good omen. To consent to preach against Universalism in Universalist Churches, is the half-way house to a generous freedom in discussing disputed points of Theology. ...If our Limiterian Brothren will ge one step farther, and suffer Universalists to show the difficulties of endless misery in Presbyterian Churches, we should then have hopes, that:community would have a feir opportunity of judging for themselves, by hearing both sides of the question. God grant that this may soon be the case, and that truth may flow abroad in all its native loveliness, giving light to the blind, joy to the comfortless, and hope to the despairing. G. W. M.

## NEW AGENTS.

Br. John Rich, of Cato, Cayuga Co. and Br. James M. Clark, of Baldwinsville, Onondaga Co. and Joseph Williams, of Euclid, Onondaga Co. are hereby appointed agents for the Herald of Truth.

## **LETTERS**

Received during the week ending on Wednesday last.

P. M. Walworth—G. S. Cortland—P. M. Bridgewater—M. L. W. Dundee—L. C. Lakeville—E. H. Hemlock Lako—D. C. La Fayette—G. W. M. Auburn—N. B. Henrietta—M. R. East Bloomfield—A. T. Leyden—P. M. Auburn.

### RELIGIOUS INTELLIGENCE.

BR. W. QUEAL will preach at Liverpool, on the 5th Sunday inst.

Br. W. Queal will preach at Mottville, on the 1st Sunday in April next, and at Elbridge, in the evening of the same day.

#### MARRIAGES.

In this village, on the 18th inst. by Rev. C. S. Coats, Mr. LEVI H. WHITAKER, to Miss MALINDA B. ALLEN, all of Seneca.

[The printer's fee thankfully received.]

#### DEATHS.

At St. Augustine, East Florida, 'n the 22d ult. John G. Hull, formerly of the firm of P. Potter & Co. late publishers of the Poughkeepaie Journal.

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## PORTRY.

### Original.

THE ADVENT

BY W. B.

"Bohold I bring you good tidings of great joy which chall be unto all people! Peace on earth, and good will to men!"—THE AMERIC HOST.

The world was abroaded in impervious gloom,

Error obscured the son of motal light,

Annihilation broaded o'er the temb—

And Virtue, from the earth had wing'd her flight:

Ignorance and Crime combined a motley band,
To Error's car their legion votaries bound,
And Superstities waved her magic wand,
Despair and Terror flung their gloom around!

Vain Men to Melt bound the supplints knot,
And human victims on their alters blod;
Wandered from God to gross Making
Had man, to treet and virtue, ignorant alid
dead!

Grim Superation her foul flay unfurid;
And false religiou beasted and bisophein's;
Errarie black pall of empress the guilty week;
No rays of joy upon the world then beamed!

Like a frail bark upon the ocean's waxe,

Of sails and compass, Plot toe bernit,

Was man—no hamma known, no "arm to tare,"
But to the marcy of the tempest left!

Beyond the temb, was an uncertain drear,

Annihilation erush'd all hopes of life;

No gladdening rays of gospel light to cheer,

Fraught with rich joys, and comforts pure and rife!

But hark! celestial sounds salute the ear,
Angelie is the song!

"Good tidings!" shepherds, "do not fear!"

Loud sang the heavenly throng.

"Glory to God on high!
Great joy, and peace on earth!
Let man, earth, sea and sky
Welcome Messiah's birth!

"Good will to doubting men,
To every kin and nation,
Allelvia! and amen!
He comes—the Great Salvation!"

O'er Palestine, fair Solyma,
Benignantly serene,
Precursor of a brighter day,
Bless'd harbinger was seen:
The captives saw the symbol shine,
Their iron fetters fell;
The shepherds mark'd the star divine,

Praise to the great Messiah,
In music filled the sky;
And tongue and angel's lyre
Joined in sweet minetrelsy.
The spangled frame,
With modest blaze,
Ceas'd not to praise
The Saviour's name!

That told Immanuel!

Error and doubtings then took flight,
And gospel truth on earth's proclaim'd;
"Immortality is brought to light,"
"Religion pure" on earth then reigned.
Henrietta. N. Y.

## THE INFIDEL MOTHER.

Mow is it possible to conceive that a woman can be an atheist? What shall prop up this reed, if religion does not enstead her? The feeblest being in nature, ever on the eve of death, or lose of her charms; who shall support her if her hopes be not extended beyond an epheineral existence? For the sake of her beauty alone, woman should be pious.

Gentlenese, submission, snavity, tenderness, constitute part of the charms which the Creator bestowed on our first mother, and to charms of this kind infidelity is a mortal foe.

Shall women who takes delight in conconfiment-who never discloses more than helf of hor graces and of her thoughts, whom Heaven formed for virtue and the most mysterious of sentiments, modesty and love-shall women, renouncing the engaging instance of her sex, presume with rask and feeble hands to attempt to withdraw the thick veil which conceals the Divinity? Whom doth she think to please by an effort, alike absurd and sacrilegious? Does she hope by adding her petteo and her frivolous metaphysics to the imprecations of a Spinosa, and the sophistry of a Bayle, to give a higher opinion of her genius! Without doubt she has the thoughts of marriage, but what sensible man would unite himself for life to an impious partner?

The infidel wife has seldom any idea of her duties; she spends her days either in reasoning on virtue without practising its precepts, or in the enjoyment of the tumultuous pleasures of the world.

But the day of vengeance approaches. Time arrives leading age by the hand. The spectre, with icy bair and silver hands, plants himself on the threshold of the female atheist; she perceives him and shricks aloud. Who shall hear her voice? Her husband? She has none; long, very long, has he withdrawn from the theatre of dishonor. Her children? Ruined by an impious education, and by maternal example, they concern themselves not about their mother. If she surveys the past, she beholds a pathless waste; her virtues have left no traces behind them. For the first time she begins to be sensible how much more consolatory it would have been to have a religion. Unavailing regret! When the utheist, at the term of his career, discovers the illusion of a false philosophy; when annihilation, like an appalling meteor, begins to appear above the horizon of death. he would fain return to God, but it is too late; the mind, burdened by incredulity, rejects all conviction.

How different is the lot of the religious woman. Her days are replete with joy; she is respected and beloved by her husband; her children and her household all place unbounded confidence in her, because they are firmly convinced of the fidelity of one who is faithful to her God. The faith of this christian is strengthened by her faith; she believes in God because she happy, and she is happy because she believes in God.—Un. Watokusan.

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Taura and Sincerity.-We should libour to excite in children a detestation of all that is mean, cuasing, or felse, and to impire them with a spirit of openness, honour, and candens, making them feel how noble it is; not only to speak the truth, but to speak the simple unedtered truth, whether it tell for or against themselves. But to effect this, our example must uniformly concur with our instructions. Our whole behaviour to them should be fair, without artifice. We should never decieve them, never employ coming to gain our ends, or to apare. present trouble. For instance, to assure a child that the medicine he is to take is pleasant, when it is not so. Artifice is generally detected even by children. There is much in the old preverb, " a cumming trick helps but once."

The meanness of tale-bearing and detraction should be strongly impressed upon the mind in early life; and children reminded that, not only duty, but a sense of hanous, should lead them not to speak that off an absent person which they would not speak were he present.

## 1. PRESCOTT & J. CHASE, Jan.

PROPRIETORS AND PUBLISHERS.

#### COMDITIONS.

The HERALD OF TRUTH will be published very Saturday, commencing on the first Saturday in January, 1835, on good paper, with new type, in a neat quarto form; each number containing eight pages—the volume four hundred and sixteen.

Price \$1,50 per armin, in advance, or wiftin three mouths from the time of subscribing,— \$1,75 if not paid within three months, and \$2, if paid within the year, if pot paid before the close of the volume \$2,50.

Agents or companies, paying for seven copies, will be allowed the eighth copy gratis, and so in proportion to a larger number. We subscription received for a less term than one year, unless the money be paid in advance, and none discontinued, unless at the discretion of the Publishers, until all arrearages are paid up.

AGENTS, Universalist Clergymen in good standing, post masters, and responsible men friendly to the work, and disposed to render us their friendly assistance in giving our paper a more general circulation.

Subscribers who have their papers delivered at their houses or places of business, in this village, will be charged 25 cents per year extra.

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# DRARD OF

"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."-St. John.

VOL. 11.

GENEVA, N. Y. MARCH 28, 1835.

NO. 13.

#### Original.

## SKETCH SERMON.

BY S. R. SMITH.

" Verily I say unto you I have not found so great faith, no not in Israel."-Matt. viii. 10.

Our Lord was now in Capernaum, a city of Galilee, where a certain centurion who was doubtless a proselyte to Judaism, came to him requesting that he would heal his servant who was sick with palsy. Jesus readily answered that he would "come and heal him." At this time the centurion appeared to recollect himself-stated that he was an officer under the governmentthat of course he was accustomed to the exercise of an authority incompatible with the humble and peaceful character of Jesus, and finally, that he was unworthy of so much condescension as the Great Teacher must exhibit in entering his house.

What was therefore to be done? How was the servant to be healed? The centurion suggests a mothod—"Speak the word only, and my servant shall be healed." This was an expression of confidence which no other person had then exhibited. All had supposed it necessary that Jesus should at least see the persons whom he was desired to relieve. But this man inferred that if Christ could miraculously heal the sick when present, he could do the same if absent. And this was a natural inference, though one which others did not perceive.

This singular circumstance could not pass without the notice of our Saviour. And in order to turn the attention of his followers to the subject—with a view to teach them confidence in his powers, he addressed them in the terms of the passage we have selected—" I have not found so

great faith, no not in Israel."

From the manner and occasion in which our Lord notices this subject, as well as from the form of expression itself, it is plain that he approved of the sentiment of the centurion, and that great faith was most proper in the believer, and most agreeable to our Master.

It is proposed to apply this subject to the propriety of having and exercising great faith, in the saving efficacy of the

gospel.

1. It is one part of great faith, to believe that Jesus Christ can perform a work, without being personally present. This was the distinguishing characteristic of the faith of the centurion. Among the thousands who believed in him, and who applied to him for aid for themselves or friends, this proselyte was the only one who supposed it possible for him to exert

any power when he was not really and personally present.

It is creditable to the professors of the christian doctrine, that they all believe that Jesus, by the spirit and power of the gospel, can effect the same salvation as if still present on earth. His word—the word of truth, has the same power in the moral maladies of mankind now, as when uttered by the voice of him who "spake as never man spake." Its redeeming power is illustrated by the millions who have received it, and found salvation. And every land where this word has been proclaimed, has furnished subjects who have witnessed to others its holy and cumforting influence.

To doubt now, of the efficacy of the word of the gospel, would evince an infidelity which is utterly incompatible with the christian character. Or suppose an intervention of continued miracles, which the nature of eternal truth neither requires

nor approves.

2. Another indication of great faith, is in supposing the Saviour capable of performing any work with the same certainty, whether we see it done or not. This is also exemplified in the case of the centurion. However pleasurable it might have been to him to see his servant restored, he was willing to forego that pleasure, under the conviction that it was equally certain whether he saw it or not. Confiding without hesitation or doubt, in the ability of his Master, he was willing to intrust the result to that will which was accompanied with power. And it should not be overlooked, that the same power which could reach a single individual, could, had his whole household been in the same predicament, have reached and relieved every member. To be consistent, the centurion must have believed this-and it is equally certain, that our Saviour would have approved such confidence.

How far this conduct corresponds with that of christian professors in more modern times, will appear from a few remarks. It is universally agreed that the cause why men need salvation, is sin. And believers are very well agreed, that all those who feel that need and apply for relief will be redeemed. But that those who do not apply through the instrumentality of the appointed means, will be permitted to perish in their own corruption.

Now it scarcely requires a passing remark to satisfy you, that this is precisely equivalent to the prevailing belief and conduct of those who followed Jesus. They supposed that Jesus had power to relieve their distress; but that in order to have it done, direct application must be made to

Hence wherever he went, he was beset with the petitions of the sick, the lame and the blind. It is true that he relieved those who thus applied-but it is equally true, that he relieved many who did not, and could not seek his aid. impotent man at the pool of Bethesda-the young man blind from his birth, and the maniac who dwelt among the tombs-neither of whom knew Jesus, are evidences that not alone when besought to exert his power in their cure, but even when not asked, and altogether out of the ordinary course, he gave health and deliverance.

The christian is therefore admonished, that it is not alone in an established wavthe way perhaps which to him may appear exclusive, is salvation obtained; but that superior wisdom may and does, in some cases, select a method which he has never seen. And if the needed benefit be conferred, it is matter of perfect indifference to

us how or by what means.

One of the usual objections to the free and effectual operations of divine truth, is, that we do not see it done. No; nor do we see all that is certainly necessary for the purification of a single individual effected. But who doubts the ultimate and triumphant cleansing of some, even though the work be not done in our sight? None. Well, if that work can be effected in some. by a process unknown to us-why can it not be done in all that need, by some means which we do not understand. But we do know as well as the centurion knew by what means his servant could be healed. He trusted to the efficacy of a word; and why may we not in the exercise of great faith, also trust to the "effectual working" of the divine power.

3. It was a part of the belief of the centurion, that all that was asked, Jesus was able and willing to perform, and would in due time accomplish. Do our brethren exercise any part of such faith? Whatever they may affect to think of his power and willingness, they do not believe that he

will accomplish all they ask!

Take a single example—believers every where ask, that sin and misery may cease, and that the whole human race may finally enjoy a full salvation. But have they confidence to believe that such prayers will ever be answered? Surely not. Would it not, then, be more congenial with the spirit of the text-with the example of the apostle, that he will do for us "above all we are able to ask or think?"

Never can it be said of the christian, that his faith is great, until he believes that Jesus can do works of mercy without being personally present—that he can and will

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perform works whether we see or see not the way—and that he will do all that he has promised.

## Original.

## EXPOSITION OF SCRIPTURE,

"Who shall lay any thing to the charge of God's MIECT? If he God that justifieth."—Rom.

This passage is supposed to favor the popular doctrines of partial election and eputed righteomeness-doctrines which we conceive, according to common apprehension, to be no where taught in the Bible. It is, however, true, that Jehovah, in the administration of his moral government, has made elections of individuals and communities, to fill certain offices and stations, for the purpose of affording facilities by which to bring to pass his most gracious designs. And as the Bible makes mention of such elections, we readily acknowledge that the Holy Book treats on the subject of election. But the doctrine there taught is very different from that taught in the modern schools of divinity. It is also true, that the doctrine of "justification through faith" is a doctrine of the gospel. But the doctrine there taught is very far from favoring the sentiment now incorporated in the creed of the church, concerning imputed righteousness.

The verse preceding that which stands at the head of this article, shows conclusively, that the Apostle was arguing the salvation of man, on the ground that God had undertaken the work, through the exercise of that parental solicitude, that prompted him to offer his Son in sacrifice for its achievement. And to show there could be no failure in the execution of the purposes of Christ's mission, he appeals to the known qualifications of the Son of God, and to the certainty of his discharging the functions of his office, saying, "Who shall lay any thing to the charge of God's elect? It is God that justifieth."

Jesus Christ is called the elect of God in Isa. xlii. 1; and the context goes to prove, that he is the person alluded to in the text. Besides, the interrogation here made, implies that no one can justly lay any thing to the charge of God's elect, or bring any accusation against him; for God himself justifieth him. Now, we know that the Almighty, who will "bring every thing into judgment, with every secret thing," "will by no means clear the guilty," and consequently, will lay the charge of sin to the transgressor, and bring him to condign punishment. God by no means justifies the wicked in their wickedmess, for that would be virtually approving of vice, and doing that which would strengthen the hands of the ungodly. His justification consists in reducing the sinful to a state of righteousness, and pronouncing that man just, who exhibits a just moral practice.

That a "charge" shall be brought against the whole family of man to their condemnation, rather than to their justification, is evident from the declaration of the apostle Paul, who says, "that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and ALL THE WORLD may become guilty before God."

But in relation to the character of Jesus Christ, whether we view him in his private or official capacity, we find nothing to condemn, but every thing to admire. was without sin, neither was guile found in his mouth." He was the model of human perfection, and his whole life exhibited an example of unsullied integrity and spotless virtue. "Who shall lay any thing to his charge?" If we inspect his conduct or his motives ever so closely, we shall find nothing but what will serve to exalt his character and increase our admiration. Even unbelievers have been compelled to pay a tribute of praise to his memory, and to eulogize his godlike conduct. And with respect to the Deity, who can never be deceived in regard to motives or actions, instead of laying any thing by way of accusation to his charge, he says, "This is my beloved Son in whom I am well pleased." He justifies him in his actions, and approves of his operations. And if God, who knoweth all things, and who doth never err-who will by no means uphold the guilty nor approve of evil, justifieth, who shall condemn or lay any thing to his charge?

But suppose for instance, that the Father vested all authority in his hands, and gave him power over all things in heaven and on earth, that he inight be abundantly competent to discharge the functions of the office to which he should be appointed, and that he sent him into the world to save the vast family of man from sin and death, and to "translate them into the glorious liberty of the sons of God;" providing he should fail in the execution of the purposes of his mission, would he stand justified in the sight of God? If all are not saved agreeably to the object of his appointment to the embassy, would God be well pleased with the operations and achievements of his Son, when he delivers up his credentials and renders an account of the way and manner he has attended to the duties of his office?

Should our Government send a Minister to a foreign Court, to negotiate a peace, vested with authority adequate to accomplish the desired object, and possessed of every necessary means for securing the purposes of his mission; and he should return to the Government that gave him the appointment, without having executed the work of his embassy; would he be approved? would he be justified? would he be commended by our Government, when called "to give an account of his

be "charged" of a wilful neglect of duty. and of a breach of public trust-and condemned as unworthy of public confidence.

And the reason why Jesus can liave nothing laid to his charge, and why God justifies him, is because "he will not fail nor be discouraged, till he has set judge ment in the earth, and the isles shall wait for his law"-because "he shall see of the travail of his soul and be satisfied"because "he shall finish the work the Father gave him to do"-because "he shall reign till he hath put all enemies under his feet," that when he delivers up the kingdom to him who gave it, the whole world may be found in a reconciled state, "that God may be ALL in ALL." L. L. S.

# Original.

Br. Chase—There is now considerable excitement abroad respecting the Roman Catholics. The question has frequently been asked me, "What do they believe in?" and as many have not an opportunity to become acquainted with their doctrines. I have thought proper to copy their Articles of Faith, for the edification of the readers of the Herald, which you can publish if you think proper. W. A.

## "A PROFESSION OF CATHOLIC FAITH."

"I, N. N. with a firm faith, believe and profess all and every one of those things, which are contained in that creed, which the Holy Catholic [Roman] Church maketh use of; to wit: I believe in one God, the Father Almighty, Maker of Heaven and Earth, of all things visible and invisible; and in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all ages; God of God; light of light; true God of true God; begotten not made; consubstantial to the Father, by whom all things were made. Who for us men, and for our salvation, came down from Heaven, and was incarnate by the Holy Ghost, of the Virgin Mary, and was made man. Was crucified also for us, under Pontius Pilate; he suffered and was buried: and the third day he rose again, according to the scriptures: He ascended into Heaven; sits at the right hand of the Father; and is to come again with glory to judge the living and the dead; of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and life-giver, who proceeds from the Father and the Son, who, together with the Father and the Son, is adored and glorified, who spoke by the Prophets. And [I believe in] One, Holy, Catholic, and Apostolic Church: I confess one Baptism for the remission of sins: and I expect the resurrection of the dead, and the life of the world to come. Amen. most steadfastly admit and embrace Apostolical and Ecclesiastical Traditions, and stewardship?" Surely not. He would all other observances and constitutions of the Church. I also admit the holy scripture according to that sense, which our holy Mother, the Church, has held, and does hold, to which it belongs to judge of the true sense and interpretations of the scriptures: neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers. I also profess, that there are truly and properly eeven Sacraments of the new Law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind; though not all, for every one: to wit, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Order, and Matrimony; and that they confer grace: and that of these, Baptism, Confirmation and Order, cannot be reiterated without sacrilege. I also receive and admit the received and approved Ceremonies of the Catholic Church, in the solemn administration of the aforesaid Sacraments. I embrace and receive all and every one of the things, which have been defined and declared in the Holy Council of Trent, concerning Original Sin and Justification. I profess likewise, that in the Mass there is offered to God, a true, proper, and propitiatory sacrifice for the living and the dead. And that in the most holy Sacrament of the Eucharist, there is truly, really and substantially, the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ: and that there is made a conversion of the whole substance of the bread into the body. and of the whole substance of the wine into the blood; which conversion the Catholic Church calls Transubstantiation. I also confess, that under either kind alone Christ is received whole and entire, and a true Sacrament. I constantly hold, that there is a Purgatory, and that the souls therein detained, are helped by the suffrages of the faithful. Likewise, that the Saints, reigning together with Christ, are to be honored and invocated, and that they offer prayers to God for us, and that their relics are to be respected. I most firmly assert, that the Images of Christ, of the Mother of God, ever Virgin, and also of the Saints, ought to be had and retained, and that due honor and veneration are to be given them. I also affirm, that the power of indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people. I acknowledge the Holy Catholic Apostolic Roman Church, for the Mother and Mistress of all Churches; and I promise true obedience to the Bishop of Rome, successor to St. Peter, Prince of the Apostles, and Vicar of Jesus Christ. I likewise undoubtedly receive and profess all other things delivered, defined and declared by the sacred Canons, and general Councils, and particularly by the holy Council of Trent. And I condemn, reject and anathematize all things contrary thereto, and all heresies whatsoever, condemned, rejected and anothematized by the Church. I nothing positive.

This true Catholic faith; without which no one can be saved, I, N. N. do at this present freely confess and sincerely hold, and I promise most constantly to retain, and confess the same entire and unviolated, with God's assistance, to the end of my life. Amen."

## **Original**

#### ILLUSTRATION OF SCRIPTURE.

" Ye shall not surely die."—SERPENT.

How often are we told by our friends, who are believers in a partial salvation, that we advocate the same system that was preached by the serpent to mother Eve, and that the whole amount of the doctrine of Universalism is concisely comprehended by the phrase; "Ye shall not surely die." Judging from the assurance with which these words are often quoted, we should suppose they were held by many, as proof positive of the falsity of Universalism. Now if this is in point of fact the case, or if the belief of Universalists corresponds with the above quotation, surely will they renounce it at once as the " devil's doctrine," and aupport some other system of Theology.

But let us for a moment turn our attention to the subject, and endeavour to discover the similarity, if any exists. It will readily be perceived, that there is an uncertainty implied by the words of the serpent, that he does not say, " surely ye shall not die," but " ye shall not surely die." It is not a positive denial of the death denounced as the penalty of disobedience, but rather a denial of its certainty-an intimation that there was some method by which the threatened punishment might possibly be escaped—that it was possible the Creator would not inflict the merited chastisement.

This then is " the doctrine of the serpent."

It will now be necessary to state, briefly, the views of believers in a "common salvation," relative to this point, that we may be enabled to compare one with the other, and give an equitable decision between them. Universalists, as a denomination, believe and teach, that "God's counsel shall stand, and that He will do all his pleasure"-that "there is no peace to the wicked"-that "they are like the troubled sea whose waters cast up mire and dirt"-that "though hand join in hand, the wicked shall not go unpunished"-that "God will by no means clear the guilty"that "he that doeth wrong shall receive for the wrong he hath done"-that "the soul that sinneth it shall die." Here are no uncertainties, no contingences; but plain and positive declarations. Here are no intimations that any can escape the just reward of transgression. On the other hand, you observe, there is no certainty,

Reader, do you discern the least similarity existing between the two doctrines? If you do not, it surely follows that we do not support the "Devil's doctrine."

Caroline.

## Original.

#### ILLUSTRATION OF SCRIPTURE

"Thou art worthy, O Lord, to receive glory, and honor, and power: for thou hast created all things, and for thy pleasure they are and were created."— Rev. iv. 1.

"For of him, and through him, and to him, are 

Now if there is an endless hell, a dismal world of liquid fire, where demons howl, and bellowing thunders roar, it is of that God whom we should adore as the Creator of all things; and with him, we should rejoice in all his works with

" pleasure."

On the first passage above quoted, Dr. Clarke has the following remarks: "Thus all creation acknowledges the supremacy of God: and we learn from this song that He made all things for his pleasure; and through the same motive, He preserves. Hence, it is most evident, that He hateth nothing that He has made; and could have made no intelligent creature with the design to make it eternally miserable. It is strange that a contrary supposition has ever entered into the heart of man: and it is high time that the benevolent nature of the Supreme God should be fully vindicated from aspersions of this kind. 'O the depth of the riches both of the wisdom and knowledge of God!' This is a very proper conclusion of the whole preceding [Rom. xi.] Wisdom may here refer to the designs of God; knowledge to the means which he employs to accomplish these designs. The designs are the offspring of infinite wisdom, and therefore they are all right; the means are the most proper, as being the choice of an infinite knowledge that cannot err: we may safely credit the goodness of the design, founded in infinite wisdom; we may rely on the due accomplishment of the end, because the means are chosen and applied by infinite knowledge and skill." See Ps. xxii. 27, 28: Eccl. i. 4, 5, 6, 7: xii. 7: Heb. ii. 14, 15: Gal. i. 4, 5; Matt. i. 21: John i. 29: xii. 31. 32.

S. M.

Time.—It is an undoubted truth, that the less one has to do, the less time one One yawns, one profinds to do it in. crastinates, one can do it when one will, and, therefore, one seldom does it all; whereas, those who have a great deal of business, must (to use a vulgar expression) buckle to it; and then they always find time enough to do it in. - Ches-Digitized by GOOGIC

#### CORRESPONDENCE.

[Continued from page 93.]

From the Philadelphian and the N. Y. Christian Messenger.

PHILADELPHIA, APRIL 7, 1834. To Mr. E. S. Ely:

DEAR SIR-That "reconciliation always supposes previous unreconciliation," is too obvious to require proof—and that "the stones of the street and the cattle of the hills" can never be reconciled to God, is equally obvious-for they never were and never can be unreconciled. When it is said, "It pleased the Father that in Christ should all fullness dwell," you do not suppose that all the fullness of irrational being and of inanimate matter is referred to, "but all the fullness of the Godhead bodily." So when it is written, "It pleased the Father to reconcile all things to himself," I understand the testimony to declare, that it is the purpose and pleasure of the Father to reconcile to himself all the rational beings that ever were, or ever will be, in a state of unreconciliation. The remarks in my last letter, together with the quotations from Campbell, Stuart, and the Bible, were intended to establish this

To the cited conclusion you object, because, to use your own words, "some die in their sins; have never forgiveness; never see life; but the wrath of God abideth on them, after they go to their own place." In this sense you have given us isolated parts of the Scripture passages, to which your opinion of their reference is appended, without attempting to show that they have the slightest bearing on the point in debate. I am aware that those passages are applied to the future state, and that they are deemed conclusive on the subject of our controversy, by a majority of the Christian community. But I am also sensible that the question before us is not to be determined by ballot. So seen as you attempt to prove that texts you have partially quoted stand in opposition to the final reconciliation of all mankind, I will attend to your reasoning.

In endeavoring to destroy the force of my remarks on Matt. xxiv, and parallel passages, you allow, that from the 4th verse to the 35th, "Jesus gives the signs of his coming to destroy Jerusalem." But you add, "In the 36th verse Jesus begins to answer the question concerning 'the end of the world,' saying, 'BUT OF THAT DAY,' a different day from that of his coming to judge Jerusalem," &c. I should be pleased to learn your reasons for supposing that "a different day" is referred to. In Luke xvii. 24-36, the deluge and the destruction of Sodom are undoubtedly spoken of, as illustrative of the sudden and wnexpected coming of the Son of man to destroy Jerusalem—and until you present some proof to the contrary, I shall be justified in assuming that the same is true of

the deluge as mentioned in Matt. xxiv. 37, et seq.—especially as the passages are confessedly parallel.

You may perhaps be disposed to rest your proof on the phrase "end of the world." In my remarks on the parable of the tares, in a former letter, I endeavored to show that the phrase suntelia tou aionos signifies, not the end of the material world, but the end of the age. And I quoted the Scriptures in proof of the position. The testimony of your own commentators was added by way of confirmation. have hitherto neglected to notice this important branch of our discussion, I beg leave respectfully to suggest that it be now attended to. It should not be forgotten that Jesus appeared in the end of the world, (suntelia tou aionos,) to put away sin by the sacrifice of himself, Heb. ix. 26. See also 1 Cor. x. 11. I sincerely hope that your next letter will contain your reasons for supposing that I have erred in the interpretation given of the phrase in question. I also desire you to furnish your reasons for applying any part of Matt. xxiv. to the concerns of a future life.

In your confession of belief "in the existence of devils," you give us to understand, that God may be glorified by an extorted acknowledgment of Jesus Christ! You say, "in the time of our Savior's residence on earth, many devils peculiarly possessed some sinful mortals; and by compelling them to confess Jesus Christ, while they dreaded and hated him, God the Father was glorified." According to this statement, devils compelled sinners to speak the truth—(which was rather out of character in any one connected with the father of lies) - and God the Father was glorified by an extorted confession of Jesus Christ, coming from the lips of those who dreaded and hated him! In my view, Sir. the Supreme Being can only be glorified by a sincere and heart-felt acknowledgment of the truth, based in the conviction of the understanding.

As to the two men possessed of demons, who confessed that Jesus was the Son of God, they were unquestionably persons of disordered minds, who had heard of the fame and miracles of the Messiah. They were soon restored to the proper use of their intellect, and sat at the feet of Jesus in their right mind. The popular superstition which supposes that fallen angels ever possessed any human kind, is equally destitute of foundation with the traditionary error of the Jews, namely, that the spirits of dead men inhabited the bodies of the living.

It is true that the word man is not in the original of Heb. ii. 9, but I cannot agree that the word son, as a substitute, would express the meaning of the Apostle, nor do I think it would accord with the scope of the context. My reasons are as follows:

We are certified that "the head of every man is Christ," 2 Cor. xi. 8, in which pas- 11; "for both he that sanctifieth and

sage the pen of inspiration has not omitted a word, to be supplied by individuals to whom the record might descend. Christ be the head of every man, it is reasonable to suppose that he tasted death for every man.

In 1 Tim. ii. 6, it is written of Jesus. that he "gave himself a ransom for ALL (haper panton) to be testified in due time." In verse 4th we read, that God our Savior "will have ALL MEN (pantas anthropous) to be saved and come to the knowledge of the truth." If you allow that the will here mentioned is a determined purpose of the Almighty, then the doctrine I have engaged to sustain is established. If you allege that it is simply a will of desire, you must either allow that Jesus gave himself a ransom for all men absolutely, which is equivalent to tasting death for every man; or attempt to show how God can desire the salvation of any for whom Jesus did not give himself a ransom.

If Jesus did not give himself a ransom for all men—then, upon your own grounds, it is impossible that all men should be This will run you into the dootrine of the "Confession of Faith." namely, that the number of angels and men elected from all eternity to everlasting life. "is so definite and certain, that it cannot be either increased or diminished." In this case, you will explain your reasons for calling on all men to believe, with the assurance that all men may be saved.

There would be no impropriety in reading Heb. ii. 9, thus: "That he by the grace of God should taste death for ALL."

The context of the passage cannot, inmy judgment, justify any other than the foregoing interpretation. "Thou hast put ALL THINGS (panta) in subjection under his feet. For in that he put ALL (ta panta) in subjection under him, he left nothing that is not put under him. (God excepted, as in 1 Cor. xv. 26, and as some old MSS. read on the text under examination. 'that he should taste death for ALL, God excepted.') But now we see not yet ALL THINGS (ta panta) put under him." I ask whether it is reasonable to suppose that the Apostle, after penning this explicit testimony, should intend to say that Jesus did not taste death for the all things to be put in subjection under him?

Your principal argument is drawn fromthe fact that "many sons" are spoken of in the 10th verse. But this special reference to those who had already been brought into subjection to Christ, must not be understood to militate against the universal subjection previously declared. The Apostle had stated expressly, that the disciples did not yet see all things subdued to the Messiah-but the train of his reasoning shows that this universal subjection would certainly be accomplished. The "many sons" who had been brought to glory were the first fruits—as in verse

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they who ARE sanctified are all of one." So in 1 Cor. vi. 9—11, after mentioning a number of evil characters, and declaring that such should not inherit the kingdom of God, the Apostle adds, "And such were some of you: but ye are washed, but ye are sanctified.

Indeed the verse in which the "many sons" are spoken of confirms the foregoing view of the subject. "For it became him, for whom are ALL THINGS, (ta panta,) and by (through) whom are ALL THINGS, (ta panta,) IN BRINGING many sons unto glory, to make the captain of their salvation perfect through suffering." When was Jesus made perfect through suffering? ·Plainly, "in bringing many sons," the first fruits of all things, "to glory." It is written, . Rom. xi. 36, "For of him, and through him, and to him, are all things." Do you suppose that Jesus still suffers? Do you suppose he is not yet made perfect? To be brief: in my judgment, Jesus was made perfect, "in bringing many sons to glory;" that in his mediatorial character he is Lord of all; and that, by him God will reconcile all things to him-

In Rom. viii. the same Apostle presents testimony in confirmation of the above view of the subject. He speaks of the sons, the children, who had already received the spirit of adoption, and says, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us, (that is, the sons, the believers.) For the earnest expectation of the creature (rather the creation) waiteth for the manifestation of the sons of God. For the creature (the creation) was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature (the creation) itself ALSO shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we (the sons) know that the whole creation groaneth and travaileth in pain together till now. And not only they, but WE ourselves ALSO which have the FIRST FRUITS of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." I have been particular in emphasizing these passages; and you will perceive that the words also and first fruits, as used by the Apostle, add peculiar force to the train of his reasoning. The sons, who had the first fruits of the Spirit; and the creation, which should also be delivered from the bondage of corruption into the same glorious liberty—embrace, in my estimation, the whole race of mankind.

Your remarks on Dan. xii. will be of no advantage to your argument, unless you show that our Savior, in citing Daniel's prophecy, in Matt. xxiv. 15, 31, misapplied it to the period of the destruction of Jerusalem.

Your reasoning on Rom. ii. 1-10, rests

chiefly on the supposition that those verses contain a yet future reserence. You say, "Here the apostle teaches, that there is a day of wrath and of the revelation of the righteous judgment of God coming." It should not be forgotten, that because a passage when written, had a future reference, it does not follow that it still has a future reference. You say, moreover, "Were it true that God now renders full and perfect retribution, there would be no occasion for promising what he will do on a future day, yet to be revealed." But I cannot allow you to assume that "a future day, YET to be revealed," is spoken of in the passages before us. Paul certified that the things mentioned in the ten verses, which, in your judgment, teach a retribution future to the present life, should be accomplished, "In the day when God shall judge the secrets of men BY JESUS CHRIST, according to my gospel." In my last letter, on Arts xvii. 31, I endeavored to show that the day here mentioned was the reign of Christ in the kingdom appointed Him by the Father. " God has appointed a day in which He will judge the world BY THAT MAN whom He ordained." This declaration was future in its reference when written-for it pointed to the coming of the Son of man in His kingdom. That coming was to be before the disciples had gone over all the cities of Israel, Matt. x. 23-before John's departure, John xxi. 23-before the generation in which Jesus lived should have passed away, Matt. xxiv. 29-34.

When it is written that, under the gospel, God would judge the world BY JESUS CHRIST, are we to infer that God had not previously judged the world HIMSELF? When we are certified that God committed all judgment to the Son, are we to conclude that God had not previously exercised judgment in the earth? John v. 22—Jer. ix. 24—Ps. lviii. 2.

There can be no doubt that God will condemn the wicked—but it does not follow that He will condemn them to endless punishment. There can be as little doubt that the Lord "will keep the feet of His saints, and the wicked shall be silent in darkness;" but it does not follow that you are correct when you say, "this silence in darkness, I take to be a description of interminable gloom and despair." I take it to be a description of calamity in the earth.

You quote Job xxi. 20—"the wicked are reserved to the day of destruction. They shall be brought forth to the day of wrath." And you add, "If the present life is the day of destruction, and the day of wrath, I see not how the wicked are reserved in this life to a future day of punishment." Answer: Korah and his company were reserved until the people had departed "from the tents of those wicked men"—and then the earth opened and swallowed them up, with all that apper-

tained to them. Num. xvi. The Sodomites were reserved until Lot had departed from the city—then they were destroyed together with all that grew upon the ground. Gen. xix. The antediluvians were reserved until Noah and his family were safe in the ark—then came the day of destruction, and every living thing died that moved upon the face of the earth. Gen. viii. Thus we perceive that the wicked are reserved to the day of destruction, and of wrath, in the present life.

When you allege that according to my views, "the wicked are reserved in salvation," you forget that there is such a thing as the retort courteous. I might say to you, that, according to your views, God was so kind to the saints of Israel, to righteous Lot, and to Noah, as not to permit them to be destroyed, in the judgments of which they were witnesses respectively-so very kind to them, that He was determined they should linger a life of wretchedness in this evil world-and so exceedingly gracious to them-ward, that He was not willing they should go to heaven, either by a gap in the earth, a flood of water, or of fire! I am satisfied that ridicule or satire, when properly used, is as lawful an argument, as is to be found in the vocabulary; but I wish not to use it, not even in self defence, if I can avoid it. You have however, resorted to this weapon; particularly in your remarks on the case of Judas, in connection with a quotation from Ps. lxxiii. 18, 19—and you cannot reasonably find fault, if I should so far imitate your example, as to show that the sword of satire is a two edged blade.

You say, in speaking of the death of Judas, "Happy man, to be thus translated to the abode of the spirits of the just made perfect! You think Judas was blessed perfectly, as soon as he strangled himself. It must have been a blessed wo, then, which Christ pronounced on him; and thus you

call evil good, and good evil."

Allow me to call your attention to a few cases recorded in Scripture. In Deut. xxxii. 48-52, it is thus written: "The Lord spake unto Moses that self-same day, saying, Get thee up into this mountain, and die in the mountain whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in Mount Hor, and was gathered unto his people; BE-CAUSE YE TRESPASSED AGAINST ME among the children of Israel." Following your example, I might say, "Happy men, to be thus translated to the abode of the spirits of the just made perfect, because they trespassed against the Lord! You teach, that Moses and Aaron were blessed perfectly, so soon as they died. It must have been a blessed punishment, then, which God pronounced upon them; and thus you call evil good and good evil."

In 2 Kings xx. 1, it is written that the good king Hezekiah was sick, nigh unto death—but God, as a token of favor, added

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fifteen years to his life. Miserable man! te be kept out of heaven for fifteen years as a favor!

Paul, in Phil. ii. 27, says, in speaking of his fellow laborer in the gospel, Epaphroditus, "For indeed he was sick nigh unto death, but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow." Cruel mercy! not to allow Epaphroditus to go to heaven! And how unfeeling was Paul, to say, that he should have had sorrow upon aorrow, if his fellow laborer had been so unfortunate as to have died and gone to heaven!

And now, dear sir, allow me to say, in all sincerity and affection, I regret having been under the necessity of thus plainly pointing out the results of your own reasoning. I humbly trust that circumstances of a like character will not again occur, in the progress of our friendly controversy.

Your arguments on the case of Judas, are 1st. John xvii. 12. "While I was with them (the disciples) in the world, I kept them in thy name; those that thou gavest me I have kept, and none of them is lost (apoleto,) but the son of perdition (apoletas;) that the Scripture might be fulfilled." But do you seriously suppose it was essential to the fulfilment of the Scripture, that Judas should be doomed to endless punishment? What is meant by Christ having hitherto kept his disciples in his Father's name? Plainly he had as yet, preserved them faithful to his cause. What is meant by his having lost none? Simply that none, with the exception named, had abandoned it. What is meant by one being lost? Plainly nothing more than that one had abandoned the cause of You are aware that the words trunslated lost and perdition are the same excepting that the former is the verb, and the latter the noun. "None of them is lost but the son of perdition, that the Scripture might be fulfilled." The Scripture here noticed is Ps. xii. 9. Jesus had quoted this Scripture in the early part of the evening. "I speak not of you all; I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with me, hath lifted up his heel against me," that is, he has become my adversary.

2d. You quote from Acts i.—" that he might go to his own place." On this you should have attempted to show, 1st. That these words were spoken of Judas. Many of the best critics and commentators. Hammond, Gilpin, Clarke, etc. allege that they were spoken of Matthias, who was elected to fill the place vacated by the defection of Judas. 2d. That, even allowing the words to be spoken of Judas, 'his own place' signified a state or place of endless punishment. I am not disposed to allow much force to inferences of an equivocal character. See Judg. ix. 55. Num. xxiv. 25.

8d. Your strongest argument is drawn from the Savior's declaration, "Good were it for that man if he had never been born." But it should be remembered that this was a common proverb among the Jews, and also among other nations: Dr. Adam Clarke, in his Commentary on Acts i. quotes many examples from Schoettges, which clearly show the Jewish use of the proverb to imply no more, than that such an one was a wretched miserable creature. Koecher informs us, that "the very phrase, it is better not to be born, is used by the best Greek authors to signify a miserable condition or calamity." Rosenmuller says that Getaker has quoted similar expressions from the heathen writers, both of Rome and of Greece.

But we need no other light than the Bible affords, on this subject. Solomoa says, "If a man beget an hundred children and his soul be not filled with good, and also that he have no burial, I say that an untimely birth is better than he." Eccl. See also Eccl. iv. 1—3. Job vi. 3. cursed the day of his birth, Job iii. 3-16: x. 18, 19. Jeremiah also, xx. 14-17yet you do not suppose that either of these individuals was doomed to interminable wretchedness.

Should any of our readers feel disposed to examine this subject more minutely, they may consult Dr. Adam Clarke on Acts i.-who, although an unwavering believer in, and an advocate of, the doctrine of endless punishment, declares his conviction "that there is no positive evidence of the final damnation of Judas in the sacred text." And I need scarcely add. that in the discussion of a question of so much importance as the one before us, nothing but positive evidence should be admitted.

I regret exceedingly that you have declined entering fully into an examination of some of the passages you have cited in proof of endless punishment. It is impossible to do entire justice to a dozen passages in any one letter. I am especially solicitous that you should consent to discuss 2 Thess. i. 6-10, in detail-inasmuch as you deem that passage "conclusive on the subject of our controversy," and inasmuch also as you say, it "must forever prevent you from becoming a Universalist."

With many sincere wishes for your continued health and happiness, I am respectfully yours, &c.

ABEL C. THOMAS. [To be continued.]

Swearing.—Profit or pleasure there is none in swearing, nor any thing in men's natural tempers to incite them to it. For though some men pour out oaths so freely, as if they came naturally from them, yet surely no man is born of a swearing constitution. — Tillotson.

## HERALD.

JACON CHASE, Jun. G. W. MONTGOMERY, Editors.

GENEVA, SATURDAY, Marca 28; 1834;

### PERSECUTION.

Persecution is opposed to every principle of the divine character; and is so contrary to all the moral institutions of christianity, that it is utterly astonishing how professed followers of the warm hearted Redeemer who returned blessing for cursing, can suffer themselves to be so carried away by an evil spirit, as to pursue the unjustifiable course of arrogating to themselves all liberty of conscience, when it is that very blessing which has saved even themselves from ail the horrors of pagan fanaticism. It is as alsurd for a christian to persecute his fellow beings, in any manner or shape, because they differ from him in opinion, as it is for a disciple of political liberty, to show his belief that all men are born free, by cutting off the heads of his neighbors for not crawling at his nod and cringing at his

They who wish to persecute others for diffusing from them in opinion, would do well to lears. what this meaneth, "ye know not of what manner of spirit ye are." Luke ix. 55. We have no right to interfere with the opinions of our neighbor in any compulsory manner. He was not placed on the earth to think for us, nor we to think for him. His opinions are as dear to him, as ours are to us, and they should be respected. Even if he exhibit every evidence of insincerity, we are not to judge and compel him to believe what we wish; it is still a matter between him and God, for "to his own master be standeth or falleth." Rom. xiv. 4. To be sure. we may say, that our neighbor is so deeply in error, and withal is so obstinute in it, that is would be an act of kindness to force him from the regions of darkness into the abodes of light. But this is a fallacious principle, and if practiced, would result in all the horrors of pagan persecution and law-religion. The same rule by which we constitute ourselves judges of the faith of another man, will also empower others to judge us. The Turk can with perfect propiety, not only denounce us as infidels, but conclude that it would be kindness to force us to admit that Mahomet is the prophet of God. And so with the Hindoo, and so with the advocates of the most wild and foolish notions which ever originated in unlettered minds-they all might put in their claims for preference, and if they had sufficient power, proceed to enforce such claims. In fact, no defence can be found for persecution, either in the divine character, or in the gospel, or in the principles of human naure, nor any where else, but in the proud folly of men whe are led away captive by bigotry and self-love. Persecution for difference of religious opinion receives no warrant from God or good men; it matters not how you may persecute or how determinately you may put down your foot and declare, "thus far shalt thou believe and no farther." Still all persecution is wrong, whether you persecute by slander, by invidious whispers, by impeachment of motives or by destruction of business; or whether you place the test of a man's orthodoxy in voting for "a christian party in politics," in stopping the sabbath mail or in belonging to a particular church. It is persecution; it is incorrect and unjust.

If we deem our neighbor to be in error, it is no less a fact, that he concludes we are in the same predicament. And in such a case, all we have a right to do, is to sit down, not like snarling dogs, but like two friends, and fairly examine the subject by bringing every opinion to an argumentative biblical test; and if we cannot convince each other, it is our duty to let each other anjoy their opinions. We may always use argument in a mild independent manner; but force, never!

There is an erroneous principle upon which all persecutors seem to act, viz. that all who differ from them in opinion, are insincere in their professions. Nothing can be farther from the truth. It does not follow, because a man is in error, that he is a hypocrite and professes what he does not believe. The Indian who hopes for happiness in a heaven behind the hills of the distant West; the Hindoo who casts himself beneath the wheels of Juggernaut; or the heathen widow who throws herself upon the funeral pile of her deceased husband, are as sincere in their opinions, as we who hope to exist in a higher and holier heaven of exalted intelligence, where, in infinite progession, the mind shall pass from glory to glory. From this fact, we conclude, that it does not become us to harshly declare that those who differ from us in opinion are insincere; nor does it become them to declare that we are hypocritical. The only test of sincerity to which we should appeal, is conduct. If a man strives to act according to his profession and to exhibit good works, he gives proper evidence of sincerity. This test we can find in all denominations. There are practical christians in all sects, who cultivate the duties of the gospel in their hearts. However great may be the errors which are held by christian professors, yet, generally speaking, those errors do not counteract the practical in-Avence of christianity in the heart. There are, therefore, practical christians in all denominations, whose pure lives show their sincerity of belief, for religion is not confined within the bounds of any one sect. How unjust then, to brand any whole sect with insincerity! Whoever pursues such a course, is any thing but a christian, and will call down upon himself the righteous judgments of heaven.

We condemn all persecution in others, and therefore it becomes us, not to be high-minded, but to fear. Perchance we may have a beam, or at least, some motes in our own eyes. We may often pursue an unjustifiable course in advocating Universalism. If we do so, we should heartily repent, and stand ready to give a reason of the hope that is in us, not in anger and denunciation, but in kindness and love.

G, W. M.

## TO THOSE WHOM IT MAY CONCERN.

It is with pleasure that we improve the present opportunity of announcing to our patrons that Br. STEPHEN MILES, now of Victor, Ontario Co. has become one of the proprietors of the Herald of Truth. Br. M. designs to devote the most of his time to travelling in the different sections of the country, for the double purpose of obtaining subscribers to the Herald, and accommodating our friends who may be destitute, with preaching, as circumstances will permit.

We feel much pleasure in stating to our friends, that the Herald has thus far prospered altogether beyond our most sanguine expectations. We are now receiving from 20 to 50 subscribers per week, and we are much encouraged.

The paper will continue to be conducted by THE SAME EDITORS as heretofore. No change in the editorial management of the paper need be anticipated.

C.

## DEDICATION, INSTALLATION, &c.

The new Universalist brick church, recently erected in this village, will be dedicated to the worship of God, on Wednesday, the sixth day of May next. Sermon on the occasion, by Rev. G. W. Montgomery, of Auburn. Services to commence at half past ten A. M.

In the afternoon of the same day, Rev. Jacob Chase will be duly installed pastor of The First Society of Universalists in Geneva, N. Y. Sermon by Rev. L. L. Sadler, of East Bloomfield. Services to commence at two o'clock P. M.

In the evening of the same day, an appropriate address to the society, will be delivered by Rev. K. Townsend, of Victor.

A general invitation is hereby given to all Clergymen who can make it convenient to attend.

In behalf of the Trustees.

T. Bonzsterl, Clerk.

Geneva, March 25, 1835.

# BR. DAVID COOPER,

This gentleman has again resumed his labours in the ministry of Reconciliation. He has accepted an invitation from the united societies in Sultan, Warren, Bradford, New London and Fishersfield, and is to labour with them the ensuing year.

# ALBANY, N. Y.

We are happy in learning that a Religious Lyceum has been established by our brethren in Albany, whose meetings are to be held weekly. We hope the time is not far distant, when the example will be followed by the friends of candid inquiry in every City and Village in the Union.

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# RELIGIOUS INQUIRER AND GOSPEL ANCHOR.

Brs. Williamson and Williams have issued proposals for publishing the fourteenth volume of the above named paper. It is a valuable periodical, and certainly merits an extensive patronage. We heartily wish our worthy and talented brethren success in the good cause which they have espoused. Here follow the

### CONDITIONS.

The Inquirer and Anchor will be published simultaneously at Hartford Ct. and Albany N. Y. every Saturday, (commencing on the first in April) on a royal sheet of fine white paper, in a quarto form, with new type, at \$3 per annual \$1,50, if paid in advance, or within four menths from the time of subscribing will be received for one year's subscription. Agents and companies who become responsible for nine copies, shall be allowed the tenth greats and so in preportion for a larger number. City subscribers and those who receive their paper by a carrier, will be subject to an additional charge of tenth five cents. Letters and communications, in order to receive attention, must be addressed, free of expense, to the editors, either in Albany N. Y. or Hartford Ct.

# ASSOCIATIONS.

The Connecticut Association of Universalists will hold its annual Session at Tolland, Conn. on Wednesday and Thursday, the 29th and 30th April next.

The Union Association of Universalists wift meet at Spencer, Mass., on the second Wednezday and following Thursday, the 8th and 9th of April next.

#### LETTERS

Received during the week ending on Wednesday last.

W. A. Rochester—G. S. Caroline—S. G. C. Havana—W. R. Caroline—G. W. M. Aubura—S. M. Victor—J. T. Defiance, Ohio—W. T. Howlet Hill—B. B. Marcellus—T. B. Lisle—R. Y. Bristol Centre—P. M. Canandaigua—L. T. Walworth.

#### NOTICE TO CORRESPONDENTS.

The sermon from "A layman" is received. It is a good sermon, and shall have a place as soon as possible.

Another excellent sermon is received from our venerable and beloved brother, S. R. Smith. We shall, of course, lay it before our readers as soon as circumstances will permit.

Br. T. Hubbard's well written articles ea "the effect of the passions on the nervous system," are received. Although the subject is not in perfect accordance with the design of the Herald, still, if we can find room, we may hereafter give them a place in our columns.

#### DEATHS.

"It becomes our painful duty," says the senior editor of the 'Southern Pioneer,' "to announce that Br. James B. Pitkin died on the 9th of February, at St. Augustine, whither he had gone for his health.

"In this deeply afflictive dispensation, the cause of liberal christianity in the south, and particularly in Richmond, has suffered, we fear, an irreparable loss. Being the one under whom the Independent Church of Richmond was established; who first opened to most of his followers the excelleneies of that faith in which they rejoice, he exerted an influence which few, if any, will be able to equal; and which extended to thousands who never listened to his able and eloquent discourses.

"Though dead, Mr. Pitkin yet speaketh to his congregation. He speaketh by the hely life which he led, by the heavenly doctrines which he taught, by the important duties which he inculcated. May the Lord sanctify both his ministry and death to their good, and enable them so to live, that they also may die the death of the righteous."

In this village, on the 23d instant, Man. Nancy N. Zielly, in the fortieth year of her age.



## POBURY.

## Original.

### LINES

Addressed to Miss A. H. a short time before her death .- BY N. B.

Afflicted maiden, thou wilt shortly die, Death's wing is hovering o'er thee, thou wilt go To happier climes, in heaven beyond the sky, Be freed from all corroding ills below! The hectic tinge that's painted on thy face, Thy wasted form, bespeak in accents loud. That soon thou'lt go the way of all our race, Thy corse will be enveloped in the shroud! And thy glad spirit will ascend To heaven, and God thy friend. Evermore to sing his love and boundless grace.

Death has no withering terrors now for thee; Thou'lt meet the tyrant with a greeting smile, And soar above, clothed in immortality, Thy stay on earth is but a transient while! Thou wast too fair a flower on earth to bloom, The breeze of sin was poisonous to thy breath, It scathed thee early for the silent tomb-Anon thy beaming eye will seal in death! Death may break the golden bowl, But hath no power o'er the soul, With God, in heaven's radiance it shall bloom.

The eye of deathless faith can e'en survey-Can penetrate the veil 'twixt heaven and thee, Soon, soon thy soul to bliss will speed its way, And heaven's glories thy raptured vision see. I cannot ask thee longer here to stay Afflicted one-go, go to bloom on high, To regions of eternal bliss and day, To heaven above, to God who rules the sky! Soon thou'lt in joyful accents raise A song of ceaseless blissful praise, To God thy grateful praises thou wilt pay. Henrietta, N. Y.

## CHARLES WESLEY'S OPINION OF THE EXTRVAGANCIES OF THE METHODISTS.

That the body would sometimes partake of the violent emotions of the soul, and sink under the passions which the preacher had raised, he could not doubt, because it often occurred under his own eyes to persons whose sincerity could not be impeached; but he saw that this was not always involuntary; he frequently attempted to check it with success, and he sometimes detected imposition. A woman at Kingswood was distorting herself, and crying out loudly while he preached; she became quite calm when he assured her that he did not think the better of her for it. girl at Bristol being questioned judiciously concerning her frequent fits and trances, confessed that what she did was for the purpose of making Mr. Wesley take notice of her.

"To-day," he says in his journal, "one came who was pleased to fall into a fit for my entertainment. He beat himself hear-

tily: I thought it a pity to hinder him, so instead of singing over him as had often been done, we left him to recover at his leisure. A girl, as she began her cry, I ordered to be carried out: her convulsions were so violent as to take away the use of her limbs till they laid her without the door, and left her; then she immediately found her legs and walked off. Some very unstill sisters, who always took care to stand near me, and tried who could cry loudest, since I have had them removed out of my sight have been as quiet as lambs. The first night I preached here, half my words were lost through the noise of their outcries; last night, before I began, I gave public notice, that whoever cried so as to drown my voice, should, without any man hurting or judging them, be gently carried to the farthest corner of the room: but my porters had no employment the whole night.—Southey's Life of Wesley.

## Original.

IF.

If moral honesty universally prevailed among mankind, we should need no civil officers, prisons, pains or penalties to pro-

If every person would attend to nobody's business but his own, much more busines would be done, and much less moral evil endured.

If we would talk less about our neighbors, and keep a bridle upon our own tongues, our neighbors would have much less to say against us, and peace and good will would assume the place of gossiping, backbiting and slander.

If there were a less number of silly novels and enchanting romances in America, there would be a far less number of " sap-heads."

If our time was employed in conversing about persons less, and measures and things more, we should improve in wisdom and virtue more, and at the same time have a less number of enemies, more and better friends, less anxiety, perplexity and trouble, and a much greater degree of common

## ----WHERE SHALL BE FOUND THE HUM-BLE CHRISTIAN?

"Son of humanity-practical follower of our blessed Lord, and his faithful little band of lowly disciples—I sought thee among the host of noisy professors, but found thee not-I sought thy name on the private records and public documents of almost innumerable societies, that trumpet forth to the world the fame of their exertions in the cause of religion—but I sought in vain. Surely, thought I, thou wilt be found and recognized in the person of some eminent clergyman in some one of our populous cities-I visited one after the other, but my search was fruitless: for I found one ers, must be post paid or free.

busily engaged in prosecuting schemes for the accumulation of wealth; another, to extend his fame as a scholar; a third as an orator, a fourth in giving and receiving formal visits, to the exclusion of his poor parishoners; and hundreds surrounded with pomp and splendor, and puffed up with vanity, from popular flattery and applause. Accidentally hearing of one who, on a certain day, was to preach a sermon on Humility, I concluded that I was certain to meet with the object of my hitherto unsuccessful researches. On the day, and at the time appointed, I followed the congregation to the place of worship. In passing along, I observed one among the crowd clothed in the most extravagant and fantastic manner. His coat, small clothes, &c. were of the most costly materials; over the whole he wore a gown of silk of enormous dimensions, his head was elevated as with a proud sense of superiority over the surrounding multitude, on whom he scarcely deigned to look; and at his side were his wife and daughters, whose appearance, with respect to pride and extravagance, corresponded with his own. Surely, thought I, this family must receive a severe check from the services of the day. But judge my astonishment on seeing the same man enter the pulpit with the air of a modern fop, and hearing him, with all apparent price and self-sufficiency, and the affectation of a theatrical performer. deliver a labored and almost unmeaning discourse on Humility. I could not help forming the conclusion, that in this personage, humility had quite an unseemly representative, and left the place in disgust."

## I. PRESCOTT, J. T. BRUCE & S. MILES,

Proprietors and Publishers.

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# EDBALDO OF TRUTE.

"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."-ST. JOHN.

VOL. II.

GENEVA, N. Y. APRIL 4, 1825.

NO. 14.

### Original,

### SKETCH SERMON.

#### BY THE LATERBY. W. L. BREEK.

"If any man see his brother sin a sin, which is not unto death, he shall ask, and he shall give him life for them that oin not unto death. There is a sin unto death: I do not say that he shall pray for it."—I Jahn v. 16.

It is quite common with nearly all the sacred writers to introduce frequent quotations from the prophetic writings to enforce and illustrate their own, especially when they address a mixed multitude or church, of Jews and Gentiles-and the former, whose attachment to their own Scriptures was very ardent, would not have been likely to tender their respect and influence to the Gospel, without they should see it reverted some honor upon the venerated code of Moses and the Prophets. But aside from this general custom, the apostle John very rarely cites such authorities, owing perhaps to his addressing a different class of individuals,—or, as he sometimes alluded to ancient customs and laws, he may have thought it enough to mention them, being sufficiently clearly understood without quoting the language in which they were expressed. Nor does he often attempt to reason upon subjects-more especially in his epistles. His writings are chiefly made up of obvious doctrinal positions, long established and generally admitted moral maxims, and clear practical truths. This method is so steadily observed, that in many chapters very little connection is to be seen, as it evidently was not consulted by the writer. There is, however, some regard paid to order and illustration in the chapter from which we have taken our text, though not seen with that readiness with which it would be discovered in modern composition.

The positions and facts which this apostle assumes in the verses preceding our

text, are the following:

1. Those who adhere to the gospel, and believe that Jesus is the Christ or the Anointed, are born of God in the true impert of Christian regeneration.

- 2. He whose knewledge and faith in the gospel lead him to love Christ the Son, will as a natural consequence, love the Pather also—as the former came merely to execute the benevolent intentions of the latter. ver. 1.
- 3. The test by which we may know when we cherish proper affections for our brethren, consists in the practical observance of the commandments of God which lead to every enlightened religious duty. And the same criterion will try our love to the Source of all Good. ver. 2, 3,

- 4. He whose faith and practice are such as are here pointed out, will find but little difficulty comparatively in overcoming the evils and temptations to which human nature is exposed. And it is a rare occurrence, that any except believers in Christianity, have ever mustered moral courage and strength enough to resist with success the motions of size. ver. 4, 5.
- B. Jesus is the true witness and example of these facts. And the faithful believer of his word has the witness in himself—in his walk and conversation—yet the witness of God contained in his eath and premise, and its fulfilment are still greater, and may be relied on without distrust or hesitation. ver. 6, 8—10.
- 6. The record that God has given concerning Jesus Christ, is, that we have eternal life in him—that he who by faith embraces this record has an antepast of that life to which it leads. All such, and indeed all men, should so order their petitions and supplications, as to have them come within the scope of the divine will and purpose, and not to infringe upon the laws of their country to whose government they should peaceably submit. var. 11—15.

should peaceably submit. ver. 11-15.

Our text then naturally comes in and contains a case in point: "If any man see his brother sin a sin, which is not unto death, he shall ask, and he shall give him life for them that sin not unto death." The Improved Version has it-"and he shall ask, and shall obtain life for him; for them I say, who sin not unto death. There is a sin unto death: I do not say, that he shall pray for it." How the common opinions of this passage have obtained the credit and the currency which they have, it is not easy to conceive—because they are fatal to the very sentiment that gave them an existence. For not only has it been contended that natural, inborn depravity, though neutral, exposed the possessor to endless we, but also that every sin, not repented of, would entail the same horrid result. But in order to dispose of the passage before us, it has of necessity been allowed, that there is a sin not unto death. Death here is said to imply end-But where is the proof? It is not in the passage, nor in the chapter, nor in the epistle. But if it did imply this may more, if it expressly said thisit would prove, not continuence of misery, but eternal unconsciousness -- annihilation.

But that our text probably does not allude to sine against the divine law at all, will appear tolerably plain, if we notice the subject more critically. It may be well in the first place to state the claims of the various parties who have eracted their theories behind the ramparts of this text.

- 1. Some of those who are called the apostolic fathers, are said to have held, that this passage alludes to sins committed before and after baptism—that the person who committed sins before baptism, though regenerated, would be pardoned, because he had not yet received the holy seal of that ordinance; but the same person committing sins after baptism, could not be pardoned, because he violated the seal of the covenant.
- 2. The Catholics will have it, that we understand the passage to mark the sins of him for whom the priest may pray and exculpate the sinner, and those for which he may not pray, but which must be punished with death in purgatory. There is more modesty in this construction than has usually been practised; for there were hardly any crimes, perhaps none, but for which the priests of this order have prayed, and for which they have pretended, after toiling with great agony, to obtain a pardon, both for the living and the dead.

3. Others have contended, that the sin unto death is the same as they understand the sin against the Holy Ghost to be, Matt. xii. 31, 32, which they believe will never be forgiven, in time, nor in eternity—and which they suppose is here contrasted with the sins which are pardonable.

4. Others again affirm, that "the sin unto death means a case of transgression, particularly of grievous backsliding from the life and power of goddiness, which God determines to punish with temporal death, while at the same time he extends mercy to the penitent soul—that the sin not unto death is any sin which God does not choose to punish in this way."—J. Wesley's Works, vol. x. p. 92.

5. It is supposed by others, that there is here an allusion to a distinction in the Jewish law, where there was chatah lemothah, a sin unto death, and chatah lo lemothah, a sin not unto death, i. e. 1. a sin, or transgression to which the law had assigned the punishment of the body, such as idolatry, blasphemy, breach of the Sabbath, and the like; and 2. a sin not unto death, i. e. transgressions of ignorance, inadvertence, &c. and such as in their own nature appear to be comparatively light and trivial.—Clarke.

Thus you see the subject has been made to bear to endless speculations, and opponent constructions, apparently without the least regard to the scope of the chapter, and the object of the passage.

I have observed it is probable, that our text relates to a breach of the civil law, and not to what we distinguish by sins of moral turpitude. My reasons for thinking so, are, Digitized by

1. Because in a moral sense, there are no sins which are not unto death. is abundantly proved by Scripture. unrighteousness is sin." "He that committeth sin transgresseth also the law for sin is a transgression of the law." "Every transgression and disobedience shall receive a just recompense." "The soul that sinneth it shall die." "God will bring every work into judgment, with every secret thing, whether good or evil." "By thy words thou shalt be justified and by thy words thou shalt be condemned." "The thought of foolishness is sin." "God will render to every man according to his works."

There are works, words and thoughts, which are sinful: all of which bring their corresponding portion of guilt and punishment-and which in Scripture is denominated death.

With the Scriptures our experience agrees, and our consciences attest the same.

- 2. The express language of the text-"If any man SEE His brother sin a sin unto death," &c. It was evidently an act of open violation of the civil statute, when the person seeing the extent of the wickedness intended, was the only proper person to make a fair representation of the case, and to present a petition or prayer to the proper authority for a pardon. By the sin not unto death, then, for which intercession might be made; and unto death, for which prayer might not be made, we are to understand transgressions of the civil law of a particular place, some of which must be punished with death, according to the statutes—the crime admitting of no legal pardon. Others might be punished with death, but the magistrates had the power of commuting the punishments, i. e. of changing death into banishment, &c. for reasons which might appear to them satisfactory; or this might be brought about by the intercession of poworful and influential friends. To intercede in the former case—the case of a sin unto death-would be useless, because the law would not relax; therefore they need not pray for it. But intercession, in the latter case, of a sin not unto death—a case not altogether hopeless-might prevail; therefore they might petition or pray for a release, or change of punishment; and if they did not intercede for him, the person might suffer death. See Clarke and Rosenmuller.
- 3. The series and order of the chapter will justify and confirm this interpretation. The apostle had said in the two verses preceding the text--- And this is the confidence that we have in him, that if we ask any thing according to his will he heareth us; and if we know that he hears us, whatsoever we ask, we know that we have the petitions that we desired of him." Permit me to paraphrase these verses in connexion with the text. We may understand

the apostle as saying-Now we have full confidence in God to believe that if we ask any thing according to his will, or the granting of which would be consistent with his law, he graciously hears us; and seeing we are persuaded that he does hear us in all such cases, we know that he will grant the object of our petitions, and satisfy all our lawful desires that we express to him. For even in the laws of perishable and imperfect governments we find an illustration of this fact; and I will here give you a case in point, viz. If any man see his brother or his friend commit a violation of the law of the land, in which the life of the offender is not strictly demanded by the statutes, he may pray or petition the proper authority, because he may, consistently with the law and with his office, grant a pardon to your friend; and you may as consistently ask and expect such a favor. But on the other hand, there is a sin. or violation of human law which does not admit of pardon, but the statute unalterably condemns the offender to death. My manner of teaching and my views of the law and will of God, which I am now endeavoring to explain and enforce, do not lead me to say that he should pray or intercede in such a case, because it would be useless. For you will perceive that, as the statute will not yield to your unlawful petition in this case, so neither can God consistently answer your petitions or prayers which you make to him unless you ask according to his will.

According to this paraphrase, which I believe expresses the design of the apostle, our text was not intended to teach a doctrine, but to illustrate one that had just before been advanced. Our text contains no more than the statement of a fact previously known to the primitive readers of this epistle, the appropriate application of which to the sentiment given before, they must have readily seen.

This term of the subject is calculated to teach us a profitable lesson, in relation to our devotional exercises, in the production and maintainance of that modest and unassuming mein which should ever characterize the followers of the Lord Jesus.

It teaches us the immutability of God. His will and purpose embrace every thing that can finally contribute to the creature's good. And being instructed in the divine oracles how to approach and petition the Father of our spirits, we should never wander from the directions there given, because they embrace every thing which our highest happiness requires. would be just as inconsistent, if not infinitely more so, to pray to God in opposition to his will, or in violation of the divine law, as to present a petition for the preservation of the life of a criminal whom the statute of the land had irreversibly doomed to suffer death.

Much that is uttered in prayer, or in

definite meaning whatever-much that is incompatible with Scripture and reason; though not directly mischievous—and much that is pernicious and beyond the possibility of being ever realized.

How shocking to our senses is the indirect charge of injustice to the God of truth, when he is told in prayer, that if his justice had had its demands and marked iniquity—if he had come out against us as his offended law requires, we should ere this have been in the grave with the dead, and had our portion with unbelievers and

hypocrites in hell!

I here repeat—the meaning of our text is not that some sins may be committed against the laws of God and escape the punishment of moral death, (for every sin shall be punished condignly—no one may sin with impunity) nor that there are others which shall not be visited with a view to creation's final good. It has a local application to particular laws, parallel cases of which we are all distinctly acquainted with.

From the course that has been taken. the moral is this: We should never abandon a brother or a friend who is in trouble. while his case presents a possibility of his rescue. So long as assistance may be rendered, the best adopted means should be employed, and never yielded till hope of success expires, and when that painful period arrives, give up the subject to that God whose unerring judgment remains unchanged and immutable-who watches the sparrow's fall—who hears the raven's cry-whose tender care bounds and ciscumscribes, in one paternal embrace, the whole species of his moral image.

## Original.

### REFLECTIONS ON THE PAST.

While taking a retrospective view of the past, I remember well that in my youthful days, ministers of the gospel were wont to warm the hearts of their hearers, by pointing them to the patriarch Joseph and his godlike conduct towards his brethren, remarking very particularly, that he was a perfect figure or type of our Savior, the second or spiritual Joseph. Let us now for a few moments examine the subject, and see if there is any similarity between the circumstances, disposition and conduct of the first and second Joseph; and if so, whether the substance is better than the ahadow or not.

We learn from the account given in Gen. xxxvii, that Joseph was beloved by his father more than all his brethren. it was said of our Savior, "This is my beloved Son in whom I am well pleased.

Joseph disapproved of the conduct of his brethren while feeding their flocks, and "brought unto his father their evil report." So with Jesus: He reproved the Pharisees of his Father's family, and called what passes for prayer, is without any I them a "generation of vipera," saying unto them, "how can ye escape the damna-

tion of hell?" [Gehenna.]

When Joseph's brethren saw their father loved him, they were filled with envy towards him, and could not speak peaceably to him. When the Jews heard our Savier call God his Father, and when he manifested by his miracles that the Spirit was given to him without measure, they were filled with malice towards him, and mocked him, saying, "he hath a devil."

Joseph's brethren saw that he would eventually reign over them, unless they destroyed him; they therefore seized him, east him into a pit, and afterwards sold him for twenty pieces of silver, and he was carried into Egypt, and there sold for a slave. Our Savior's enemies saw that he was "born to be a king"—that his heavenly religion would destroy their superstition—and that he would eventually reign over them; they therefore, by the determinate counsel and foreknowledge of God, oracified him between the heavens and the earth, after paying thirty pieces of eilver for him.

Joseph was upright, withstanding temptations. Our Savior "was tempted in all points like as we are, yet without sin."

Joseph's enemies were of his father's family: our Savior's were likewise; for " he came to his own, and his own received him not."

Joseph's object while in Egypt, was the temporal salvation of all his father's family: our Savior's object was the spiritual salvation of all his Father's family; for "he by the grace of God tasted death for every man." "He gave himself a ransom for ALL, to be testified in due time."

Joseph's time allotted him for the accomplishment of his work was during the famine, whereby his brethren were in want of temporal blessings. Our Savior's time allotted him was during the dispensation of the fullness of times. Eph. i. 10.

Joseph's brethren did not realize their dependence on any one, until hunger drove them to seek corn in the land of Egypt. The prodigal children of Christ's Father, who murdered him, will never be willing to return to their Father's house, where there is bread enough and to spare, that they may realize their dependence on Jesus, until they have "perished with hunger," and will finally say, "Blessed is he that cometh in the name of the Lord."

Joseph did not administer temporal salvation to his father's family, until he treated them as spies, appeared to them as an enemy, and caused them to say one to another, "We are verily guilty concerning our brother"-" therefore is this distress some upon us." Jesus will not administer spiritual salvation to his enemies, who murdered him, until they have been visited, every soul of them, with tribulation and anguish, and they become willing to "bow the mee to prince Immanuel, and acknowledge him Lord to the glory of Gud the Father."

When Joseph's brethren were completely within his power, and they had found their whole dependence for a livelihood rested on the very same member of their father's family, whose life they once sought with the malice of a demon, and no doubt thought the object of their hatred was forever excluded from their sight, they then reflected on their past conduct, and judging, no doubt, from the amount of guilt realized in their own bosoms, bowed the knee and trembling before him, implored his pardon. Listen gentle reader to this once despised Joseph, Genesis l. "Ye thought evil against me, but God meant it unto good; to bring to pass as it is this day, to save much people alive: now therefore, fear ye not; I will nourish you and your little ones!"

We have shown that Jesus was more than equal to Joseph in every comparison in his person, his disposition, his conduct, his sufferings, and his mission to this lower world. His life was one continued scene of distress and poverty; he was born in a stable, cradled in a manger, and " while the foxes had holes and the birds of the air had nests, he had not where to lay his head." He was mild as the lamb, and meek as the dove. He "spent his whole life in doing good," and while expiring on the cross, in his most bitter moments, when dissolving nature "groaned beneath the mighty load," he looked upon his murderers with pity, and "meekly

blessed his foes in death."

Think ye, O my friends, that this lovely Savior will at the morn of the resurrection, after destroying the last enemy of man-"death," say to a part of his Father's family, those whom he once died for, while they on the bended knee implore his protection, "Go! go! perish eternally! with damned ghosts in black despair forever dwell! You once despised me and took my life, and now I will wreak my eternal vengeance on your defenceless souls!" My soul shouts "Never! never!" my tongue exclaims, as an ambassador for Christ, "Ye thought evil unto me, but God meant it unto good, to bring to pass as it shall be on that glorious day, to save every intelligent soul of Adam's lost race. am the spiritual Joseph of all my Father's family. 'Fear ye not; I will nourish you and your little ones' with never ceasing joys of immortal bliss, and put a new song into your mouths, even praise to the Lord forevermore." Hallelujah—Amen and M. L. Wisher.

Dundse, March 4, 1835.

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## Original.

## TO THE SUBSCRIBERS OF THE HERALD OF TRUTH.

I presume that most of you are believers of that truth which is weekly heralded to whose title forms the caption of this article. I presume also that you would like to advance the interests of its editors, and the cause they advocate.

The controversy published in its columns between Dr. Ely and A. C. Thomas, is one of much interest, and one that I am confident every candid orthodox person would be willing to read. Send, then, your paper after you have read it, to any orthodox neighbor who is willing to read it. Do not be discouraged until you have offered it to every one of them. I presume if you do this you will not be disappointed. And I venture to predict that in a majority of cases, you will be able to forward a new name to the editor by or before another year, and have the consolation of seeing your neighbor released from the shackles of error, and rejoicing in that liberty wherewith Christ has made us free. Reader, these lines are addressed to you.

O. P. Q.

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#### Original.

## QUESTIONS ANSWERED BY QUESTIONS.

Why do many professed Christians when called upon to explain some part of their systems, evade the question, by declaring, that such and such things are mysterious? Is it not because they are wise in their own conceits, being ignorant of "this mystery, that blindness in part is happened to Israel, [the Jews,] until the fullness of the Gentiles be come in: and so all Israel shall be saved"?

Again: If God has a secret will, (as many assert,) which is contrary to his revealed will, "who will have all men to be saved," from what source was such information derived? Was it from the disordered imagination—the ipse dixit of a priest, man-made creeds, or the Bible?

### REV. E. K. AVERY.

One of the Boston papers states, on the authority of an Ohio paper, that a petition has been presented to the Executive of Ohio, for the appointment of Rev. E. K. Avery, who was tried for the murder of Sarah Mariah Cornell, to the chaplainship of the states' prison. The fame of his conduct in Rhode Island, follows him to every part of this nation, nor can he go where the story of the murder of Miss Cornell is not known. It never will be forgotten. His head will become gray, he will sleep in death; his grave will be levelled by time, so that not a stone or a sign shall tell where he lies; but the murder of Miss Cornell will never be forgot-That murder has been so associated with his name by the Methodists themselves, by the courts of justice, and especially the public, that they will both go you, through the columns of the periodical down to posterity together. Trumpet

#### CORRESPONDENCE.

[Continued from page 102.]

From the Philadelphian and the N. Y. Christian Messenger.

PHILADELPHIA, APRIL 28, 1834.

To Mr. Abel C. Thomas:

It is my design, my dear sir, to avoid prolixity and learned references as much as possible, because I wish our discussion may be read by persons who must decide according to the common sense which God has given them, whether your system of doctrine or mine is conformable to the obvious meaning of the Sacred Scriptures. It seems, however, absolutely necessary for us to recur occasionally to the original words employed by the inspired penmen; and any of our readers who do not understand Greek and Hebrew must judge from the general tenor of any passage referred to, which of us is right in his interpretation of any disputed terms.

In Heb. ix. 26, we read of Christ, "but now, once, in the end of the world hath he appeared to put away sin by the sacrifice of himself." The original expression is not sunteleia tou aionos, the end of the age or of the world, but sunteleia tou aionon, the ending together of the ages. The former expression would refer to the time of Christ's second coming; but the latter describes the time when he actually came to make atonement. An interminable past duration preceded his appearing, and an interminable duration is to succeed. For everlasting portions of duration are represented as coming together at the point of the Saviour's residence on earth. The word aion you know signifies being always. If there is any word in the Greek language which denotes endless continuance, it is this. It is the term employed to express the eternity of the Deity, and the duration of heavenly happiness. Because Christ came in the joint ending of the ages of past and future eternity, it does not follow, that he will not come again in the closing of this world, to judge the whole race of men in righteousness.

The disciples asked after the signs of Christ's coming to destroy Jerusalem; Matt. xxiv. 3, and also, of the end of the world. Here tou aionos, in the singular is used, and evidently, refers to something different from the duration of the temple, or the generation of Jews then living; because they inquired, "When shall these things be?" in relation to the desolation of the holy city, and then subjoined their interrogation about the end of the world. Had the end of the world, and the destruction of the temple been the same thing, their second question would have been merely a repetition of the first. Besides, Christ, having spoken in reply to the first question, when he comes to the language of the 36th verse, "But of that day," evidently contrasts that day of which he sub-

sequently discourses with the time of which he had been previously speaking.

In Acts xv. 18, all God's works are said to have been known to him ap' aionos, from eternity. Here the word denotes the whole of past duration. In Matt. vi. 13, in which it is said "thine is the kingdom, and the power, and the glory, for ever," eis tous aionas, the expression means the whole of God's future duration. While God exists, let him be glorified.

That the word translated forever and everlasting is sometimes employed to denote the whole duration of things which are not strictly speaking everlasting is granted; but this accommodated use of the term cannot destroy its original meaning of endless existence. The hills are indeed called everlasting because they are to last so long as the earth; but it will not hence follow, that the existence of God, or of the human soul, or of the happiness of the saints, or of the punishment of the lost is not absolutely interminable. The everlasting punishment of a human person is punishment to be continued while that person shall last; just as the everlasting mountains of the earth, are mountains to last as long as the earth itself. In Matt. xxv. the Saviour tells us, that the reign of the heavens may be likened to the dealings of a bridegroom with ten virgins, five of whom were unwise, and who not being prepared to enter with him into the hall of the wedding entertainment were forever excluded. Against them "the door was shut." Afterwards they came "saying, Lord, Lord, open to us. But he answered and said, verily I say unto you, I know you not." Now if the Bridegroom of the Church should thus treat all who are without the oil of divine love in their hearts; if he should disown them and exclude them from his presence, when he shall bring his bride the Lamb's wife, into his paradise above, they will experience, wherever they may exist, all that we mean by the damnation of hell. The application which Christ made of his parable of the ten virgins was this. "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." To this he subjoins another illustration of his dealings with mankind; "For be," meaning the Son of man, not the kingdom of heaven, which words were supplied by the translators, " is as a man travelling into a far country, who called his own servants, and delivered unto them his goods." This far country to which the Son of man is gone, is heaven; whence he shall return to reckon with his servants according to every man's several ability, and the talents entrusted to each. Those who had made a right use of their talents, he informs us, shall enter into the joy of their Lord. But among the servants, one slothful and wicked one was found, who entertained the most unreasonable prejudices against his master; and made no right use of the

talent entrusted to him. Figuratively speaking, he wrapped his talent in a napkin and hid it in the earth. From him therefore his lord took away the talent, saying from him that hath not used his talent right, shall be taken away even that which he hath; " and cast ye the unprofitable servant into utter darkness: there shall be weeping and gnashing of teeth." In this way Jesus Christ has said that he himself will deal with mankind, in exercising his reign, the reign of the heavens over them. Lest, however, there should be any erroneous opinion indulged on the application of this parable of the talents, our Lord immediately continues to say, "When the Son of man shall come in his glory. and all, the holy angels with him;" which cannot mean his coming in judgment on Jerusalem, nor any coming except his last, for at no time have all the holy angels come with him to our world, "then shall he sit upon the throne of his glory." He came to our world in the time of the incarnation, not in his glory but in his humiliation. He came not with all his holy angels, nor with any of them in glory, when he came as the babe of Bethlehem and the man of sorrows. The time of this coming is clearly shown to be future in the next sentence, for it is said, "and before him, shall be gathered all nations." Never yet has he come to our world with all his holy angels and gathered all nations before him. When he came to destroy Jerusalem after his ascension, he came merely in the exercise of his kingly authority to one nation, to visit them with great national judgments: he came without his holy angels, by the Roman sword, famine, pestilence and civil war; and he did not gather all of one nation before him.

Besides, when he shall be thus scated on his throne of glory and of judgment, and shall have gathered all nations before him, then "he shall separate them one from another, as a shepherd divideth his sheep from the goats." A shepherd having through the day suffered his sheep and goats to run together promiscuously, was wont at night, having gathered all together, to separate them one from another, that they might be folded in separate folds through the night. Thus in the close of the day of this world, the Son of man, acting as the Judge of human character and persons, having assembled all the nations of mankind before him, will divide them into two great classes according as they have used aright, or have not used aright the talents entrusted to them. " And he," the Son of man, acting as a shepherd, "shall set the sheep on his right hand, but the goats on the left." Here Christ applies the term of sheep and goats to the two great divisions of mankind that shall be manifested in the judgment. Having effected this separation according to his discornment of character, "th shall the King say unto them on his rig

hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."-"Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."-" And these shall go away into everlasting punishment, but the righteous into life eternal." I confess, that I know not how the Lord Jesus Christ could have taught more explicitly the doctrine, that there shall be a final judgment of all nations by himself; that in that coming judgment he will divide some portion of mankind from the rest; and that while some are received to everlasting life, others shall be doomed to everlasting punishment, which is symbolized by everlasting fire. This fire is said to have been originally prepared for the devil and his angels, and of course it means such an everlasting punishment as will be inflicted on spiritual beings. In the Greek, one word, cionion, is used to denote the duration of the fire, the punishment, and the life. If the life is to be without termination in futurity, so is the fire, so is the punishment. word, you know, is compounded of two roots, which signify always being, or ever continuing. If the life of the sheep is eternal in the heavens, then the punishment of the goats is eternal in eternal fire; for the same duration is divinely predicated of

To show that aionion, rendered everlasting and eternal, primarily and naturally signifies duration without end, I refer to Matt. xix. 29, in which place Christ promises zoen aionion, everlasting life, to all who in this world for his sake shall leave houses, brothers, sisters, fathers, mothers, children, and lands. This is to be their portion "in the regeneration" of the world of mankind, by which they are to be raised from their graves, "when the Son of man shall sit upon the throne of his glory." ver. 28. "Verily I say unto you, that ye who have followed me in the renovation, when the Son of man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

Ye, who shall reveal my will to man, shall by your word thus revealed judge all the visible people of God to whom your word shall be sent; and then every man who so believes this gospel as to suffer the loss of all worldly friends and possessions for my sake shall have everlasting life; though not all shall have equal honor with the apostles, for whom thrones of judgment are prepared. In Luke xviii. 30, we read that no one hath forsaken houses, &c. who shall not receive manifold more in this present time," en to kairo tout, meaning in the time of his continuance on earth; "and in the world to come life everlasting;" to aioni to erchomeno zoen aionion, in the endless duration to come, endless or always being life. "We have a build-

ing of God, an house not made with hands, eternal (aionion) in the heavens." 2 Cor. v. 1. The same word is used. when Timothy is exhorted to "lay hold on eternal life;" (1 Tim. vi. 12,) and when God promises that eternal life (Rom. ii. 7,) which you say all men shall pos-It is this very word, which is applied to Jesus Christ when he is said to be "the true God, and the Life eternal." 1 John v. 29. "And as many as were ordained to eternal (aionion) life believed." Acts xiii. 43. The same word is used to denote "the eternal Spirit;" Heb. ix. 11, 12; and "the eternal redemption," which Christ shed his blood to procure; and this is "the eternal life" which he has promised us. 1 John ii. 25.

The Greek of the New Tostament it is well known is the same language in which the Septuagint Translation of the Old Testament was written, which was often read in the Synagogues and quoted by Christ and his apostles, and in the Septuagint the eternity of God is expressed in the very words which teach the endless punishment of the wicked. In Ps. xc. 2, for instance, it is said of Jehovah, "from everlasting," apon tou aionos, from the always being, eos tou aionos su ei, to the alweys being, thou art, that is from eternity to eternity, thou art. In short, I repeat it, that if any word in the Greek Septuagint, or New Testament expresses, unequivocally, interminable duration, that word is frequently applied to teach the everlasting punishment of some sinners. I could cite a hundred passages in which this truth is confirmed, but it would render this discussion tedious. If the righteous when they die, are to be received into "everlasting habitations" of blessedness, (Luke xvi. 9,) then it is equally certain that when the Son of man shall be revealed from heaven in flaming fire taking vengeance on them that know not God, the wicked shall go away into everlasting punishment. They are not to continue on earth, and experience, as some feign, aionan punishment in this world, but they are to go AWAY from the throne of the Savior's glory into everlast-

ing punishment. This same punishment is spoken of by Jesus Christ in Matt. xviii. 8, and is compared to one's being cast into to pur to aionion, "the fire that is everlasting." In verse 9th, of the same chapter, the place and nature of this punishment are compared to the valley of Hinnom, and the fires there. "And if thine eye offend thee," or rather cause thee to offend, or to become a scandal, "pluck it out, and cast it from thee; it is good for thee to enter into life having one eye, rather than having two eyes to be cast into the hell of fire;" eis ten gehennan tou puros, into the Gehenna of fire. This is one of the most forcible descriptions of the state of future punishment found in the Bible; and gehenne is pre-eminently our Savior's word

for hell, a state and place of future punishment in which the sufferings of the damned are symbolized by the burnings of unquenchable fire and the grawings of a never dying worm. Some of the original words in Hebrew and Greek translated hell do not always mean either a state or place of punishment, we allow, but the state of departed spirits; the invisible future world; in which there is a paradise, and a gehenna, a place of holy happiness, and a Tartarus of moral pollution and misery.

I propose to pursue this subject in my next letter, which I may publish in the Philadelphian of the next week, without waiting for you to reply to this. Your letters to me, however, shall all be inserted, so soon as possible after they come to hand. In this way I will hope to have our letters shorter by reason of the increase of their number.

Earnestly wishing to convince you that Universalism makes no man the better for believing it, reforms no immoral persons, and has a tendency to drown men in perdition, I remain your friend,

E. S. ELY.

[To be continued.]

# DIALOGUE.

MR. EDITOR—It so happens that some of our Farmers are very shrewd and intelligent men, spending the long winter nights to some purpose in reading and reflection. And it sometimes also happens, that when our clerical beggars, who are sent out only from those priest factories commonly called Theological Seminaries, and scattered over the country numerous as flies, for the twofold purpose of begging money and forming societies; that they occasionally meet with farmers who are proof against their arts and denunciations.

The following dialogue is a sample of one of those meetings, and if you think it worthy of a place in your useful paper, and calculated to open the eyes of but one of "superstition's dupes," it is heartly at your service:—

One beautiful Sunday morning in the month of May, when vegetation was putting forth her youthful vigour, promising a beautiful reward to the husbandman for his labour and sweat of the brow in cultivating the earth, a new made Presbyterian Missionary preacher, piping hot from a Theological Seminary, was riding towards the Meeting-house belonging to the congregation in the bounds of which he was then travelling.

He was consoling himself as he rode along, with the comfortable idea, that if the old clergyman, who had the care of the congregation, would permit him to preach one of his well studied missionary sermons, he could prepare the audience for an overflowing contribution to the missionary box.

While big with this idea, he came to a

large and cultivated plantation, where the apple and peach trees were in full bloom, and the green luxuriance of the young clover and wheat fields presented a pleasing appearance. The view was extensive along the wide avenue which led through the farm to a large stone mansion house on one side, and a barn with sheds and stables on the other. About midway he espied a man building up the fence of a wheat field which had the appearance of having been thrown down by a herd of cattle just driven out.—When his reverence came up, the husbandman was still busily engaged building up his fence, and the following dialogue took place-

Clergyman. What heaven daring wickedness is this you are guilty of, doing
worldly labour on the holy Sabbath? Are
you not afraid that the vengeance of God
will be poured down upon you for thus
profaning his holy day, set apart by him for

his own service?

Farmer. Who and what are you, that take upon you thus to deal out the vengeance of Heaven upon your fellow creatures?

Clergyman. I am an ambassador of Christ, sent out to proclaim his word, and warn men against committing sin, and particularly against the sin of Sabbath breaking, of which crime I am eye witness

that you are guilty.

Farmer. Is it a crime to drive cattle out of one's wheat field when they break in on Sunday? And you know it would answer no purpose to drive them out without building up the fence to prevent them from going directly in again. Now, I cannot see what harm there is in preventing one's crop from being destroyed on Sun-

day more than another day.

Clergyman. You are a hardened sinner, and totally ignorant of your duty, which is evident by your silly observation and foolish question. I tell you all worldly business and labour of every description is a breach of the Sabbath, and lifting one single rail is sufficient to draw down the vengeance of Heaven upon your guilty head. I tell you, moreover, it is a profanation of the Sabbath to call it Sunday as you do; it is the holy Sabbath of the Lord, and ought not to be called by any other name.

Farmer. Are we not even allowed to do works of necessity on the Sabbath day,

as you call this day?

Clergyman. I tell you again that no kind of labour must be done on the Sabbath.

Farmer. Is not preaching a labour or business? and travelling to and from meeting, is that no labour?

Clergyman. Preaching the word of God is exempt from coming under the demonstration of labour, but travelling far to preach is not right. The reverend divines, who lately assembled in the city of New-York for the purpose of enforcing a more strict observance of the Sabbath day, do

not approve of travelling far on a Sabbath morning to preach, but every other species of labour they have unanimously agreed to be sinful.

Farmer. You strain these matters too far; think you that I should stand an idle spectator and see the cattle destroy my crop, the reward of my hard labour, because the reverend divines, as you call them, who met in New York, have unanimously agreed that every kind of labour is sinful which is done on the first day of the week. What warrant have you, or your reverend divines either, for such rigid observance of this day?

Clergyman. Does not the fourth commandment tell you that six days thou shalt labour and do all thy work, but the seventh is the Sabbath of the Lord thy God, on it

thou shalt do no work.

Farmer. True, but the seventh is not the first day of the week.

Clergyman, You must know that the Sabbath day was changed from the seventh to the first day of the week at the coming of Christ, and is called the Christian Sabbath.

Farmer. Who changed it?

Clergyman. Christ to be sure—who else could change it?

Farmer. Can you inform me in what part of his gospel the passage can be found where Christ made the change you speak of?

Clergyman. I canot just direct you to the passage of scripture, but you can find it in our confession of faith.

Farmer. In your confession of faith! And how can your confession of faith become binding on me? If your confession of faith says what is not true, am I bound to believe a lie?

Clergyman. Monstrous! how dare you call in question our confession of faith which is founded on the scriptures? There is no soundness in you to doubt this form of sound doctrine. Without faith you cannot be saved—for he that doubts is damned.

Farmer. He that doubts the truth may be damned for aught I know, but there is little danger of incurring that penalty by doubting your confession of faith. And I am as well convinced that your confession of faith is false, as I am that you are no ambassador of the meek and lowly Jesus, who went about doing good on the Sabbath as well as Sunday and every other day of the week. You have neither humility, nor any other qualification, for an ambassador of Jesus Christ. He knows better how to choose his ambassadors than to appoint such a person as you.

Clergyman. You are a graceless reprobate, bound to perdition, and fire and brimstone will be your portion to all eternity. I wonder that the lightning of Heaven is withheld from blasting you, for daring to utter such language against a minister of Christ in addition to the crime of Sabbath breaking.

Farmer. It is a mercy to the human race, that you are not entrusted with fire and brimstone, or you would have all except those of your own faith enveloped in flames. But, thank God, you are but a weak frail mortal like myself. You a minister of Christ!—Christ would be scarce of hands indeed to send such as you. Show me your Commission?

Clergyman. Show you my commission? What impudence! Is not the sanctity of my person, and the clothes I wear, sufficient evidence of my calling?

Farmer. Your calling! you ought not to be called to your victuals, until you earned them by honest industry; and as to your sanctity, I have seen none of it. You are too ignorant of christianity to be a minister of the gospel, as you would have me believe.

Clergyman. Me ignorant of christianity! Here (pulling out a paper) here is my diploma, certified by the clergy of a Theological Seminary, authorizing me to preach the gospel and travel as a mission-

ary.

Farmer. I thought you were pulling out your commission from Christ, the master you pretend to serve, and you produce only a diploma from a Theological Seminary, or priest manufactory, where such priests as you are manufactured wholesale. They swarm over the country like the Egyptian locusts, and like them desolate the country. Yes, you and the like of you, can beg the last cent fom the widow and orphan, and strip the beggar of his rags to enable you to strut about in broad cloth-Away with all such hypocritical Pharisees and blind guides who strain at a gnat and swallow a camel, and who plunge both themselves and their followers into the ditch .- Reformer.

## HERALD.

JACOB CHASE, Jub.
G. W. MONTGOMERY, Editors.

GENEVA, SATURDAY, APRIL 4, 1835.

### Removal of our Office.

The Office of the "Herald and Mirror" will be removed on the first of the ensuing week, to more commodious premises in the "Eugle Buildings" on the west side of Water Street, a few doors south of the "Eagle Tavern."

## HUMAN LIFE.

Life is emphatically a fleeting shadow—we scarcely realize the gift of existence, till the season of childhood has passed us by, and we find ourselves enveloped amid the various extanglements of youthful temerity. The heart beats high with buoyant anticipations of social enjoyment and convivial entertainments; and notwithstanding the successive disappointments and numerous trying incidents which are the infallible accompaniments of youthful isaxpe-

rience or wild extravagance; still, those portentious clouds which are constantly rizing and intercepting the serenity of the mental horizon, are as constantly dispersed by the wild winds of youthful fancy, rendering the morning of life alternately clear and cloudy. Most young persons are incessantly tossed upon the rolling surges of doubt, uncertainty and perpetual disappointment—alternate pleasure and perplexity follow each other in close and rapid succession, till upon the wings of time we are brought to the age of maturity, and the morning of life is ever and gone.

And now it is, that a new scene is to be acted -new associations are to be formed-new contemplations employ the mind-new objects attract the attention and secure its interest-a new series of adventures are to be undertaken, and a thousand new schemes are to be invented and put in requisition to obtain the various ends that lie before us. Thus the meridian of our days passes away unnoticed, while but little is accomplished, and while the mind too, is so busily engaged, that it is by no means appreciated. We are now admonished by our aching limbs, our tottering steps, and the frosty locks which encircle our wrinkling brows; of the near approach of old age with all its dreaded terrors. We are now at a loss to conceive whither life has fled, or what we have been doing that we have not noticed its rapid flight! But it has flown beyond our reach and can never be recalled! And to our astonishment, old'age with its multiplied infirmities is upon us. The car of time which has kindly conveyed us up the genthe acclivity of human life, and over the gentle swell of middle age, is now rapidly descending the inclined-plane to the house appointed for all the living.

Thus, before we are aware, our earthly existence comes to a close, and we must be "gathered to our fathers," and leave the world behind.

From these brief reflections, we should learn a lesson of woral prudence. The youth should be admonished to be mederate in their desires and rational in their anticipations at all times—to improve wisely the moments as they pass, in treasuring up a fund of useful knowledge, that present enjoyment may be secured, and a necessary preparation effected for subsequent usefulness and permanent happiness, when the meridian of life arrives with its important cares and numerous responsibilities.

Those in middle age should learn to employ their time and talents to their own permanent advantage, having a constant eye to the growing prosperity and constant moral improvement of the societies in which they live and the circles in which they move. They should realize the importance of cultivating, not only in their own minds, but also in the minds of the rising generation, the exalted principles of the Christian Religion; and not only so, but they should steadily strive to EXEMPLIFY as well as recommend those divine principles.

In doing thus they may enjoy life while it passes, and at the same time prepare themselves for the event of declining years—they will possess a rich fund of valuable information and a store of moral virtue, which will smooth the rugged path of life more and more as they draw towards their journey's end; and when tettering upon the verge of the grave, they will be enabled to look back with pleasure upon a life properly spent, and die in the joyful hope of a glorious immortality.

C.

## DEDICATION, INSTALLATION, &c.

The new Universalist brick church, recently erected in this village, will be dedicated to the worship of God, on Wednesday, the sixth day of May next. Sermon on the occasion, by Rev. G. W. Montgomery, of Auburn. Services to commence at half past ten A. M.

In the afternoon of the same day, Rev. Jacob Chase will be duly installed pastor of The First Society of Universalists in Geneva, N. Y. Sermon by Rev. L. L. Sadler, of East Bloomfield. Services to commence at two o'clock P. M.

In the evening of the same day, an appropriate address to the society, will be delivered by Rev. K. Townsend, of Victor.

A general invitation is hereby given to all Clergymen who can make it convenient to attend.

In behalf of the Trustees.

T. Bonesteel, Clerk. Geneva, March 25, 1835.

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#### NOTICE EXTRA.

Above is a notice of the dedication and installation which is to take place in this village on the 6th May next; and we would take the liberty of saying, that we are anticipating a season of "refreshing from the presence of the Lord," on that occasion. We feel very anxious that all our brethren in the ministry who can possibly make it convenient, should favor us with their company at that time.

Our society is in its infancy, and hence we must necessarily labour under some embarrasments that older societies have overcome. We have been making all the exertions consistently within our power, to collect and organize a choir of singers for the occasion. We have succeeded tolerably well, considering the weight of popular influence which is brought to bear against us. We must however, depend in some measure upon our young friends abroad, for assistance on that day.

We would therefore, respectfully invite all those singers in our sister societies, who can make it convenient, to render us their friendly assistance on that interesting occasion, and we will ever hold ourselves in readiness, if in our power to reciprocate the favor.

C.

## THE SERMON.

With much pleasure we publish in to-day's paper a sketch sermon, from the pen of our late and much lamented brother W. I. Reese. It cannot but be read with much interest and heartfelt satisfaction; not only because it is a valuable production, but also because it will

have a tendency to revive in the mind of the reader that association of ideas which, though it may have slumbered awhile, is nevertheless profitable and pleasing. Br. R. was one of our most talented, influential, best and most useful brethren-one whose many virtues, judicious and upright course of moral conduct, charitable and benevolent feeling towards all, and almost unequalled affability, frankness and candor, will long be held in pleasing remembrance by all who were favored with an acquaintance with him. We rejoice, that although he is dead, he yet speaketh through the instrumentality of the valuable productions of his able pen, which he has left behind, for the gratification and benefit of all who may have the opportunity of perusing them. -920

## NEW SOCIETIES.

Scarcely a week is permitted to pass without bringing us the animating intelligence, that one or more new societies are formed for the promotion, defence and exemplification of the consoling doctrine of Impartial Grace. It is all important, however, that the cost should be counted, and resolutions rationally formed to persevere in the good cause, for we had much better sit still than to rise up and fall.

On the 10th ult. a Society of Universalists was duly organized in the town of Ashford, consisting of twenty eight members—eleven females and seventeen males.

Another Society of the same faith, consisting of eleven members, has recently been organized in Mansfield, Cattaraugus Co. C.

#### TO CORRESPONDENTS.

"L. P." "W. B." "G. S. A." "O. P. Q."
"N. B." "Italian Bard," "Amicus," and several others shall be attended to as soon as circumstances will permit. We are under the necessity of asking for a little indulgence from our esteemed correspondents.

C.

#### LETTERS

Received during the week ending on Wednesday last.

J. S. K. South Avon—L. P. A. Berkshire— M. E. F. Speedsville—K. T. Victor—G. S. A. Tully Flatts—L. P. Centreville—E. R. and A. S. R. Caroline—S. M. Rochester—J. B. Portageville—J. C. and J. A. B. Moreland—G. W. M. Auburn.

## MARRIAGES.

In Auburn, March 17, by Rev. G. W. Montgomery, Mr. William Bacchus to Miss Olive Bradley, both of Auburn.

In Auburn, March 18, by the same, Mr. John Anthony, Jr. to Miss Elizabeth Lowe, both of Ledyard.

In Auburn, March 29, by the same, Mr. William H. Clifton to Miss Maria Clark.

#### DEATHS.

In this village, on the 26th ult. Mrs. Mary Ann Dakin, wife of Mr. Elbridge Dakin, in the 20th year of her age.

### POBURY.

## Original.

EMBLEMS.

O who that has gazed on the mild beaming sun As he glides down the western sky, But has prayed that like him his course he might run—

But has thought of " the time to die."

And who that has gazed on the rainbow wreath
Which he paints on the heavenly blue,
But has thought of the gem made fairer by death,
The deeds of the "good and the true."

And who that again has beheld him burst forth In his golden garb arrayed, Dispensing his light to the sons of earth Impartial to each displayed,—

O! who, I would ask, that with feeling mind, Can witness the glorious dawn, And not an impressive emblem find Of the great "resurrection morn?"

Roll on! thou bright orb, and hasten the day, When the glorious Truth divine, Shall pour forth its ray with resistless sway, Over every benighted mind!

E.R.

Caroline.

## --∞--Original.

#### THE TRAVELLER.

He ranged the vast and varied lands
Fanned by th' Atlantic breeze;
He traversed Asia's sunny strand
And sailed o'er northern seas—
He trod where once the Incas trod,
He heard the savage yell;
He stood upon the hallowed sod
Where Sparta's heroes fell!

He saw where desolation broads
O'er Carthage's boasted pride,
Where once her ancient warriors stood
And Roman arms defied.
He walked where Cæsar's mighty hand
Once held imperial sway;
He stood where Tadmor's columns stand
Mid ruin and decay!

At length, resolved no more to roam, He sought his native spot, To taste that solace in "sweet home" Which blessed his early lot. His longing eye once more espied That bright and sunny hill, Where he, a thoughtless boy, had hied To bask beside its rill:

His ear once more the music heard,
Beneath the shady bowers
Where mutual hearts with each confer'd,
Beguiling youthful hours:
But now the hill seems dark and drear,
The rill no comfort brings—
The music's lost upon his ear,
Or joys departed sings!

On that loved spot where his young years
Once shared a mother's smile,
Its head, the lonely thistle rears
To deck the mould'ring pile—
And friends now rest within the tomb,
And home, he has no more,
O'er desolation he has roamed,
But now, he feels its power!

A. S. R.

Caroline.

#### COLERIDGE.

The eelebrated philosophical and Christian writer, S. T. Coleridge, died in England on the \$5th July, 1834, at the age of sixty-two. The last production of his pen was a letter (written on the 13th July) to an infant in whom he took a special interest, and to whom he says, "Years must pass before you will be able to read with an understanding heart what I now write." He says:—

"I, too, have known what the enjoyments and advantages of life are, and what the more refined pleasures which learning and intellectual power can bestow; and with all the experience that more than three score years can give, I now on the eve of my departure, declare to you, (and earnestly pray that you may hereafter live and act on the conviction,) that health is a great blessing; that competence, obtained by honorable industry, is a great blessing; and a great blessing it is to have kind, faithful, and loving friends and relatives; but that the greatest of all blessings, as it is the most ennobling of all privileges, is to be indeed a Christian. But I have been, likewise, through a large portion of my latter life, a sufferer, sorely afflicted with bodily pains, languor, and manifold infirmities; and, for the last three or four years, have, with few and brief intervals, been confined to a sick room, and this moment, in great weakness and heaviness, write from a sick bed, hopeless of recovery, yet without hopes of speedy removal. And I thus, on the brink of the grave, most solemnly bear witness to you, that the Almighty Redeemer, most gracious in his promises to them that truly seek, is faithful to perform what he has promised; and has preserved, under all my pains and infirmities, the inward peace that passeth all understanding, with the supporting assurance of a reconciled God, who will not withdraw his spirit from me in the conflict, and in his own time will deliver from the evil one. O my dear child! eminently blessed are they who begin early to seek, fear and love their God. trusting wholly in the righteousness and mediation of their Lord, Redeemer, Saviour, and evorlasting High Priest, Jesus Christ, O. preserve this as a bequest from your unseen friend.

S. T. COLERIDGE."

## —<del>•⊘0−</del> MAN AND WOMAN.

BT MRS. P. W. BELL.

There is a moral depravity, a coarse licentiousness in the nature of man, that is wholly foreign from the female character; and of which, nothing is a stronger proof, than the un-

varying constancy with which women will adhere to the objects of their early attachmenta, even after they excite nothing but disgust in every other bosom. Man, on the contrary, is seldom so permanently attached but he can turn aside and dally, through mere wantonness, with any wandering waif who may cross his path; and the world only smiles at his folly. Woman shrinks with intuitive dread from the libertine glance, and it is only from man, never from her own heart, that she learns to become at once, the object of his eager pursuit and his scoff!-And no sooner does she lose that "immediate jewel of her soul," self-respect, than to silence the sensitive consciousness of her nature, she plunges in the profoundest depths of vice. Man is differently affected. A cloud may darken for a period his mental vision, but the first ray that gleams from the sun of prosperity, or ambition, or any other leading motive of life, will dispel the gloom, and he proceeds in his career of business or pleasure, as if nought had occurred to durken his moral horizon. A crushed heart, on which he has trod with a heel of iron, may be sobbing away its last breath in an atmosphere of pollution, and he heed it not. "Why did she not respect herself?" he triumphantly asks. "and then I would have respected her also."-The world echoes the sentiment; and the selfcondemned, self-accused wretch, sinks away from the cold sneer of untried virtue, to the oblivion of infamy; while her murderer proudly stands in the hall of legislation, or the temple of justice, and his sycophants point him out as a god-like man.- N. Y. Chris. Messenger. -929-

TRUTH.—Weigh not so much what men say, as what they prove; remembering that truth is simple and naked, and needs not invective to apparel her comeliness.

I. PRESCOTT, J. T. BRUCE & S. MILBE.

Proprietors and Publishers.

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# EDRARD OF TRUTT.

"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE "-St. John.

VOL. II.

GENEVA, N. Y. APRIL 11, 1835.

NO. 16.

#### CORRESPONDENCE.

[Continued from page 109.]

From the Phil delphian and the N. Y. Christian Messenger.

PHILADELPHIA, MAY 9, 1834.

To Mr. E. S. Ely:

Dear Sir.—I perceive with pleasure that you have practically renounced a sentiment contained in your letter of March 7th—viz. that "commentary and criticism are needful to those alone who wish to believe a different doctrine from that taught by the Holy Spirit of inspiration." And I am not without hope that some of the passages by you cited, to my remarks on which you have made no reply, have also been rejected as furnishing no proof of endless punishment.

You have distinctly conceded, that from the 4th to the 35th verse, inclusive, of Matt. xxiv, our Savior mentions the signs that should precede, and the circumstances that should attend, his coming to destroy Jerusalem and put an end to the Jewish polity. Your only argument in proof of the position that a transition of reference commences at the 36th verse, is drawn from the expression "But of that day," meaning in your judgment, a different day, from the one previously spoken of. This argument, however, is predicated on your opinion. As you have hitherto wholly neglected my reasoning on this point, I will patiently direct your attention thereto in detail.

Keeping in view your concession that to the 35th verse inclusive, the day of tribulation to Jerusalem is referred to, let it be noticed that Jesus immediately added, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Is it more reasonable to infer that a different day from the one of which the Savior had just spoken is here intended, than that the same day of calamity, of which so particular an account had been given, is referred to? This question is directed to the common sense that would sit in judgment on the reference of similar language found in any other book. Jesus had expressly certified his disciples, that all the things of which he had spoken should transpire ere the close of the generation then existing—but as to the precise day and hour he acknowledged his inability to inform them.

You seem to think that in Matt. xxiv. 3, the disciples asked our Savior several separate and distinct questions—so separate, indeed, that one, in your judgment, referred to events which were to transpire within 40 years, viz. the destruction of Jerusalem; and another to be distant in its refer-

ence as many thousand centuries, viz. the end of the material world. Let us attend to the following considerations:

1st. In Mark xiii. 3, the questions before adverted to are thus recorded: "Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?" In Luke xxi. 7-" When shall these things be! and what sign will there be when these things shall come to pass?" In these citations nothing is said of "the end of the world," (sunteleia tou aionos;) yet you will not deny that the record of the questions in Matthew, Mark and Like, substantially expresses the same desire on the part of the disciples. Surely, if you are correct in your interpretation of the phrase in question, Mark and Luke would have recorded something in relation to the subject.

2d. There are but Two questions in Matt. xxiv. 8. The disciples are not represented as inquiring for the sign of the end of the world, as a distinct matter. "When shall these things be?" that is, when shall the temple be so destroyed that one stone shall not be left upon another? This is the first question. "And what shall be the sign of thy coming AND of the end of the world?" thus inquiring for the sign of simultaneous events. This is the second question. To the 28th verse inclusive, Jesus speaks in reply to the first question, with a bearing on the At the 29th verse it is written, "IMMEDIATELY after the tribulation of those days shall the sun be darkened, \* \* and then shall appear the sign of the Son of man in heaven: \* \* \* and they shall see the Son of man coming in the clouds of heaven." This sign was the sign of his "coming and of the end of the world," for the face of the question shows that these were to be simultaneous events.

3d. Without any intimation that he was about to speak of another coming, Jesus proceeds with his discourse. He mentions his coming in verses 37, 40, 42 and 44 of chapter xxiv, and in verses 13 and 31 of chapter xxv, which is a continuation of the discourse commencing Matt. xxiv. 4. Your exposition of the instructions in question must therefore be considered out of place, until you prove that two different comings are spoken of in the cited chapters. You will not pretend that more than one coming is mentioned in the question. "What shall be the sign of thy coming?" and you are aware that the coming of the Son of man is distinctly stated in the part of Matt. xxiv, which you apply to the destruction of Jerusalem.

4th. In my last letter I stated what you will not deny, that Matt. xxiv. 36—41,

and Luke xvii. 26—37, are parallel passages—that they have reference to the same period and the same events—that the latter refers unquestionably to the circumstances attending the destruction of Jerusalem, and that such of course must be the reference of the former. These statements and arguments you have allowed to pass unnoticed—and thus they have shared the fate of much that I have written. I must therefore bring this matter more fully into view—although by so doing I incur the risk of being charged with prolixity.

In Matt. xxiv. 36—41, we read as follows, the same being by you applied to a yet future judgment: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. \* \* \* \* Then shall two be in the field; the one shall be taken and the other left. Two women shall be grinding at the mill; the one shall be taken and tho other left."

(Where shall they be left?)

In Luke xvii. 26-36, it is thus written: "And as it was in the days of Noe, so shall it be also in the days of the Son of man. \* \* \* \* Even thus shall it be in the day when the Son of man is revealed. In that day, (what day?) he which shall be upon the house top and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back. \* \* \* \* Two women shall be grinding together; the one shall be taken and the other left. men shall be in the field; the one shall be taken and the other left. And they answered and said unto him, Where Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together."

You will at once perceive that the cited passages are perfectly parallel. They refer to the same period of time and to the same events. And you will not allege that the quotation from Luke refers to something yet future. The directions concerning those who might be on the house top or in the field are found, nearly verbatim, in Matt. xxiv. 17, 18, which verses, together with the connection in which they stand, refer alone to the period of the destruction of Jerusalem according to your own acknowledgment. So also of the language concerning the eagles. See Matt. xxiv. 28. With what appearance of propriety, then, can you apply two confessedly parallel passages, the one to the destruction of Jerusalem, and the other to a period of time yet future?

5th. The Savior, having declared that all the things of which he had spoken in

the previous part of Matt. xxiv, should come to pass before the close of the generation in which he lived, proceeded to certify his disciples that of the precise day and hour he himself was ignorant-but of this they might be certain, it would be unexpected and sudden as was the coming Then properly followed of the deluge. an exhortation to watchfulness and faithfulness, with a statement of the consequences that would attend a contrary course of conduct. This closes chapter xxiv; though the discourse is continued, being broken only by the modern division of the Bible into chapters and verses.

Chapter xxv. commences with the adverb, "Then," which calls for the question, And the answer must be sought in the previous declarations concerning the coming of the Son of man. The parable of the virgins closes with another exhortation to watchfulness. The parable of the talents was designed to encourage fidelity. And these two parables were obviously intended to illustrate what is recorded in the closing part of Matt. xxiv. The parable of the sheep and the goats, being a summary of all the previous instructions, commences at verse 31. "When the Son of man shall come." The time is not stated, for that had previously been plainly and unequivocally confined to the then existing generation, though of the precise day and hour even Jesus himself could not inform the disciples.

Your only remarks which bear in the least against the foregoing view of the sub-

iect, are four in number.

1st. You say that Christ did not come in his glory either in his incarnation, as the babe of Bethlehem, or as the man of sorrows -and hence you argue that the coming mentioned in Matt. xxv. 31, must be yet future, inasmuch as the coming there mentioned is a coming in glory. Have you forgotten your own acknowledgment that Matt. xxiv. 30, referred to the coming of Christ to destroy Jerusalem? and have you overlooked the fact, that the coming there mentioned was to be "with power and great glory?"

2d. You say, in effect, that the angels did not accompany our Lord to destroy Jerusalem. In Matt. xxiv. 30, 31, which I again repeat, you apply to the coming above mentioned and to no other, it is written. "They shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels, \* \* \* \* and they shall gather together his elect from the four winds," etc. The elect who were thus to be gathered, are mentioned in Matt. xxv, under the figure of sheep.

3d. You say that at no time has the Savior "gathered all nations before him." Once more I shall quote testimony which refers, according to your own concession, to events connected with the destruction of Jerusalem. "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn. \* \* \* \* shall send his angels, \* \* \* \* and they shall gather his elect from the four winds, (or as in Mark xiii. 27, 'from the uttermost part of the earth,') from one end of heaven to the other." Matt. xxiv. 30, 31. If you can determine in what sense this language was used and in what sense it was fulfilled more than seventeen centuries ago, you will be at no loss to determine how all nations were gethered before the Son of man when he came to destroy Jerusalem.

4th. You depend somewhat on the future tense of the verb, in the declaration, "before him shall be gathered all nations." I have repeatedly certified you, that a passage which was future in its reference when spoken or written, is not necessarily future now. But of this fact you take not the slightest notice. In Matt. xxiv. 31, it is written, "he shall send his angels," but notwithstanding the future tense of the verb, you apply the passage to the destruction of Jerusalem.

It is not necessary at present, nor am I required, to enter into a detailed explanation of the parable of the sheep and goats. It is sufficient that I have shown the reference thereof to events which long since transpired.

I am desirous that we should enter into a full examination of the period denoted by the coming of the Son of man, as montioned in the passages before us. are sensible that much depends on the decision of this matter-inasmuch as the events in review were to transpire when the Son of man should come in his glory. If you feel yourself competent to sustain the positions you have assumed, you will accede to this proposal.

And while on this point, allow me to observe, that for either of us to cite a Scripture passage, offer a word of comment thereon, and then proceed to cite other testimony without even noticing the views and arguments presented by the other on the passages previously adduced, is not, in my judgment, either a candid, equitable,

or profitable mode of procedure.

In reviewing your criticism on the Greek noun, aion, and its derivative adjective, I wish our readers distinctly to remember 1st. Your argument two particulars. rests on the supposition that aion signifies eternity, or endless duration of being. If you yield this supposition, your entire argument is lost. You say, "If there is any word in the Greek language which denotes endless continuance, it is this," (aion.) No adjective can express any more than is expressed by the noun to which it is relative. The adjective gloomy cannot express more than is expressed by gloomlovely than love-proud than pride. thousand similar illustrations might be adduced.

the noun aion does not strictly signify eternity, the adjective cannot, in itself, express an endless duration.

The following considerations justify me in assuming that the noun aion does not, and cannot, signify eternity, or an endless

We read of the beginning of aion-but eternity can have no beginning—therefore aion does not signify eternity. John ix. 32 - Since the world began," (ek tou aionos.) In Rom. xvi. 25, Paul speaks of the mystery of the Gospel, "which was kept secret since the world

(aioniois) began."

2d. The noun in question is used in the plural number, and there are several forms of expression which denote the existence of more than one aion-but eternity is an individual, there cannot be two eternities—therefore aion cannot signify eternity. 1 Cor. ii. 7-" The hidden wisdom which God ordained before the worlds (pro ton aionion) began." Eph. iii. 9-"The mystery which from the beginning of the worlds (apo ton aionon) have been hid in God." Col. i. 26—"The mystery which hath been hid from ages, and from generations," (apo ton aionon kai apo ton geneon.) We read also of the cares, the wisdom, the men, the things of this aion, implying another; and of the aions to come, implying more than one future aion. But two or more eternities is a contradic-

3d. We read of the end of aion-but eternity can have no end—therefore aion cannot signify eternity. In Matt. xxiv. 9: xiii. 29, 40, and other passages, in which the phrase "end of the world" occurs, the word for world is not kosmos, but aion. The very phrase sunteleias tou aionos, end of the world, on which you so confidently rely for proof of your positions, pointedly contradicts your views. You must either allow that aion does not signify eternityin which case your entire argument would be lost—or attempt to define what you.

mean by the END of eternity.

We read of the end and the ends 4th. of the aions, plural. 1 Cor. x. 11-" And. they were written for our admonition upon. whom the ends of the worlds (ton aionon) ARE come." Heb. ix. 26—"But now once in the end of the worlds (sunteleia ton aionon) hath he appeared to put away sin by the sacrifice of himself." In your comments on the latter passage, you say, that "Christ came in the joint ending of the ages of past and future eternity." But a past eternity is a contradiction. You say also, "an interminable past duration preceded his appearing, and an intermina-ble duration is to succeed." But an interminable duration is a duration without termination-yet according to your statement there was a termination to the interminable duration that preceded the coming of Christ! The phrase "end of the From hence it will follow that if worlds" you interpret to mean the ending

together of two eternities—but beside the total abstinence of authority for such interpretation, allow me to suggest, that, according to your views, Christ offered himself on the cross between the ending of one eternity and the beginning of another !

From the foregoing considerations the conclusion is obvious, that of whatever words the noun AION may be formed, it does not signify eternity; and consequently its derivative adjective cannot, in itself, signify an endless duration.

In perfect agreement with these facts, we find, that the word everlasting is applied, in the Septuagint, to the priesthood of Aaron, which was abolished to make coom for the priesthood of Christ; to the everlasting covenant of the law, which was superseded by the Gospel covenant; to the everlasting possession of the land of Canaan, which the Jews do not now possess-and to other everlasting things, which not only had no reference to a future existence, but were temporary in their characters, and limited in their duration. And allow me to say, that a Jew uses the very same argument to prove that Christ was an impostor and the gospel a fabrication, that you have adopted to prove the doctrine of endless punishment. Were I to allow the validity of your argument and conclusion, I should be compelled to admit the same in relation to the reasoning of the Jew.

Besides, you have yet to prove that Matt. xxv. 46, has any reference to the immortal state of existence. I am aware that zoen aionion is placed in contrast with kolasin aionion—but I deny that either of these phrases belongs to the incorruptible life. The faithful and obedient have everlasting life, in the present world, as I have abundantly shown in previous letters. To my arguments on this point you have failed to reply.

The duration signified by the adjective aionion must always be determined by the subject or thing to which it is applied. Adjectives are but relative terms. The adjectives tall, great, long, deep, &c. have no meaning in themselves. We say a long arm, a long pole, a long day—a tall man, a tall tree, a tall steeple—and so of other adjectives. They are indefinite in themselves, and must always be considered in connection with the things to which they are applied.

I grant that the word everlasting is applied to the Almighty, and in this case it signifies an endless duration, for God is "without beginning of days or ending of years." But it is not the application of the word everlasting to the name of the Supreme Being, that proves to us the infinite duration of his existence. He is "the incorruptible God," (aptharto theou,) Rom. i. 23.

I freely allow also, that in 2 Cor. v. 1, the word aionion expresses an unlimited duration, not however in itself considered,

but because of the subject to which it is applied. "We have a building of God, an house not made with hands, eternal in the heavens." But the terms used in 1 Pet. i. 4, are much stronger than the adjective aionion. "An inheritance incorruptible, (apthartou,) undefiled, and that tadeth not away." (amaranton.)

Jesus was made a high priest forever (eis ton aiona) after the order of Melchizedeck, Heb. vi. 20. But in Heb. vii. 16, there is a much stronger term than the one in question. "Who is made after the power of an endless life." (zoes akatalutou.)

You say, "if any word in the Greek Septuagint or New Testament expresses, unequivocally, interminable duration, that word is frequently applied to the everlasting punishment of some sinners." I have shown that aionion is not unequivocal in its signification; and I will add, that your argument in proof of endless punishment will be essentially improved, if you can find the words apthartou, amaranton, akatalutou, or either of them, applied to punishment in the Bible. I wish you either to present an instance of this character, or acknowledge that such an instance cannot be produced. To show that aionios signifies endless duration, you refer to Matt. xix. 29, and Luke xxviii. 30. In the former passage, Jesus promised everlasting life to those who should forsake houses or lands for his sake. The defect in your argument arises from taking for granted, that "in the regeneration" referred to the future state. In the latter passage, Jesus promised that those who faithfully followed him should "receive manifold more in this present time, and in the world to come life everlasting." Your interpretation supposes "this present time" to signify this earthly pilgrimage, and "the world to come" the incorruptible existence beyond the grave. But the phrases in question have no such reference. The Jews prominently spake of the age, or world, under the law, and the age under the Christ. Olam ha bo, the world to come, is a constant phrase among the Jewish writers for the times of the Messiah. We should not overlook the fact that Jesus uttered the language in review previously to the close of the age under the law. At that time the age under the Messiah was prospective; it was to come. "This present time" signifies the former; "the world (or age) to come" the latter.

You again incidentally introduce 2 Thess. i. 6—10; and from this circumstance I feel impelled to invite you, for the third time, to enter fully into an examination of that passage. There certainly can be no propriety in repeatedly citing a text of this description, while an unwillingness exists to bring its claims and character fully into view.

I have a similar remark to offer in reference to your observations on the word Gehenna. I informed you in a former letter, that I was prepared to meet you in discussion of all that the Bible says about this matter. I desired you to furnish your reasons for supposing that Gehenna is in the immortal state of existence. But all I have said has been wholly disregarded. You proceed to assume that Gehenna is "a state and place of future punishment" &c. without offering a word of proof. You say that the Gehenna of fire "is one of the most forcible descriptions of the state of future punishment found in the Bible"—yet you do not condescend to furnish any evidence that these statements are true.

You indeed certify me, that you will pursue the subject in your next letter, which may be published in the Philadelphian without waiting for my reply—but I must be allowed to enter my protest against such procedure. It seems to intimate that you do not intend to notice what I have written; and that your only duty, so far as this controversy is concerned, is to make your statements and draw your conclusions, without the slightest reference to the views and arguments by me presented. I respectfully request that some attention should be given to these remarks.

Another thing I desire to mention. Entire justice cannot be done to several important subjects in any one letter. I propose, therefore, that you select any topic you please—either the coming of Christ, the word aion, Gehenna, or any other—and let that be the subject of discussion until we have fully examined it; then pass to another. In this way the minds of our readers would not become confused by a multiplicity of subjects; and some hope might be entertained that advantages of moment would be consequent on the labors. Nevertheless, be it as you judge expedient.

Earnestly desiring to convince you and all our readers who are not already convinced, that the doctrine of endless punishment is not taught in the Bible, and that "the living God is the Savior of all men, especially of those who believe,"

I am Yours, &c.

ABEL C. THOMAS.

[To be continued.]

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STYLE OF THE LADY SUPERIOR.

There is an individual at the head of the community of Ursuline Nuns, who is styled the Lady Superior! Protestants have long wondered what right that lady has to so distinguished a title. She has just issued a card-inreply to Miss Reed's book, which she commences as follows: "A book has just made its appearance containing the LIES of that IMPOSTOR, Rebecca Theresa Reed." We do not know but this is considered very Lady-like and very Superior language by Catholics; but Protestants entertain a little doubt about it.—Trumpet.

#### Original.

## ILLUSTRATION OF SCRIPTURE.

"Behold, the righteous shall be recompensed in the earth; muc's more the wicked and the sinner."—Prov. xi. 31.

There are numerous opposers of impartial grace, who are "almost persuaded" to believe in its peace-giving principles, and probably would gladly embrace the doctrine, but they are constrained to believe, that "there is one event to the righteous and to the wicked" in this life; consequently, they are obliged to look forward to another state of existence, for that "recompense" which "the just and the unjust" ervc. But to test this, let us appeal. eir own experience.

Have you not, my friends, often felt that degree of happiness which you would not exchange for the riches of Peru, when you have fed the hungry, or clothed the naked, and by thus relieving the wants of a suffering fellow creature, added as much as was in your power to the sum of human happiness? When by a variety of kind offices, you have poured the oil and wine of consolation into the wounded heart; when you have said to the weak, (as well by your conduct as by words,) "Be strong;" when you have withstood the shafts of malice aimed at the bosom of defenceless innocence, and turned aside the arrows of adversity from unprotected sensibility; in short, whenever you have been in the way of your duty, have you not blessed your Maker for his goodness, and

"One self-approving hour whole years outweighs Of stupid starers and of loud huzzas?"

Has not the "still small voice" of conscience often pronounced the pleasing plaudit, "Well done, good and faithful servant?" And in all this did you find no reward for your goodness? Was it not a just "recompense," a blessed reward, more to be prized than all the trappings of greatness or the insignia of royalty?

On the other hand, when, by a "transgression of the law," you have rendered yourself obnoxious to the penalty; have you not felt, yea, fearfully felt, that in the earth are recompensed the wicked and the sinner? Instead of that peace that passeth all understanding, do you not experience all the horrors of remorse, arising from a consciousness of having trampled wantonly upon the rule of right? Does not guilt, that foe of human happiness and enjoyment, prey like a vulture, at the vitals of your comfort and repose, and rob you of that rest which is ever the attendant of a pure conscience?

If mankind universally were convinced of the fact, that "the way of transgressors is hard," surely we should hear no more of the pleasures of sin and the sweets of sinquity; but each would know of a truth, that "wisdom's ways are ways of pleasurement, and all her paths are peace."

Oh! haste, my God, that happy time, When all thy truth shall prove; And all in holy anthems join, To celebrate thy love.

W. R.

Caroline, 1835.

# origitati.

# QUESTIONS.

- 1. Are Christians commanded to regard any other system of doctrine but that which was taught by Jesus Christ and his insuited Apostles? If the answer he pay
- inspired Apostles? If the answer be nay, then we ask,

  2. Are there any precepts enjoined in
- 2. Are there any precepts enjoined in their writings but what are easy and the burden thereof light, when properly embraced and practised? and is there any doctrine therein recorded but what is as an "anchor of the soul both sure and steadfast?" If the answer be nay, then
- 3. Would it not be a happy time, and should we not have happifying doctrines, if the man-made leaven was purged from the lump—such as endless misery, angry God, deceiving devil, &c. &c. which destroy our confidence in Him who has made us, and which annihilate that pure gratitude, that love and reverence which we should otherwise ascribe to the kind Parent of man?

A belief in these unscriptural doctrines overwhelms the believer in sorrow, mourning and lamentation, and he cannot do as his conscience dictates, lest he should deviate from strictly conforming in his walk and conversation to the letter of the creed which he embraces, which requires him to imitate as near as possible the character ascribed by the doctrines of his creed to that Superior Being to whom he pays his yows.

G. S. A.

## Original.

## PREPARATION FOR DEATH.

Not long since a small Tract headed as above, was handed me for perusal. At the first glance I expected to find some admonitions relative to the common departments of life, showing the propriety of keeping our business in proper limits, that should death come suddenly upon us, our labors and business might be closed without difficulty, &c.; but instead of its treating on a preparation for death, I found language more like that emanating from the life-giving spirit of the gospel of peace and joy; instead of death, I found much of the life and duty of the Christian illustrated, as in the following extract:

"Give yourselves unto prayer—humble, fervent, persevering prayer—prayer for the influences of the Holy Spirit—importunate prayer that will take no denial. Daily read the Bible with a sincere desire to be made wise unto salvation, and daily examine yourselves by that uncering rule. Serve your generation with diligence.

Study to be useful. Fill up your hours with duties. Do good as far as possible unto all men. And when you have done all, go as it were out of yourselves, and look wholly unto Jesus, and live by faith on him."

If this be a preparation for death, what would be a preparation for life! Are life and death opposite principles? If so, then to prepare for life we must be carnully minded, wicked and ungodly. I see no other conclusion that can be drawn from the exhortations in the above extract. Paul says, "to be carnully minded in death." Had the writer intended to prepare us for death, why not give the deadly weapons of the carnal mind! for "to be spiritually minded is life and peace." Had the writer intended to warn us of the awfulness of eternal death, wisdom would say, First establish the fact that there is an eternal death-then tell us how to avoid the horrible pit. It it is natural death, then give us natural principles, effects and conclusions. If there be any law to carry the earthly and natural man into the spiritual and eternal world, then let us have it; but if in the atternative, it is said that natural death is cosential to a resurrection to immortal life, then say as did the Apostle: (1 Cor. xv. 42-44:) "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body." Not a word is here said about any preparation for death, only as being sown in corruption, raised in glory, &c. which cannot be very alarming to our prospects of eternity. The Apostle farther illustrates: (ver. 51, 52:) "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shalk be raised incorruptible, and we shall be changed." Paul here speaks particularly of the change that shall take place, not that has taken place, such as conversion, much good works, &c. for he had already been converted, and was then preaching the everlasting gospel when he says, "and we shall all be changed." Man's conversion and good works may do much for him. here; but how they may affect him in the eternal world, we have yet to learn. Paul, speaking on the subject of works, says, (Eph. ii. 8, 9,) "For by grace are ye saved throug faith; and that not of yourselves; it is the gift of God: not of works, (Rom. iv. lest any man should boast." 4,) "Now to him that worketh is the reward not reckoned of grace, but of debt." It is often urged in commenting on the subject, that man can do nothing to merit salvation, but that he can de every th to render him deserving of endless dam tion. The result follows then, that a

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can do more by transgression, than Christ can effect by the cross, notwithstanding he is vested with Heavenly power, and worketh all things after the counsel of his own will; and that he is not willing that any should perish, but that all should return and live; that he tasted death for all; that he came not to call the righteous, but singers to repentance; that he will finish transgression and make an end of sin; that through death he will destroy him that hath the power of death, that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage; that he will do all his pleasure; and that he will see of the travail of his soul and be satisfied: but after all that has been and will be done by the power of God, it is said that man, a feeble worm of the dust, is abundantly able to prostrate the power of the Almighty in the work of salvation, and plunge himself in never-ending wo. May God prevail, rather than man!

Perry, March 39, 1835.

#### ---**ce**----Original,

### JUSTIFICATION OF VICE.

There seems to be a disposition in men to take advantage of every circumstance that looks any way favorable, to justify themselves in all the vices of life.

Whenever they perpetrate a deed that is not approved of by the good sense of community, instead of resolving upon amendment, they seem determined to justify their conduct as far as possible.

Hence, when the profane man is reproved for his vice, he, in self-justification, will refer to language which he has heard from the sacred desk, which he thinks is

about as bad as his own.

When the evils of intemperance are pointed out to the tippler, in all their native deformity, he will refer to the apostle Paul, who, when on a journey, "thanked God, and took courage," when he beheld three taverns before him. This reference has led me to a more critical examination of Acts xxviii. 15, from which I have ascertained that Paul was not so very thankfed and courageous because he saw three taverns, but from an entirely different The verse reads thus: "And from thence, when the brethren heard of us, they came out to meet us as far as Appli Forum, and the Three Taverns; whom when Paul saw, he thanked God, and took courage." The pronoun whom can have no reference to the Taverns, but to the friends who came out as far as the Taverna, to meet the apostles.

What preacher of the gospel would not, under similar circumstances, "thank God, and take courage," to meet with friends, who would greet him with a welcome that bids defiance to the scoffs and sepreaches of the world?

Larve Pairs.

#### Original.

## FRIENDLY LETTER

FROM A HIGHLY ESTREMED YOUNG LADY, TO Mrs. C-

MUCH BELOVED FRIEND—Once more I resume the pen of friendship, in addressing a few incoherent lines to her who shares largely in the most refined affections of my juvenile heart. As the circumstances of life have so far separated us that we have not the happy privilege of seeing each other and conversing verbally, I still esteem it a valuable privilege bestowed upon us, that we can communicate our thoughts and feelings to each other by way of letter.

I received your affectionate epistle a short time since; on the perusal of which, my disconsolate heart really seemed to vibrate with the most delightful emotions—it in a great degree revived my drooping spirits. How pleasant it is to have one true and constant friend with whom we can hold sweet council; and far better is it to have a truly experienced one. Such an one can sympathize with us in our sorrows, and advise us in our difficulties; and by these means adversity loses more than half its pangs.

I often think of you with feelings of gratitude and the highest esteem, which I think justly your due; and I hope that these feelings which now pervade my breast, will ever continue to be cherished by me, and be reciprocated by you, of which I have not the least corroding doubt. Thus shall we learn that true friendship may be cultivated and grow in two congenial hearts without originating or ending in selfishness.

True, my dear friend, in my infantile days I was forced to part with father and mother. Yes; it was indeed in early life, even before my infant lips could pronounce the revered name, that I was left without a mother. \* \* \* \* \* But He who has styled himself the orphan's friend has protected me, and I trust that, though the world, with all its treasures, should forsake me, He will continue the same unchanging benefactor and indulgent father. Upon his mercy, benignity and immutability let us forever rely.

We have had a protracted meeting in this place recently; it lasted two weeks, and was conducted with a tolerable degree of propriety. Converts were considerably numerous. It will not be necessary to name them as they are all unknown to you. I attended the meeting regularly until it closed; and I must say I was not a little pleased with it. There were some most excellent sermons preached on the occasion, and some distressedly poor ones. A Mr. Woodbury, from Cazenovia, was present. He said he was formerly a Universalist; but I am inclined to think if he had been, he could never have so materially changed his sentiments, for those

which he now preaches; for he was amesingly troubled in getting along with his present views. His endeavors were to refute Universalism—the doctrine he once believed; but they were, to my mind, totally ineffectual.

There is a report in circulation in this place, that Mr. Chase has renounced Universalism; but what sentiment he has adopted we have not learned. I should like to know the truth of this report.

I must close with the following lines, which I wish you to copy into your album for me, for they seem to accord with my present feelings the best of any that I can think of.

"When thou art sleeping neath the silent sed, When thy pure soul has winged its way to Ged; O! then, my lovely friend, I'll think of thee, And drop a tear to thy dear memory.

And when thy cheek, divested of its bloom; When thy fair form has sunk into the tomb; When sparkling eyes shall close to ope no more, Affection warm for thee shall still endure.

I will review the moments we have loved;
I'll gaze on azure skies when thou art there removed;

I'll fancy to my mind the path we oft have trod; Ah! that I'll do, my friend, when thou art 'neath the sod.

But should my spirit take its earthly flight, And should my memory fade while yours is bright,

O! wilt thou then, when unobserved I lie, Shed friendship?stear and heave affection's sigh."

Accept my best wishes as a token of friendship, from your ever faithful
M. F. F.

Berkshire, March 22, 1835.

## ORIGINAL ANECDOTE.

I was travelling last summer on the Erie canal, in company with several gentlemen, who were all liberal minded men save one, who was an autodox divinity student, and who was very anxious to enter into controversy with some of the passen-At last he commenced an attack upon an aged gentleman, who paid but little attention to him, but occasionally gave him a "shot" back. At last the debate became somewhat warm on a religious subject, during which the old gentleman had the decided advantage over his antagonist, and the student began to evince a disposition to "back out" of the net he had constrained himself in. " Now, my young fellow," said the old gentleman, "I would advise you to take your Bible and read it carefully and understandingly, and with a determination to live and act up to the precepts therein contained, and you will save yourself the mortification of "backing out" of another controversy, and"-" Ah!" said the student anguly, Digitized by **GO** 

"you want me to become a Universalist—I wil not say another word to you on the subject." So saying, he left the cabin in a rage, amidst a general burst of laughter from his fellow passengers. Thus he plainly admitted that "to live according to the precepts of the Gospel," he must be a Universalist, which is admitting more than his clerical brethren would thank him for.

A PASSENGER.

Rome, April 1, 1835.

#### HERALD.

JACOB CHASE, Jun. G. W. MONTGOMERY, Editors.

GENEVA, SATURDAY, APRIL 11, 1835.

#### ST. PAUL.

#### AN EXTRACT.

In the epistles of St. Paul are found the most exalted descriptions of christianity, the most pious resignation to the will of God, a most powerful contrast between the bitter blightings and fading joys of this world and the peace and virtue of God's own dwelling place, and the most clear exhibitions of the immortal glory and ineffable happiness with which the mind shall be clothed in the resurrection. Well acquainted with the christian system and fully understanding the whole council of God in regard to the final destiny of man, his whole soul was filled with compassion for the world lying in sin and ignorance. His strength and his life were spent in opening the treasure-house of gospel grace and in presenting the unsearchable riches of Christ to the Gentiles.

When we consider his condition, while he remained Saul of Tarsus, and are aware that he was a self-righteous, Pharisaic bigot, bound heart and soul in all the traditions of the elders and the ceremonies of the Mosaic law-when we are aware that he was exceedingly mad against the christians, delivering up men, women and children to be put in prison, and was consenting to the death of the martyred Stephen-it seems almost impossible that it was the same person who wrote the epistles which bear his name, so great is the change from bigotry to humility, from persecution to toleration, from error to truth. Yet we have the most indubitable evidence, that it was the same Saul, whose heart was warmed with the grace of God, until he became the christian Paul of the gospel, who was led to the knowledge of the truth and the practice of all righteousness.

What incalculable benefit the christian world has derived from the writings of St. Paul? How has the heart of the philanthropist been rejoiced by the declaration of the spostle, that the persecuted and scattered Jews will be saved when the fullness of the Gentiles shall be come in? How noble and cheering is his assurance, that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor

any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord?" Rom. viii. 38, 39. Though tribulation and sin may destroy for the time being our love towards God, yet we cannot destroy his love towards us, for whether we are on the ocean, or on the desert, or surrounded by friends, or wallowing in all the filth of vice, still God never forgets his children, but like a merciful benevolent parent, continually watches their interests and draws them to his truth. How many death-bed scenes have been robbed of their stings, by the powerful evidence of the resurrection, which Paul has given us in the fifteenth chapter of 1st Corinthians? How pure is the morality which is found in his epistles? Love to enemies, honesty in the sight of all men, diligence in the discharge of every duty incumbent on us, government over the passions, fidelity in every relation of life, are recommended by the Apostle; and they come enforced with new power, from the circumstance, that Paul practised them himself.

In fact, the diligent reader of St. Paul's writings, will be convinced that he wrote like a devoted servant of the cross, like an individual resigned to the will of God, like a philosopher, like a christian, like a Universalist!

G. W. M.

# "SPEAK EVIL OF NO MAN."—BIBLE.

This caution was given by St. Paul to his son Titus; and a more important and necessary caution was never given. Slandering and defamation are too much indulged in at the present day for the honor of human nature, the glory of God, or the good of the church. The practice, however, has not only obtained among the "immoral and irreligious," but in many instances it has been discovered among the "pious;" those who tell us their hearts have been changed, and who assume the honorable name of saints. Now the practice is bad enough, in all conscience, for the world's people to be engaged in; and we hope for the honor of the natural heart, that in. stances of this kind among them, may be few and far between. But what shall we say of those who claim to be saints-whose natures have been changed, and who are anticipating a seat at God's right hand in heaven above, as a just recompense for their pious and self-denying lives here below, and who at the same time are busily engaged, with all the assistance they can procure, in fabricating and retailing the most bare-faced, unfounded and base falsehoods and slanders against an individual who never harmed them, and one who, perhaps, they have never seen; and all for the purpose of degrading, in the estimation of the public, a religious sentiment which cannot be overthrown by any fair and honorable means. Do such people believe in a God of justice? They say they do; but we have reason to doubt their sincerity and even their moral honests. Do they believe that "all liars will have their portion in the lake which burns with fire and brimstone?" Yes; ir they don't repent before they die. O! contemptible Pharisee, tell me no more about the favorable ten-

dencyofendiess misergiem! ATHEISM could not be productive of worse evils than those of which you are guilty.

These remarks may appear harsh to seme, but if so, we would invite their attention to the following, from the greatest apostle of our Lord—"Them that sin rebuke before all, that others also may fear." 1 Tim. v. 20. Again, "Rebuke them sharply, that they may be sound in the faith." Tit. i. 13.

As an explanation of the above remarks, I would observe, that I have just received a letter from Berkshire, Tioga Co. where I once lived and labored for about two years, informing me that there is a report in current circulation there that I have recently renounced Universalism, with a request that I would render a true account of the matter. This is the third time within three or four years, that the same report has been industriously circulated in different sections. Once I had become a Baptist—once a Methodist, and in the last instance it is not stated what I have become. Pious reports!

It requires no great stretch of intellect to perceive that the Universalists are not guilty of this falsehood—the world's people take too little interest in such matters to be guilty of the crime; hence it must rest upon believers in, and advocates of, endless misery. And how do they expect to escape that fate which they tell us awaits the hypocrite and the liar in the world to come? Why, they mean undoubtedly, to repent before they die and go home to heaven and to glory!! Admirable doctrine, indeed!

In conclusion I would simply say, I am yet a Universalist, and my reasons for remaining such, are continually strengthening, partly from a contemplation of that dishonest course of moral conduct pursued by those who stick at nothing in opposing the glorious doctrine of the restitution.

C.

# OUR PROSPECTS.

Our patrons and readers have a right to know, and we presume it will be in some small degree interesting to them to be informed, in regard to the circumstances and present prospects of our humble journal; hence we have thought proper to render the following statement of facts.

The "Herald of Truth" was commenced, we think, in June last, under very dark and doubtful prospects, under the editorial management of our young brother, E. D. Kennicott. But little exertion was made to increase its patronage, and in fact that little proved extremely unsuccessful. On the first of October, when we took charge of the paper, its list of real subscribers did not amount to more than two hundred. On taking charge of the Herald, we immediately began to use our feeble exertions to the best advantage in our power, and in a little more than two months we had succeeded in raising the number of subscribers to about five hundred. This accession gave our drooping spirits some relief, and we came to the determination to make the Herald, on the commencement of the new year, a weekly periodical. In accordance with this resolution, we commenced the second vetwase on the first of January, putting our trust for patronage and prosperity in the liberality of an enlightened and impartial public. Our pattonage from that time has increased far beyond our most sanguine expectations. A goodly number of liberal brethren have kindly favored as with their much needed assistance, for which we are really grateful.

We commenced the present volume with an edition of twelve hundred copies, thinking ourselves sure of being able to furnish all new subscribers for the volume with an entire file from the commencement. But in this we have found ourselves mistaken. We have received within a few days past, about one hundred new names as subscribers. And we are happy in stating that by the friendly assistance of our brethren in different sections of the country, we shall not be able to furnish above thirty more new subscribers with the back numbers. I say we are happy in being able to make this statement, but we should be much more happy if we had on hand five or six hundred sets of back numbers, for, judging from our increase for a few weeks past, we could easily, if this were the case, raise our number of patrons to two thousand.

From these unvarnished facts, it will be seen that the Herald is firmly established; and if it should in future be conducted with any tolerable degree of ability, and maintain a proper spirit in its columns, no doubts can rationally be entertained in regard to its existence, prosperity and usefulness.

We shall spare no pains in rendering the Herald a candid, consistent and useful journal. We have the promise of communications from some of the best writers in the state; and with this assistance we hope to secure the approbation of all who are friendly to liberal christianity, and a patronage sufficient to defray the expenses of publication.

From these statements it may be learned, that while the most popular orthodox periodicals in our country are dying out for the want of support, those devoted to the cause of Universal grace, are multiplying and prospering throughout the Union. God grant that our denomination may forever continue humble, united, prosperous and happy.

In conclusion we would remark, that we have enlarged our number of copies at the commencement of the second quarter, that we may be able to furnish new subscribers, if required, with three fourths of the volume.

C.

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## THE VALUE OF THE SOUL.

We are frequently told that the soul is of infinite value; and we do not dispute it. But the great wonder with us is, why, this being the case, our Heavenly Father should eternally destroy it, or place it in circumstances which he positively knew would result in its eternal loss.

The Dzvil, we are told, is the greatest enemy to God and man; and yet, if the common sentiment be true, God is constantly encouraging and gratifying his satanic majesty, with gifts of the highest, and even inconceivable value. Singular policy for a Being of infinite wisdom, power,

and goodness to pursue!! Will our partialist brethren be good enough to explain this matter to those who are too "carnally-minded" to understand such "natural" inconsistencies and absurdities?

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#### BALLOU'S SERMONS.

We learn from the Liberalist, that the Sermons lately mentioned by Br. Thomas as in preparation for publication, are now just from the press. The following is the title: "Nine Sermons on important Doctrinal and Practical Subjects, delivered in Philadelphia, November, 1834. By Hosea Ballou, Pastor of the 2d Universalist Society in Boston. Taken in short hand, with a brief Memoir of the Author, and an Appendix. Published by A. C. Thomas."

We have not had the pleasure of perusing the above mentioned "Sermons;" but we are induced from a careful examination of the "26 Lectures," "Eleven Sermons," and "Select Sermons," which are from the same venerable and highly esteemed Author, to believe them of great value to a reading and reflecting public. We sincerely hope that the "Nine Sermons" may speedily find their way to thousands of families, who are now spending their "money for that which is not bread, and their labor for that which satisfieth not," and through them that the eyes of the morally blind may be opened to the knowledge of God and the inspiring prospect of universal reconciliation to God and each other.

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#### NEW SOCIETY.

A new Society of Universalists has recently been formed in Prospect, Me. comprising the number of 34 male members.

We would invoke the benediction of Heaven to rest upon them, and may they "strive together" for the promotion of unity and peace among themselves, and the general spread of truth and moral virtue among mankind. C.

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#### NEW AGENT.

Br. Arthur Hughes, of Ridgeway, Pennsylvania, is authorized to act as agent for the "Herald of Truth."

#### -020-

## EDITORIAL CORRESPONDENCE.

The following is from Reading, Steuben Co. and we are happy to learn that circumstances with our friends in that region are so favorable.

"The cause of God's impartial grace appears to be onward in this place. I think there has been the greatest attention to the subject here, that I ever knaw, since Br. M. L. W. commenced his labors among us. We are not troubled here with protracted meetings of late. I believe we have not had one in this town for the last eight months. The Methodists had one last fall in their new house, as was thought for the purpose of raising funds to finish it. But some how or other they could not make it go off right; they got no converts, and have not, of course finished their house yet.

Yours respectfully,"
H. M. W.

DEDICATION, INSTALLATION, &c.

The new Universalist brick church, recently erected in this village, will be dedicated to the worship of God, on Wednesday, the sixth day of May next. Sermon on the occasion, by Rev. G. W. Montgomery, of Auburn. Services to commence at half past ten A. M.

In the afternoon of the same day, Rev. Jacob Chase will be duly installed paster of The First Society of Universalists in Geneva, N. Y. Sermon by Rev. L. L. Sadler, of East Bloomfield. Services to commence at two o'clock P. M.

In the evening of the same day, an appropriate address to the society, will be delivered by Rev. K. Townsend, of Victor.

A general invitation is hereby given to all Clergymen who can make it convenient to attend.

In behalf of the Trustees.
T. Bonzsteel, Clerk.
Geneva, March 25, 1835.

#### **LETTERS**

Received during the week ending on Wednesday last.

T. P. A. East Bloomfield, 2—N. B. Henrietta, 2—L. C. Collins—P. M. Victor—N. C. Perry—W. D. B. Fleming—H. M. W. Reading—R. S. Pittsford—P. M. Benton—P. M. Postville—S. M. Pittsford—G. W. M. Auburn—J. E. Bellona—G. W. B. Mandana—K. T. Victor—G. S. L. Orville—G. A. P. South Onondaga—P. M. Orangeburgh—F. G. J. Skaneateles.

#### DEATHS.

In Perrinton, Monroe Co. on the 31st ult. after a protracted illness of two years and a half, Mrs. Sally Goodale, consort of Abisha Goodale, Esq. aged fifty-five years.

Mrs. G. had for many years been a firm and unshaken believer in the impartial and universal grace of God, under the holy influence of which faith, she bore the sufferings of a protracted illness with christian patience, and died in the triumphs of that hope "which is like an anchor of the soul both sure and steadfast."

She was much beloved by all who knew har, and her many virtues will long be remembered, and duly appreciated by an affectionate husband and seven bereaved and motherless children.

Thus, by the monster's cruel stroke, The strongest ties on earth are broke; But in the brighter realms on high, We all shall live no more to die.

[Br. Goodale requests that the above be copied into the Magazine and Advocate.] C.

In Berlin, Ct. on the 27th ult. Hon. Samuel Hart, aged 74. Esq. Hart was a man of exalted worth and respectability, and has been eminently useful to the cause of impartial grace both at home and in the Senate and House of Representatives in his State—and not only to Universalism, but to the cause of freedom and happiness, by his labor for the permanent foundation of our republican institutions.

### PORTRY.

## Original. STANZAS.

When I heard my Saviour say, To my sinful soul astray, "Hither soul, I am the way," My heart did leap for joy: Then I look'd unto my God, Who sends his love and grace abroad, Salvation rolled in a flood, And peace without alloy.

In shades of darkness I was bound, Nor peace, nor comfort had I found; Nor had I heard the gospel sound Of life beyond the grave: But non-existence, (dreadful night,) Burst in darkness on my sight, And filled my soul with dread affright, There was no God to save.

Whilst I in unbelief was chained, I look'd for light, but look'd in vain, I look'd-but darkness roll'd again, In clouds of deep distress: I roved about like one that's blind, Nor peace, nor pleasure could I find, Nor aught to ease my troubled mind, In this dark wilderness.

Whilst thus I groped in dire dismay A star bespoke approaching day, The sun succeeded in its way, And rose in splendor bright, And pour'd its beams from pole to pole, And chased the darkness from my soul, Then waves of glory o'er me rolled, And rivers of delight.

I heard the voice of Christ my Lord; The sound did solid bliss afford, Go search for treasures in my word, No longer disbelieve; My soul in raptures then did rise, And mount the bright and peerless skies, Exclaiming, as she took the prize, "There is a God to save."

LINUS PAINE.

[From the "Independent Messenger."] WAR AMONG THE PRESBYTERIANS.

The contest between the New and old School Orthodoxy seems to grow sharper and more alarming to the friends of peace The exclusive principles every day. which the party have rigidly adopted, and the spirit of intolerance which has for many years been manifested towards Unitarians, Restorationists, and all who are deemed heretical, appears now to have assimilated so completely with the constitution of the whole body, that violent spasms are experienced through the entire system, and the Drs. presage an approaching death. Both parties as yet retain the same written Creed; but the disagreement is in the explanation. The new school who are the offenders, of course preach peace, and present overtures

of reconciliation. But the adhering party to old fashioned Calvinism, remain inflexible to all entreaties; they see the cloven foot of Pelagianism beneath the silken stocking; and they have engaged in a war of utter extermination against the innovations of "the brothers of charity." Despairing of regaining the lost teins of New Haven, the old school have alighted from the flying car, and have established a new Theological Institution by way of opposition or self-defence at East Windsor Ct. "Appeals," "Replies," and " Defences," have been offered to the patronizing public. The Synods of Philadelphia and the "far West," are powerfully agitated; the final battle is expected to be fought at Pittsburgh on the third Thursday of May next. Then and there the General Assembly, the Supreme Court of errors, to which all appeals are made, meet for the bloodless conflict. Dr. Beecher is to be tried for prevarication, hypocrisy and heresy; and Dr. Ely informs us that the character of grave Drs. and pastors, in short of the whole Presbyterian Church stands jeopardised with the fearful events of the approaching battle. Read the following from Dr. Ely's paper. P. R. R.

THE UNITED "PRESBYTERY IN STATES .- We look forward to the meeting of the General Assembly in Pittsburg, on the third Thursday of May next, with deep emotion. At that meeting, subjects of high concern to the welfare of our ecclesiastical denomination are to be agitated, and decided, so that in all probability on the decisions of that meeting will hang the destiny of the Presbyterian Church for half a century to come. The Synod of Philadelphia alone has cut out work enough to occupy the Assembly during the usual time of their session. The Convention which is called by the Act and Testimonn brethren to meet in Pittsburg, one week before the Assembly, will probably marshall all the forces of the High Church men and their measures, so that in the Assembly they will scarcely have a scattering vote on their side of the house. We may expect that their candidate for Moderator of the Assembly will be nominated, and a list of all his most important committees given him before half of the Commissioners shall have arrived in that city.

Marching up against "the brothers of charity," as they call the moderate and peace-measure men in the church, in a solid column, we should expect them to triumph in their warfare against their brethren, who have now, and even then will probably have no preconcerted plun of operations; did we not believe that the God of truth, love and peace will be on our side, and opposed to their uncharitable and misguided machinations.

If they gain the ascendency in the Assembly it requires no spirit of prophecy to predict the annihilation of the Synod of Delaware and of the Second Presbytery ers, must be post paid or free.

of Philadelphia; the disowning as ministers of Christ of three foreign missionaries and several pastors of churches, and the speedy deposition of our brethren Barnes, Beman, Beecher, Lansing, and Duffield for heresy.

In short, we may expect abscision, division, and all uncharitableness, in the holy name of orthodoxy."—Philadelphian.

-020-

EXTRACT.—Believe me, the world is a mighty pleasant creature, only do not, as I said before, expect too much from Hope nothing from the world in the hour of sorrow. Hope little even from friends; try them not too muchit is painful to find them wanting. Trust only in the world which is not now, but which must come to all, whether they will or not. Look at the great word written over the portal of death—Eternity and seek your comfort there.

#### SIX MONTHS IN A CONVENT.

USSELL, ODIONNE & Co. have in press, R and will publish in a few days, a new work, with the above title, being the narra ite of Miss REBECCA THERESA REED, who was under the influence of the Roman Catholics about two years, and an inmate of the convent on Mount Benedict, Charlestown, nearly six months, in 1831-2.

The book furnishes a concise history of the rules and regulations, employments and ceremonics of the Ursuline order; and as it is the first account ever given in this country of a similar institution, the writer has confined herself strictly to a narra im of facts as they transpired under her own eye, and that were noted down soon after her escape.

It will make a volume of 200 pages, 18mo., finished and bound in the neatest manner.

Boston, Murch 3, 1335.

# I. PRESCOTT, J. T. BRUCE & S. MILES,

Proprietors and Publishers.

## COMDITIONS.

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# IRIDIR ARILID

"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."-ST. JOHN.

**VOL. 11.** 

GENEVA, N. Y. APRIL 18, 1836.

NO. 16.

#### ORIGINAL SERMÔN.

RY 'N. R.

"Les us therefore follow after the things which make for peace, and things wherewith one may adify another."—Rom. xiv. 19.

This portion of divine truth, selected for the foundation of a few remarks at this time, contains a most striking and important injunction, and involves principles universal in their application which should be strictly adhered to by every intelligent creature. But more especially will this injunction apply to those who take to themsolves the Christian name.

The apostle Paul, perceiving that some dissensions had arisen between the Jewish and Gentile converts in regard to the propriety and perpetuity of the Hebrew ritual and the observance of its ceremonies, in this chapter assumes the office of peace maker. He attempts to allay the uncharitable and unchristian spirit they discovered, and warmly recommends to the brethren the exercise of mutual forbearance, candon charity and love. And to restrain their consoriousness and their unchristian epirit, and to show them the impropriety of judging and condemning each other and contending about things of such minor importance, he reminds them they are to be brought before the judgment seat of Christ.

The passage chosen for our text is one of his friendly cautions. It calls them away from emulation, contentions and strife, and solicits their utmost endeavors in the promotion of mutual peace and edification.

This important injunction is proper, not only for those to whom it was immediately addressed, but for Christians in all ages, and of every denomination, sect and sentiment. But in this brief discourse I shall endeavor to bring it to bear more particutarly upon those who embrace and advocate the Abrahamic faith of a world's salvation. Indeed, so long as men think and act differently, and dislike and displease each other by so doing; so long as jarring interests and discordant passions divide and disturb them; so long will it be necessary to recal their attentions to the duties of love, the advantages of union, and the charms of peace. And such is the humble object of my discourse. In pursuing it, I shall attempt to explain the duty here recommended in general terms, and then show how it belongs to us in our individual, social and Christian characters.

P. To pursue the things which make for peace and mutual advantage, is, in general terms, to endeavor so to demean burselves in the various stations, occupations and tellices of Alfe, as to promote a

friendly understanding and correspondence among those with whom we converse, and to prevent as much as possible, all mistakes and jealousies, all contentions and strife. Indeed, such are the imperfections of our nature, such the diversities or prejudices of our education, and in such different lights do we see the same things, especially in regard to religious sentiments, that it would not be strange or improbable for thousands never to concur exactly in the same opinions, although they might all be men of equal talents and of extensive research.

Yet that we should make allowances for these things, and exercise charity, forbearance and candor, is but reasonable and just; especially, since the things in which we all agree, are vastly greater, and of more importance than those in which we differ. Therefore, to censure others, or condemn them because they think differently from us in small and indifferent matters, is as unreasonable as to be dissatisfied with them because they have not our features or complexions. But to be more particular.

II. In order to pronote the amicable and pacific disposition and conduct which our text recommends, we ought, as individuals, to make it our constant and habitual endeavor to cultivate and cherish all those peaceable, mild and friendly dispositions, which bring serenity into our own bosoms, and diffuse it to all around us; and to suppress and restrict all those inclinations and passions, which inflame our sense of injuries, or excite a spirit of resentment, animosity, jealousy and unkindness. Every lust, passion and inordinate affection tends to create discord and sow dissension. From pride cometh contention, from ambition wars and fightings; and discontent, envy, anger and malice are the roots of bitterness which spring up and are fruitful in all their disorders and contentions of private or of social and public life.

Whoever is not at peace with himself, will never be at peace with his fellow crea-But he who is kindly affectioned, who hath the rule over his own spirit, will be under no temptation to disturb the peace of his neighbor. His carriage will always be inoffensive, his manners gentle, and his conduct obliging. And thus will he conciliate universal estimation and love, promote the cause of general harmony and peace, and edify and happify all around him by his good and affable disposition, and his excellent example and conduct.

III. In our social character and relations, we ought at all times to pursue the plans of peace and mutual edification.

Men are born for society and designated as helps and comforts to each other. All strifes, debates, resentments, contentions and wrath are discordant with this original destination and intent. They unsocialize and alienate man. They are destructive of all union and harmony.

The duty itself implies mutual love and charity. He who observes it will be kind and condescending. His heart will glow with the genial flame of pure benevolence. His arms will be extended to the large and universal embrace of philanthropy, or the liberal bestowment of generosity. In his intercourse with his fellow men, he will show the most obliging attention to their concerns, and the most active readiness to promote their welfare. He will not needlessly give or take offence. He will mingle in their sympathies: He will "rejoice with those who rejoice, and weep with those who weep." He is not easily provoked, but suffereth long and is kind. He will pacify the resentful by a soft answer, or disarm them by an obliging courtesy. In short, he is desirous and ready upon all occasions, to make up differences, to rectify misunderstandings, to soften prejudices, and to restore harmony, peace and good will between all persons, and in all cases which fall within the compass of his knowledge and which are in the sphere of his power to perform. Such is the character of him who endeavors as much as lieth in him, to live peaceably with all men, and to promote their happiness, peace and welfare.

As n'embers of civil society, it becomes us, likewise, to lead quiet, peaceable and moral lives; to promote the public tranquillity and prosperity; to pay a due regard to the laws of our country; to show a proper respect for our rulers, and a generous confidence in their wise administrations; to avoid a factious and party spirit; and by proving ourselves at all times friends of order, harmony and peace, to build up and sustain our national security, liberty

Believers and advocates of the gospel of a world's salvation, especially, should follow after the things which make for peace, and tend to mutual edification, and the progress and strength of our glori-They owe this to the comous cause. mon cause of the gospel. They are by profession all "members of one body," "called in one hope," servants of "one Lord," "instructed in one faith," and the children of "one God who is Father of all," partakers of the same promises, and fellow heirs to the same glorious inheritance! What bonds of union are these! What consideration can prevail to divide

and independence.

those thus connected together by the most endearing and sacred ties? Shall they not always love with one heart and one soul, and "keep the unity of faith in the bonds of peace?" Convinced of the propriety of such a temper, and a corresponding conduct of love and charity, let us, my brethren, make it the fixed purpose of our hearts to avoid all strifes and contentions; to sacrifice all little party distinctions, or trifling sentiments and opinions for mutual edification, since the great and fundamental doctrines in which we all agree, are vastly greater and of higher importance than those in which we may happen to

differ. Although it is with pleasure I can say, that the believers and public advocates of the gospel of impartial grace are generally characterized as promoters of harmony and Christian love, and of union among all who believe in the final end of sin and transgression, and in the universal holiness and happiness of all created intelligences; yet if this important duty was more frequently enjoined, and the sure and happy results of such a course more frequently adverted to, and if all who take to themselves the name of Universalists should universally and at all times follow after the things which make for peace, strengthen union, and promote love and Christian charity, benevolence and good will, a most happy result indeed would follow. Brethren of the Abrahamic faith—that gospel which was "once delivered to the saints." let us at all times and by all means study the things which make for peace, and cultivate a spirit of union and brotherly love with all believers in a world's salvation from sin. Let us be kind and affable to all; in all things let us exercise charity which "is the bond of perfectness," and without which we "are nothing:" let us remember that "united we stand," and can successfully resist all the machinations of our common enemy; but "divided we fall"—we fall into contentions, animosities and jealousies, and into barrenness and disrepute. If we cannot fully agree in regard to some non-essential doctrines or rules of faith and practice, it ought not to be a sufficient excuse for us to withdraw the hand of Christian fellowship, and accuse one another of heresy, ignorance and superstition, which are but the sad precursors of strife, envy, jealousy and contention! We all profess to believe in a world's eventual salvation from sin. Let us not then neglect the "weightier mattera," the more important part of our common gospel, and fall into wrangling and contentions which edify not, but which will alienate our affections, destroy our union, and bring learness and unfruitfulness to ourselves, and ultimately disrespect, disonor, and even ruin upon our cause,

Our common enemy has long been matching us with Argus eyes; they have gily but continuingly been marking our

movements and progress for a few years past; and indeed, our unexampled and rapid progress has been "marvellous in their eyes," and the acknowledgment from them has often been extorted, that this "awful herosy was fast deluging our whole land." They have seen it is a sad but seemingly paradoxical fact, that the more they labored in putting down this heresy, and the more untiringly and zealously they have fought against the faith of a world's salvation, the faster it has continued to gain grounds: it has only added an impelus to its progress, zeal to its advocates, and strength and numbers to its once small and feeble phalanx. From our common enemy we have nothing to fear, but much to hope, if we are faithful to our duties and zealous in our good works. Yes, rather much to hope. Continual accessions to our numbers are made from their ranks. But from our friends—yes, from those who profess to believe in the Abrahamic faith we have much to fear, unless we are faithful in studying at all times the things Our Orthodox which make for peace. opposers are anxious to see us divided among ourselves, for they know that "a house divided against itself cannot stand;" and they will construe every departure from harmony and peace to their own advantage and to our burt.

To briefly conclude then, brethren, let us continue at all times in well doing, and "follow after the things which make for peace, and things wherewith one may edify

another." Amen.

## Original.

## LETTER FROM BR. MILES.

ROCHESTER, MARCH 30, 1835.

BROTHER CHASE, SIR-It is of the infinite and boundless goodness of our common Father who is in heaven, that I have been permitted to enjoy more than forty years which have gone by and sunk into the deep ocean of eternity, to return no more forever. The frosts of forty-eight winters have now bleached my once dark hairs, and hang on my silver locks which seem to blossom for the dark and dreamless bed of slumber. I shall in a few years more at the most, enter that world, "where the wicked cease from troubling, and the weary are at rest." Yes-a few more setting suns will close the scene of my earthly existence, and I shall be numbered with the dead. "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."

It is with inexpressible gratitude to God, that I now look back upon my by-gone days and years, the half of which have been spent in the happy employment of preaching the gospel of a world's salvation from sin and we to joys inexpressible and full of glosy. Many a long and joyful night has the mild and lovely spirit of my Redocuter set on my heart, and breeded

o'er my soul. Yes, the Holy Spirit, like a dove from the regions of bluss, has waited to be gracious, and lifted my fainting spuit from its bed of recess, to mingle with angels around the throne of God. Again and again have my slumbering eyes been opened to see the light of another day, and my ears to hear the sweet and consoling voice of my watchful guardian, who always addresses me in the melting accents of mercy that leads to repentance, and fullness. of joy, and pleasures forever new. It is impossible for me to express the gratitude and debt of love I owe to the bountiful Benefactor and Savior of the world. not only so-it is impossible for my feeble. tongue to describe the debt of gratitude which I owe to my fellow men for the thousand favors they have bestowed, and are now daily bestowing upon me-

I have been made even more sensible of the love and tender regard of my fellow men for my present and future welfare, since I became one of the proprietors of the "Herald of Truth." Our friends are every where, in every place where I have seen or heard of them, ready and willing to aid and assist us in the laudable work of deing good through the columns of the "Herald." I am now abundantly satisfied that the votaries of liberal Christianity will do all they can to sustain our paper; and by so doing they will forward the cause that lies near their hearts; they will relieve many a sorrowing son and daughter of affliction, and aid and assist them across the Jordan of death to fairer worlds on high... Yes, my confidence is deeply rooted in the liberality of my fellow men. I have every reason to believe that the liberal part of community will do all they can to smooth the checkered path of fortune down the few remaining days of my journey with them, to that bourn from whence no trayeller returns.

As an evidence of the above facts, I here inclose the names of twenty-four good subscribers; these added to the number which I have before forwarded to you for the Herald in a few days past, amount to the number of one hundred good subscribers. Now, if I may calculate our future increase from the past, we may safely rely on about fifty subscribers per week, for some time yet to come.

Yours, affectionately, STEPHEN MILES.

REV. J. CHASE, JR.

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## SUGGESTIONS.

[The following extract from a letter recently received from a ministering brother, is certainly worthy of notice, and we hope our brethren in this Association will consider it so.—C.]

"There are a number of societies in the Ontario (this) Association able and willing to employ preaching, but as yet they have not supplied themselves. It is possibly well known to all that preaches are scarce, and that those societies which expect to employ a preacher the coming season cannot move too soon in relation to this matter.

"Much difficulty which now stands in the way, it appears to me might be removed, if our brethren in every organized society where they are destitute, would set about raising subscriptions immediately, and let their ability and their wants be known through the columns of some of our periodicals. There are also places in this, and probably in other Associations, where there are a few brethren not organized into a society, and not able to employ preaching except occasionally. might follow a similar course: raise what they can, let their wants be known, and they would be supplied to a considerable extent, even by those preachers who are already engaged, or by some travelling

"One thing more. It is sometimes the case that societies in our denomination are enwilling to employ a preacher, unless he has had some years of experience. Now it is impossible for a person, even if he were able to sit in a study no matter how long, to make himself a competent preacher without practising. If he preaches for little or nothing while he is gaining this experience, he incumbers himself with debts which are an embarassment to him for years, if not for life. Young brethren in the ministry want encouragement. They look to their brethren for it, and I trust they will not look in vain. Brethren of the most experience were once young in the ministry, and it is for the interest of the cause of the Redeemer, that we encourage exemplary, talented and suitable young men to embark as heralds of the cross. 'I speak as unto wise men; judge ye what I say."

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[In presenting the following letter to the public, it will only be necessary to say, that we are authorised in stating, that the gentleman therein addressed, has been in the habit of attacking and misrepresenting the doctrine of Universalism before his congregation repeatedly. The letter, however will speak for itself. We hope Mr. Hall will have the magnanimity and frankness to grant Br. Townsend the privilege of speaking for himself, and we have every reason to believe that Gospel truth will prevail over the inconsistent and shattered dogmas of sectarian creeds.—C.]

### Original.

VICTOR, MARCH 21, 1835.

To Rev. I. Hall:

SIR—I am informed that you have frequently made the doctrine of the final salvation of all men, a subject of public remark before your congregation in such a manner, as leads me to suppose, that you feel confident that that sentiment is an excest and that your faith is founded upon the truth of Gad.

For these reasons, and as you believe and preach the doctrine of the eternal misery of a part of the human family; will you deliver a lecture on some weekday evening in each week, for a certain number of weeks, in the support of the doctrine of eternal punishment, in the Universalist church in this place, notifying the congregation at the close of each, that it will be reviewed by me upon some evening that I shall designate at the time and requesting their attendance?

Or will you give me the privilege of delivering a limited number of lectures in favor of the doctrine of the final salvation of all men, in the Methodist church in this place, upon some one evening in each week, I notifying the congregation, that they will be reviewed by you, at a time which you shall designate, and soliciting their attendance? If neither of these propositions meet your approbation, will you be pleased to designate some mode of public discussion of either or both of these questions, that will be agreeable to you?

I am Sir, Yours, &c. K. TOWNSEND.

#### -----

REFLECTIONS ON PRIZE TALES.

Br. WHITTEMORE: -- There is a particular subject that has caused my mind considerable labor, and not a little conflict between inclination and duty. I entertain not only a high regard and respect for our brethren, who are engaged as editors of religious papers, designed to build up and promote the cause of impartial goodness and universal salvation, but a warm affection likewise; and it is painful to my feelings to be impressed with a sense of duty which directs me to find any fault with any of the means which they employ for the furtherance of the good and worthy cause in which we are all deeply interested. But I have come to the conclusion to presume so much on the candor and charity of those brethren as to believe, they will think, that if I fault them in any matter, I do it with the best of motives; and that if I err, the error is of the head, and not of the heart.

The particular subject I have in my mind, is the practice of publishing, in religious papers, fictitious narratives, designed to have an unfavourable bearing on the doctrines of our opposers, but to represent our own sentiments in a way of the highest commendation. I can hardly believe it necessary to say more than just to hint that such practice is liable to exceptions; for I believe my brethren much more discerning than myself, and as soon as they shall call the subject in question, they will see its impropriety, and be able to point out more of its defects than I could, if I made the trial. At first view, it is apparent, that the same practice, not only can be, but has been resorted to by the enumies of the truth, whereby innumerable false representations have been received by the public, not more be sure to the damage of our distinguishing tenets, than to the scandal of all religion. In this practice then, we find ourselves following pernicious examples, which has rendered the honesty and sincerity of our enemies questionable, even among their own friends. A second look at the subject presents the query, why we should employ fiction in the cause of sober, gospel truth, while the volume of divine revelation furnishes an inexhaustible treasure of fact, of proof, and illustration, which may be employed in our cause, to a far greater advantage than any inventions of our own? When our opposers go to this divine armory they are sure to meet with a defeat, because the testimony is against them; but when we follow them into fictions, theirs may be as well contrived as your own, and as easily fabricated .- Trumpet.

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## SCRIPTURAL ILLUSTRATION.

"For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"—Matt. xvi. 25, 26.

The above passage of Scripture is generally adduced as proof positive to the truth of the doctrine of ceaseless torments; not only by those who are ignorant of Scriptural lore, but also by those who are considered by the multitude deeply versed in spiritual and temporal things. But if this passage had been translated as Dr. Adam Clarke, the learned and pious Methodist commentator acknowledges that it ought to have been, no one would have ever dreamed of applying it to a future state of existence. He pronounces it without hesitation to be a "false translation." He says, in commenting upon this passage, "On what authority many have translated the word psuche, in the 25th verse, life, (the 26th,) soul, I know not; but am certain it means life, in both places. If a man shall gain the whole world, its riches, honors, and pleasures, and lose his life, what would all these profit him, seeing they can only be enjoyed during life?"

Campbell, a biblical critic and a firm believer in the sentiment of unmerciful and unending tortures, in his notes upon this text says: "With the ferfsit of his life; English translation, Lose his own soul. Forfsit comes nearer the import of the original word, which Doddridge has endeavored to convey by a circumlocution, should be punished with the loss of his life. But the chief error in the English translation lies in changing, without necessity, the word answering to psuche, calling it in the preceding verse life, and in this, soul. The expressions are proverbial, importing it signifies nothing hew much a man gain, if it be at the expense of his life."

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#### CORRESPONDENCE.

[Continued from page 115.]

From the Philadelphian and the N. Y. Christian Messenger.

PHILADELPHIA, MAY 9, 1834.

To Mr. Abel C. Thomas:

DEAR SIR-The divinely inspired Paul informed the Athenians, that God who made the world, and all things therein, \*now commandeth all men every where to repent; because he hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance to all men, in that he hath raised him from the dead." Acts xix. 30, 31. Paul did not affirm that God HAD judged the world, but that he hath appointed a day in which he will do it. You cannot say that the day of judgment thus appointed to take place at some time after Paul's speech in the midst of Mars-Hill, was the time of Christ coming in judgment on Jerusalem; for Paul was speaking to Greeks who had no special interest in that city; and he informed them that God required all men every where to repent, because God had appointed a day in which he will judge all mankind, whether Jews or Gentiles. He alleges, moreover, that Christ's resurrection from the dead was sufficient proof of the truth of his assertion concerning the future judgment of the world; thereby clearly implying that the world of mankind are to be raised from the dead as Jesus was, that they may be judged. In this way the Athenians evidently understood the Apostle, for "when they heard of the resurrection of the dead some mocked."

In this judgment the Apostle John prophetically "saw the dead small and great stand before God;:" "and the sea gave up the dead that were in it; and death and hell (hades) delivered up the dead which were in them; and they were judged every man according to their works." Rev. All who are under the power of xx. 13. death are to be restored to life; all who are in hell, hades, the state of departed spirits, are to be brought forth to judgment, and after this resurrection there is to be no more natural death, nor any one subsisting in a disembodied state in the world of spirits. In this sense death and hell are to be destroyed; and therefore it is added in figurative language, "and death and hell were cast into the lake of fire." That this hell, hades, which is to be destroyed, does not mean the future state of punishment, I allow. It is granted also, that this word hades, rendered hell, primarily denotes the state of departed spirits, whether they are blessed or miserable, and not necessarily any place or state of punishment, in that state of departed or disembodied souls; for Christ descended into hell, (hades in Greek, school in Hebrew,) and God did not leave his soul in hell, that is in

the state of disembodied spirits, but raised him out of it, and reunited his soul to his body, without suffering his body to see corruption.

Although, however, scheol and Rades rendered hell, do not always imply the misery of those who are in the state of departed spirits, yet frequently it is manifested that there is a Gehenna, a hell of fire, a state of punishment in hades. There is a Paradise and there is a hell of fire in the state of departed souls of men.

When it is said, Ps. ix. 17, "the wicked shall be turned into hell; and all the nations that forget God," the word hell, school, of itself would not prove that a state of punishment is intended; for Jacob said, "I will go down into the grave, (scheol, hell,) to my son mourning;" Gen. xxxvii. 35; but since the wicked and the nations that forget God are contrasted with others, and it is evidently the intention of the Psalmist to denounce some evil upon them, we must think that by turning the wicked into hell he means something more than the dying of the righteous and the wicked. If punishment in school, hell, or the state of the dead, is not intended, the wicked might answer, "well, what then? If we are to be turned into hell, so are the rightcous; and they and we shall come to the same glorious end. The nations that forget God shall fare as well as those that remember him."

That school, hades, hell, frequently denotes a state of punishment in the world of spirits is evident from many passages of Scripture. In Deut. xxxii. 29, Jehovah says of the idolatrous Israelites, "a fire is kindled in mine anger, and shall burn unto the lowest hell." In the Septuagint it reads, eos, hadou kato, to the lowest The highly favored Israelites, who without excuse, "have moved me to jealousy by that which is not God," I will punish saith Jehovah, by reducing them to the lowest state of misery in the world of departed spirits. In connection with this burning of his wrath against them in hades, and as a prelude to it, he denounces those temporal judgments which were to bring them down to hell. "Mine anger," saith he, "shall consume the earth with her increase, and set on fire the foundations of the mountains. I will heap mischiefs upon them: I will spend mine ar-They shall be burnt rows upon them. with hunger, and devoured with burning heat, and with bitter destruction. To me belongeth vengeance, and recompense; their foot shall slide in due time. now, that I, even I am he, and there is no God with me: I kill, and I make alive: I wound, and I heal; neither is there any that can deliver out of my hand; for I lift up my hand to heaven and say, I live forever. If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me."

these things denote no worse evil that natural death, which shall come alike one the righteous and the wicked? If temporal judgments alone were intended, what should be remind us that he lives forever, as if the vengeance taken by him were to be experienced forever, in the lowest hell?

The dying thief upon the cross was assured by Christ that on the day of his death he should be in paradise with his Lord. Christ died, and entered hades, the world of spirits; and so did the penitent thief. But while in hades, Christ was in paradise, and so was the pardoned malefactor. That paradise in hades means a state of pure and perfect happiness you do not deny. That in hades there is a state of suffering and punishment you deny; but in 2 Pet. ii. 4, we read, that "God spared not the angels which sinned, but having cast them down to hell in chains of darkness, hath delivered them to be reserved unto judgment." Here the expression rendered having cast them down to hell is Tartarosas, having cast them down, or turned them into Tartarus. The term refers not to the grave or natural death merely, but to a state of punishment in the invisible world, which in the days of Peter, the Greeks and Romans called Tartarus. The heathen doubtless entertained erroneous notions about the locality of this Tartarus, and have written many unscriptural things about it, but still it was the name of a state of punishment, a prison of despair, in the world of spirits; and the spirit of inspiration by using it, has clearly taught, that there is a state of punishment to which the angels which sinned have been confined, that may properly bear that ancient classic name. For our present purpose, it is a matter of no importance to. decide whether these angels were spiritual beings never incarnate, or the souls of some who once were messengers on earth. Some angels are in Tartarus; and there in a state of confinement are reserved to a future judgment. PARKHURST says, "the ancient Greeks appear to have received, by tradition an account of the punishment of the fallen angels, and of bad men after death; and their poets did, in. conformity, I presume, with that account, make Tartarus the place where the giunts who rebelled against Jupiter, and the souls. of the wicked were confined. Here says HESIOD the rebellious Titans were bound in penal chains. But as the Greeks imagined the earth to be of a boundless depth, so it must not be dissembled that their poets speak of Tartarus as a vast pit or, gulf in the bowels of it." HESIOD calls it

"Black Tartarus within earth's spacious womb."

In Homer's Iliad viii. Jupiter threatens any of the gods who should assist the Trojans, saying, "I will throw him into darksome Tartarus," and declares that he will bind him in chains under darkness. In another part of the same Hind, Pope

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translates the father of Grecian poetry

"No sun e'er gilds the gloomy horrors there, No cheerful gales refresh the lazy air, But murky Tarlarus extends around."

Indeed, had Peter been a learned man, independently of inspiration, we should have thought he was quoting Homen as literally as Paul did some of the Athenicus and Cretans, (Acts xvii. 26, and Titus i. 12,) but as he was not, we come to the conclusion, that the Holy Ghost introduced this Tartarosas into the sacred oracles on purpose to refute the false doctrine that hell means nothing but the grave, or thu state of the dead.

"On the whole, then," says PARKHURST, "Tartaroun in St. Peter is the same as riptein eis Tartaron, to throw into Tartarus, in Homer, only rectifying the poet's mistake of Tartarus being in the bowels of the earth, and recurring to the true original sense of that word above explained, which, when applied to spirits, must be interpreted spiritually, and thus Tartarosas will import that God cast the apostate angels out of his presence into that zopos tou skotos, blackness of darkness, (2 Pet. ii. 17: Jude verse 13.) where they will be forever banished from the light of his countenance."

This Tartarus, or state of future punishment of which Peter speaks, is called by Christ the hell, or Gehenna of fire; and both expressions refer to the same thing. Christ derived the name which he employed to denote the state of future endless misery from scenes familiar to the Jews; and Peter-from the conceptions of the Greeks and Romans. The gehenna, or hell of fire is the very opposite to the paradise of God, to which the soul of the repentant thief went with the Redeemer on the day of the crucifixion.

In Matt. v. 29, 30, Christ twice employs the word gehenna, when he warns men to pluck out a right eye, and cut off a right hand, lest the "whole body should be cast into hell." Had he employed the word hades, it might have denoted the grave, or merely the world of future existence; to be cast into gehenna was to be cast into a state of which the valley of Hinnom was a fit emblem. It is in this gehenna in the state of the dead, in which Christ says God is able to destroy both soul and body. Matt. x. 28. It is the damnation or the judgment of gehenna, hell, and not of hades, merely, which is spoken of by our Savior when he asks hypocrites, extortioners, persecutors, murderers and unclean persons, "How can ye escape the damnation of hell?" Matt. xxiii. 33. By the damnation of gehenna, and by destroying soul and body in gehenna, after men had hilled the body, our Savior certainly meant seeme dreadful evil. Gehenna we allow mas a compound word from two Hebrew words which signify Vale of Hinnon. So

Spirit literally signifies air, breath and wind; and heaven, the sky, or azure vault over our earth. Man also literally means red earth. Shall we therefore assert that Gehemus, Spirit, heaven and man, mean now in common language nothing more than the natural objects whence the names were derived?

"This valley of Hinnom," says PARK-HURST, "lay near Jerusalem, and had been the place of those abominable sacrifices in which the idolatrous Jews burned their children alive to Moloch, Baal, or the Sun. A particular place in this valley was called Tophet, and the valley itself the valley of Tophet, from the fire-stove, Hebrew Tophet, in which they burned their children to Moloch. From this valley's having been the scene of these infernal sacrifices, and probably too from its continuing after the time of King Josiah's reformation a place of abominable filthiness and pollution, the Jews in our Savior's time used the compound word Gehinnom for hell, the place of the damned." This appears from that word's being thus applied by several Jewish comments, called Targums, to which he refers. The truth of this representation may be learned by reading 2 Kings xxiii. 10, in which place it is said of Josiah, "he defiled 'l'opheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Moloch." 2 Chron. xxviii. 2, 3. Ahaz "walked in the ways of the kings of Israck, and made also molten images for Baalim. Moreover, he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen." From Jer. xix. we learn that the prophet was sent by the Lord to prophesy in this valley and say, to those who built "the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, Behold the days come, saith the Lord, that this place shall no more be called Tophet, nor the valley of the Son of Hinnom, but the valley of Slaughter. And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet." It is evident from these passages that Gehenna was the name of a place of pollution, punishment, and the service of false and cruel gods. What more expressive or suitable term could have been chosen to denote the state of sin and misery and irreligion beyond the grave? The expression gehenna of fire, was probably chosen to denote the punishment of hell. because of the fires employed in the service of Moloch, and the fires subsequently employed perpetually in burning the offals of Jerusalem.

"The Rabbins assure us," says CAL-MET, "that this idol [Moloch] was of brass, sitting upon a throne of the same metal, adorned with a royal crown, having the head of a calf, (or steer,) and his arms extended as if to embrace any one. When they would offer any children to him, they heated the statue within by a great fire; and when it was burning hot, they put the miserable victim within his arms, which was soon consumed by the violence of the heat; and that the cries of the children might not be heard, they made a great noise with drums and other instruments about the idol."

Having compared the future state of the wicked to gehenna, and their punishment and pollution to fire and worms, Christ assures us of the perpetuity of all the three, by declaring that their worm dieth not and the fire is not quenched. "If thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, (gehenna,) into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched." Mark ix. 43-48.

In my apprehension it has thus been sufficiently proved, that in hades, the world of departed spirits, there is a paradise, a state of holy happiness with Christ, for all his people, and a gehenna of fire, gehenna tou puros, into which the wicked are cast: and the fire of punishment in this gehenna of hades, this hell of the future state, is everlasting; for it shall never be quenched.

My heart's desire and prayer to God is that you and I, and all for whom we should pray, may escape this dreadful hell.

EZRA STILES ELY.

[To be continued.]

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## UNIVERSALISM.

MESSES. EDITORS—Reading the anecdotes in your paper, of two old ladies who mistook the Bible for a Universalist book, reminds me of a person who exhorts and preaches, with whom I am acquainted. On one occasion, after holding forth for some time in a strong strain, on the goodness, love and mercy of God, he suddenly stopped short, exclaiming-"But hold! I am getting upon the broad road of Universalism!" and then went on to preach partialism. This is a fact. Such is their consistency, that after preaching for some time, pure Universalism, without thinking of the conclusion they must come to, rather than admit their own arguments, they must turn them off with the cry-" Oh, 'tie Universalism!" Oh, consistency! consistency !- Southern Pioneer.

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## HERALD.

JACOB CHASE, Jun. G. W. MONTGOMERY, Editors.

GENEVA, SATURDAY, April 18, 1835.

#### PRAISE

That God is worthy of praise for his noble works, from the children of men, is a fact not ealy admitted by every reflecting mind, but proved by reading the unwritten language of all nature. How the soul kindles with divine love, when it looks abroad upon creation, and hears the praise of God in the wild scream of the eagle, as, poised upon viewless air, he gazes at the ceaseless fires of the sun with an undimmed eye; sees it flashing in the beams of morning light; and breathing in the sweet incense of happiness which rises before the throne of God, from the universe!

But the heart is filled with sorrow, as it frequently finds man an exception to the rest of nature. He alone will turn from the praise of the living God, pass his works without one emotion of praise, and then fall down before the shrine of sin, whose service is moral death. In spite of the perfect knowledge of good and evil which the Scriptures present him; notwithstanding he is assured that the way of the transgressor is hard and that the wages of sin will be promptly paid, yet, instead of praising God, he turns from him, takes his name in vain and tramples his moral laws beneath his feet. It is indeed sorrowful to see a noble mind, beaming with all the powers of life, prostrating itself beneath iniquity, in whose ranks, health, happiness, property, reputation and religion must be spent, to receive in return, degradation and misery.

There is no need of this. We are surrounded by the love and works of God, and for these we should praise him. "Day unto day uttereth speech, and night unto night showeth knowledge" of the works of Deity; and these are sufficient to warm the heart with gratitude to our Heavenly Father, whose "mercy endureth forever." Do you doubt this? Then let us go forth and contemplate the works of Jehovah. Look at yonder rose bush-at yonder grape vine-at yonder tree-at yonder garden! These things vield us that food without which we should die. The same moisture which supports one supports the whole-but recollect!-that moisture in passing through the stalk of a rese bush, produces a rose; through the grape vine, grapes; through the trunk of the tree, peaches; in the garden, various kinds of vegetables. But, fellow sinner, why this beautiful variety, and while you are disobedient to God, why does his love continue these blessings, if he is not worthy of praise?

Turn your face to the heavens and see the sun! His beams are the smiles of the love of God. He walks from the courts of the east, and saters the distant chambers of the west, and in his course scatters the geodeses of God around a weeld of prodigals. God "maketh his sun to

rise on the evil and on the good," and in addition, he "sendeth rain upon the just and upon the unjust;" while his blessings declare that he "is good unto all." Look at the sky! It is blue, that your eyes may not be destroyed, as they would have been, had it been a bright red or a flaming yellow. Look at the revolutions of the earth! Night comes with its balmy powers to give you rest—day succeeds to give you light. In short, the earth is full of the bounties of God. Do not these objects teach you to praise God, from whom all blessings flow.

Then go out in the still evening, when the vast vault of heaven is filled with sparkling diamonds which beam upon the earth with silent beauty. Your soul burns within you as you gaze upon the solemn scene-you are wrapt in admiration, while the divinity of the mind whispers, "shall I exist among those stars, and soar away in joy and gladness to the throne of the Creator?" But you have not yet begun to realize the grandeur of the scene. Those stars, which appear no larger than the spangles on a lady's dress, are earths, vast in size, and most probably, inhabited. That moon, which looks like a small crescent, is a vast planet, and the sun from which it borrows its light, is almost beyond imagination larger than this earth. With this view of the subject, again look ap! Those little specs of light are worlds, whose numbers exceed our powers of computation, and stretch away into unending fields of space, beyond the reach of human vision, until the mind is lost in the immensity of the subject. Do not these works teach you to praise God?

Then look at yourself! Examine the wonderful mechanism of the human frame, and its beautiful proportions. Inquire how food can become blood, and that blood be changed into flesh and bones! Ask how the eye and the ear are so constructed, that you can see and hear! Think of the affections of the heart and the social principles of human nature; and you will not only see that man is fearfully and wonderfully made, but that he is among the most glorious works of God. Is not this subject sufficient to call forth your praise of the Almighty?

Then turn your attention to the mind! Trace it from the budding beauty of childhood until it leaves the body. You will see it pass through many vicissitudes and degradations, often shrouded in vice, frequently debased by crime, and more or less cramped with ignorance. But look at them in the morning of the resurrection; those most degraded, farthest back in intelligence; those most cultivated, the most advanced in knowledge-follow them through their progressive moral resurrection, as their powers are enlarged amid the increasing light of divine knowledge-attend them, until the redeemed world shall mingle with angels and surround the epiritual presence of God. Now contemplate the scene! There no vice shall be practised, no ribald song be heard, no tear of sorrow shall flow, no bitterness of death shall be experienced -but joy shall fill every soul, perfect knowledge shall continue to flood the mind with new and nobler exhibitions of the love of God, until a:

song of infinite harmony shall swell from every heart and unite in ascriptions of praise to God who liveth forever.

Well might St. Paul, when he looked forward to the period of the salvation of the Jews and Gentiles, burst forth in rapturous exclamations. And well may we exclaim with the Psalmist, "praise the Lord, O my soul, and forget act all his benefits," for his works should lead us to "sing praises unto the Most High."

G. W. M.

REMARKS ON ECCLESIASTES VII, 3.

" By the sadaess of the countenance the heart to made better."

So says Solomon, and in a certain sense the declaration is evidently true. But it is also just as true, that there are many cases in which the remark does not appear to be a just one. And it is a fact generally admitted, I believe, that there is no general rule without an exception.

The amount of moral improvement which is effected by "the sadness of the countenance." or whether there be one such improvement depends, we think, wholly upon the occasion of such sadness. The fact will not be contested. that there have been, and are still, many selfrighteous pharisees, whose lengthened visage, over-hanging brow, and sad appearance, are as periodical as the first of the week; and yet, if we are allowed to judge of their purity of heart by their daily walk: their dealings with mankind and their griping propensities, we should at once conclude, that all such appearances were designed as a covering by which to conceal their sed motives and the corruption of their depreved minds. To such characters our Saviour had allusion, when he said to his disciples, Matt. vi-16. "Moreover, when ye fast, be not as the hypecrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast." Think ye reader, that the heart of the pharisee is made better by the sadness of his countenance? you cannot. The satirical Burne has truly described such a character in the following lines.

"And for a mantle large and lang He cloaked him in religion."

Thus it must be acknowledged that when the countenance is rendered and mechanically; which we fear is too often the case, and such appearances are designed as an auxiliary to craft and base deception, it certainly does not improve the heart; but on the contrary, is calculated to coaceal its present turpitude and render is still more black and vicious.

But if we were to admit, for the sake of the argument that there were no false eppearance assumed by mankind for dishonest purposes, then we might admit also, that the countenance was a tolerably good index of the heart. But even then, Solomon's preposition would remain defective in a general point of view; for there are many real causes which naturally produce andness of countenance, originating in the mind. We will name but two, which may serve an a sample of the remainder, and the reader can judge for himself.

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The countenance of an individual may be rendered sad, and really so, from the fact that he has been defeated in the accomplishment of some dastardly and mischievous enterprize, which he has rashly and foolishly undertaken. But in this case the heart is made no better by such madeness."

Again, the countenance of an individual may be rendered really sad, because he is detected in some infamous crime which is likely to bring inevitable ruin upon his family, and perhaps destruction upon himself and all his future prospects. In this instance also, it will not be contended that the heart is reformed by the appearance of the countenance. Very far from it indeed.

I might proceed in presenting numerous additional instances, in relation to which, the same conclusion would hold true; but it is unnecessary.

Yet, as before observed, in a certain sense, Bolomon was evidently correct in his decision, as may be perceived by consulting the context. He was speaking here of those seasons of affliction and sorrow occasioned by the mortality of relatives, friends and neighbors-of those seasons when we are called to perform the solemn service of consigning our fellow beings to the silent temb. And who is there, that, on such occasions, is not irresistably led to the solemn contemplation of the shortness and uncertainty of human life and all earthly enjoyments? Who is there, that, on such mournful occasions, and under the influence of such reflections, does not feel the importance of being prepared to leave the world in peace, and when called to go hence, to leave behind a "good name," which is "better then precious ointment?" In regard to these particular circumstances, the wise man af-Arms "It is better to go to the house of mourning than to the house of feasting: for this is the end of all men, and the living will lay it to heart,"-and then immediately adds "Sorrow is better than laughter; for by the sadness of the countenance the heart is made better." The reader will here discover that Solomon made this remark, not as a general rule, but in reference to this one particular class of cases.

There are, with all men, seasons of candid and serious reflection—especially these seasons in which we are called to take the last look, and parting view, of those with whom we have associated in the busy scenes of life. Candid reflection, which is unavoidable at such times, cannot well fail of giving the counterance a sad and melancholy appearance, which is a token, in such cases, of good intentions, and improved resolutions. Reader, let such seasons lead thee to remember that life is as a shadow and death inevitable. And while you thus reflect, endeaver to improve the offension in the work of personal reformation in heart and in life. C.

## REMOVAL

Br. Stephon Miles, having removed to this village, wishes all papers, letters, &c. designed the bin, to be directed to Genera, M. Y.

#### NEW SOCIETIES.

A new Universalist Society was organized at Milledgeville, on Tuesday, February 10, by electing six Trustees, Clerk, &c.

Another Society of the same faith was duly formed on the 28th ult. at Gilbertsville, Otsego Co. entitled the "First Universalist Society of the town of Butternuts and vicinity." C.

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#### CONVENTION IN BALTIMORE.

A Convention is proposed to be holden in Baltimore on the third Tuesday in May next, of the friends of Universalism in Maryland, for the purpose of making arrangements for circuit preaching. Why may we not hear of the formation of the Maryland Convention of Universalists?—Trumpet.

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## DEDICATION, INSTALLATION, &c.

The new Universalist brick church, recently erected in this village, will be dedicated to the worship of God, on Wednesday, the sixth day of May next. Sermon on the occasion, by Rev. G. W. Mentgomery, of Auburn. Services to commence at half past ten A. M.

In the afternoon of the same day, Rev. Jacob Chase will be duly installed pastor of The First Society of Universalists in Geneva, N. Y. Sermon by Rev. L. L. Sadler, of East Bloomfield. Services to commence at two o'clock P. M.

In the evening of the same day, an appropriate address to the society, will be delivered by Rev. K. Townsend, of Victor.

A general invitation is hereby given to all Clergymen who can make it convenient to attend.

In behalf of the Trusteer.
T. BONESTEEL, Clerk.
Genera, March 25, 1835.

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#### PROPOSED PUBLICATION.

We are requested to state that a volume of Sermons, from the pen of the late Rev. W. I. Reese, is now in progress and will probably be ready for sale by the first of September next. The publication is designed for the pecuniary benefit of the widow and erphase of the deceased author.

The volume will be printed in large 12 mo. form, on fine white paper and fair type, containing about 300 pp. well bound, with a biographical sketch of the author's life. A prospectus of the work will soon be published, and we hope our brethren generally will make up their minds to purchase a copy each, that our esteemed sister may receive that assistance which she needs.

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#### MIRROR OF FANATICISM.

We learn from the Trumpst, that Br. Russel Streeter is writing a pamphlet of about 100 pages, designed as a mirror, to show the real character of Bunchana. It is designed to be spread over the state, that the people, before Burchard done.

comes among them, and before he has annihilated their judgment, may see him as he is, and be on their guard.

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#### NEW PUBLICATION.

Just published, and for sale at this office, a pamphlet of 12 pp. 12 mo. entitled "A Temperance Address, delivered at Mottville, Onondaga Co. N. Y. on the 16th of February, 1835, by Jacob Chase, Jun. pastor of the First Universalist Society in Geneva, N. Y. Published by request."

The Universalist denomination have long been looked upon by their religious opposers, as enemies to the temperance cause. But it will be seen by this address, that the opinion is unfounded, at least, so far as relates to the author.

#### Eng.

#### NOTICE TO CORRESPONDENTS.

In our next, we shall publish another very instructive Sermon, from our venerable and beloved Br. S. R. Smith, of Clinton. Also a well written article from the pen of our worthy and able Br. "A. C." Several other communications are received, and shall be attended to soon.

We cannot forbear to commend the poetic productions of our highly esteemed young sizter, "A. S. R." to the candid attention of our readers. She has very recently commenced laying the effusions of her pen before the public, and we hope that she will not be "weary in well doing." She has certainly in her possession the first order of poetical talents; such as are truly worthy of cultivating. We hope to be favored often with the productions of her pen.

We would not forget her amiable sister, "E. R." whose reputation as a writer, is too well established to need our praise; and we hope she will not forget us.

C.

#### RELIGIOUS INTELLIGENCE.

Br. S. Mills will preach a lecture at the Sulphur Springs, (Manchester,) on the evening of the 22d inst.

Br. S. Miles will preach at Lakeville on the 4th Sunday inst.

Br. Samuel Asseron wishes that all letters and papers intended for him, be directed to Smithboro, Tioga Co. N. Y.

#### MARRIAGES.

In Venice, on the 18th ult., by Rev. William Queal, of Mottville, Mr Isaac Hawkins, of Genos, to Miss Abigail Curtis, of the former place.

In Venice, on the 19th ult., by the same, Mr. Milton Remington, of Genoa, to Miss Salome Hines, of the fermer place.

## Description of an uncomfortable place.

RANTER, a sort of Mawworm in Hood's Novel of Tylney-Hall, describes Hell as "none of your November bon-fires, but flames everlasting without end—where the more you are breifed the more you ain!

## POBTBT.

# Original. THE MARTYR.

She stood alone-no father dear and kind Strove to avert the dreadful deed designed. No loving brother came with filial hands To disengage her from those cruel bands-No mother's pure and holy voice was there Uprais'd for her in fervent anxious prayer, No sister sweet, with soothing words of cheer T' assuage her varied woes, to calm her fear-Fergetful all, of nature's holy ties, They shrunk before her scoffing enemies! Consigned to cruel unrelenting foes, She stood to feel a martyr's heavy woes! The priest to light the faggot then commands, And lifting high his deep-polluted hands, He thus began-" Ye angels pure and bright, And all ye saints now clothed in robes of light, Rejoice to see this heretick entwined In earthly flames, her soul to hell consigned! Thou God all just! thy sword of vengeance whet And thrust her deeper in the foaming pit! Thus glorified shall be Thy holy name While endless ages roll, or Thou shalt reign !" Her persecuted soul well nigh had gone To hold communion with the spirit throng, The impious words aroused her facting mind And thus she prayed, while angels seemed to iom.

"Most righteous Father! merciful and just, Forgive this feeble rebel of the dust, Forgive him—for as yet he does not know The heavenly sweets which from thy goodness flow,

But still the time shall come, when he shall taste The boundless love of Thy redeeming grace, Forgive him! Father"—'twas her last request, The raging flame fulfilled its dire behest.

A. S. R.

Caroline.

#### TEARS.

There are few things more beautiful than tears, whether they are shed for ourselves or others; they are always the meek and silent effusions of sincere feelings. I say nothing of angry tears, though, I believe, such are sometimes shed; they are but a counterfelt coin, and not the pure gold. Let us hope they are seldom called forth. But how many noble thoughts and warm emotions, which elevate our human nature, have frequently found, and are daily finding their vent in tears, and could do so in no other way! All strong passion, in its first and mightiest movements within us, is necessarily voiceless; and if there were no kindly channel by which its exuberance might gain an escape, Reason herself might sometimes have cause to tremble. But as the summer rain falls gently on the flower, which was fast dying in the burning neon, the dew of tears is sent down to us from Heaven, to refresh and animate the oversharged soul. And while tears are thus delightthat in their influence, so their use is unlimited, and their fountain open to all. They are for

every rank and situation in life: for the young and for the aged; for the wealthy and for the indigent; for the virtuous and for the wicked; for the happy and for the sad: to no scene are they foreign; they are natural, and therefore lovely in all. Oh, blessed tears! liveliest joy is made holier and better by your influence, and by your power is the deepest we beguiled of half its pain.

The sight of the tears of others may call up in the mind, even of those who are careless of their cause, many varied thoughts. When we see tears on the blooming cheek of childhood, we think of the vernal shower-drop glittering on the tinted leaf of the first rose-bud of May, that will soon be chased by a burst of returning sunshine. When we see tears in the eyes of the warrior youth, whose soul burns almost too intensely with patriotic zeal for the liberty of hisfather-land, our sympathetic spirit already beholds the grandeur of the battle array, and the fearless soldier struck down and dying with the glory of victory in his very grasp. When we see tears on the countenance of the young and gentle bride, as 'mid the breathings of the parental blessing she looks her last on the dear familiar faces and scenes of her early innocent years, we feel that here, as it were, all the poetry of romance, and all the truth of reality, are mysteriously blended together; and that the being before us stands as if between two worlds, like a beautiful bird yet lingering on the confines of one country, while her plumage is spread for her flight into another! But when we see tears on the face of withered age, tears perhaps of holy feeling, while the eye of him who sheds them is fixed upon the page of the sacred book, more solemn ideas naturally present themselves to the mind: from the pains and disappointments of the present earthly scene, our wishes and our hopes are insensibly taught to rise in silent contemplation to that region where youth is unfading and "where all tears shall be wiped from every eye."

HUSBANDS AND WIVES .- Henry V. passed in the circle of his acquaintance as one who was governed by his wife; the men called him henpecked, and the women quoted his lady as an example of a clever person, who knew how to manage her husband. It is thus that people often judge: the married individual who has the misfortune to have an incorrigible partner, is called weak because he submits to what cannot be remedied, though his submission evinces superior strength of mind; while the incorrigible person, who is endured as an incorrigible evil, is called clever, because she destroys her own happiness, and interrupts that of all around her, by the indulgence of a bad temper and false view of subjects, incompatible with cleverness, in the proper acceptation of the word. If we reflect on all the examples of husbands or wives that have been most governed, we shall find that the submitting party was the most clever, and the governing one the most weak; unless where the latter was so gentle that the sway was not

apparent, the person following the poet's best

"Who never answers till her husband cools, And though she sules him, never ahows also rules."

A jealousy of being governed, and a desire of governing, are in general most frequently to be found in weak minds of both sexes; and this love of rule joined to obstinacy, another characteristic of feeble intellect, readers such persons so incorrigible, that passive forbearance is all that remains to a husband or wife, so unhappily "paired, but not matched." Let not, however, persons so borne with rejoice in the belief that they are clever, but be thankful to the strength that yields to their weakness.

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WRITIME.—The habit of committing ew thoughts to writing is a powerful means of expanding the mind, and producing a logical and systematic arrangement of our views and opinions. It is this which gives the writer a vaca superiority as to the accuracy and extent of his conceptions over the mere talker. No one can ever hope to know the principles of any art or science thoroughly who does not write as well as read upon the subject.—Blakey's Logic.

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BEAUTIPUL THOUGHT.—St. Monica, drawing near her death, sent most pious thoughts as harbingers to heaven, and her soul saw a glimpes of happiness through the chinks of her sickness-broken body.—Fuller.—Waller has, versided this in the well-known lines:—

"The soul's dark cottage, battered and decayed, Lets in new light through chinks which time has made."

PHYSIC, for the most part, is nothing else but the substitute of exercise and temperance.

I. PRESCOTT, J. T. BRUCE & S. MILES,

Proprietors and Publishers.

#### COMDITIONS.

The HERALD OF TRUTH will be published every Saturday, commencing on the first Saturday in January, 1835, on good paper, with new type, in a neat quarto form; each number containing eight pages—the volume four hundred and sixteen.

Paice \$1,50 per annum, in edvance, or within three months from the time of subscribing,—\$1,75 if not paid within three months, and if paid within the year, if not paid before the close of the volume \$2,50.

copies, will be allowed the eighth copy grafts, and so in proportion to a larger number. No subscription received for a less term than one year, unless the money be paid in advance, and none discontinued, unless at the discretion of the Publishers, until all arrearages are paid up.

AGENTS, Universalist Clergymen in good standing, post masters, and responsible men friendly to the work, and disposed to render their friendly assistance in giving our paper a more general circulation.

Subscribers who have their papers delivered at their houses or places of business, in this the lage, will be charged 25 cents per year extendal communications to the Editors or Publish

ers, must be post poid or free.

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VOL. 11.

GENEVA, N. Y. APRIL 25, 1835.

NO. 17.

#### ORIGINAL SERMON.

By REV. S. R. SMITH, of Clinton, Oneida Co.

"And it came to pass the day ofter, that he went into a city called Nain; and many of his disciples wont with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord sow her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier : and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dond out up, and began to speak. And he delivered hin to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up emong us: and, That God hath visited his people."—Luke vii. 11—16.

This is one of the most stupendous miracles of our Savior, performed in the most public manner, and before a large concourse of spectators, indiscriminately gathered at a funeral.

It is proposed to examine the general features of this transaction, as it may tend to the more perfect establishment of many minds, in the belief of the divine mission of Jesus, who is called the Christ.

I. It was what it pretends to be-a real miraele.

The trite and common objection, that what are called the miracles of Christ. were only specious juggling, effected by an understanding between the parties, can here have no force. For there is not the least evidence, that Josus was even known, either to the woman, or her son. besides, if he had been, the circumstances under which the miracle is said to have been wrought, must have effectually precented any collusion between them.

This will appear from the consideration, hat it was wrought in open day light, and before a promiscuous multitude; neither of which would, or could admit of imposition. For in such a concourse, it was impossible for him to have so many devoted friends, as he must have had to cover the deceit. Let it be admitted for the sake of the case, that they were all so far friendly, as to have much confidence in him. This will be very far from being sufficient to account for their being universally willing to be deceived. It is a monstrous supposition, not to infer, that there were enough present who would be curious to know the reality of his pretensions. And if any deception was perceptible, what can account or the silence of those who detected it? Whatever their previous confidence in him might be, it must in this case have been forever lost! And it is difficult to conseive of any motive of either interest or solicy, that could induce them not to exuse him.

But this was not the case! they were

not all his friends. He was the object of a particular vigilance from the very first. And his enemies were eternally on the alert: he never moved but they followed him. The very thing, that infidelity would have done, was done. A powerful, politic, crafty and interested community watched his every action, and scrutinized his miracles, only anxious to detect a fraud, and amply disposed to publish to the world the least failure, as well as to punish the impostor. They were as capable of the work, were as sharp sighted and intelligent, as any modern unbelievers.

Another circumstance rendered detection easy, in case of imposture; but it makes the miracle at the same time much more obvious. It is the way or manner in which the dead were carried to the place of interment. We are told, that in this case, it was on a bier. But the coffin was not closed, or covered, as with us: it was an open box, or shell. This is of great consequence, as it must give every spectator the means of knowing whether the person in the coffin was really dead. These things considered, it must appear absolutely impossible that any infatuation could have induced an impostor to make the attempt, or enable him to succeed, if he had done so. And each of these particulars is proof of itself, that the miracle was real.

II. The establishment of the fact, that Jesus wrought one real miracle, is to establish the fact of all the miracles ascribed to him.

Their apparent improbability can be of no consequence, nor can the possibility of deception in any given case have any bearing against their certainty in all cases, since he who could and did work a miracle, under circumstances which defy deception, may be supposed equally capable of performing one, where all these circumstances did not exist.

The objection therefore, which is founded on the argument, that certain miracles do not come down to us sufficiently well attested, or that they are of such a nature as to admit of fraud, is thus shown to be unfounded. Now those who have written against the miracles-particularly Woolsion—have selected such as they deemed susceptible of some defect; and have argued from these, that they were all of the same cast. This is sophistry—because it is taking advantage of the weakness, or want of attention in others.

On the contrary, we have proved that the miracle under consideration did not admit of fraud; it therefore follows, that iracles might have been wrought in cases where an imposter might have

been encouraged to undertake a deception.

This argument is much strengthened by the acknowledged fact, that the priests and pharisees never once denied the reality of the miracles of Christ.

It is in vain to urge that they were superstitious-prepared to believe in miracles, and credulous to the last degree. For even admitting this to be the fact, it will add nothing to the support of the obiector: and for this reason—he was not of their party, and they were interested to put him down. You can see enough of this in the instance of the young man cured of blindness. They commence a formal examination, of the parents and of the young man himself, with the express view of detecting an imposition; and on failing to do so, vent their malice, in casting him out of the synagogue.

Ecclesiastical history furnishes us with many illustrations of the genius of party feelings in religion, and that too, where all were interested, and all as superstitious as the Jews ever were. In the course of the progress of the Romish or Papal church, two distinct monastic orders arose. of very great authority, reputation and power: those of St. Dominick and St. Francis; or, as they are called, Dominicans and Franciscans.

Each of these orders has from time to time, pretended to miracles. And yet, while both were fully convinced, that their admission was favorable to Popery in general; still, such was the inveteracy of party, that they watched, and actually detected and exposed each other.

Now nothing like a similar interest could exist between our Savior and the Pharisees, as that which obviously existed between these two orders.

Let us, however, suppose a case. Suppose that your speaker pretended to work miracles, and that every member of this congregation either believed, or pretended to believe that he did. What influence can you suppose such an agreement would have upon the different denominations in this community? Simply this that he would be more closely watched than ever, and on the first opportunity he would be exposed as an impostor. So would the Pharisees have acted, had it been in their power; and hence they did not do it, because, as we have seen, after the most prying investigation, they were forced to admit the reality of his miracles: they could only ascribe them to demons.

III. This miracle evinces the genius of

Christ's mission.

Two grand objects mark in a distinguished manner the mission of our Savier into this world: 1. To inspire confidence in the mercy of Heaven; and 2. To impart comfort in seasons of sorrow and dis-

These objects hold a conspicuous place, in the miracle under consideration. presents the affecting example of a mother-a widowed mother, in the act of following her only son to the grave. surely if there can be an object of suffering, which more than any other claims the sympathy of mankind, this is that particular object. Recollect, that as yet, the grave had never yielded up its prey-that the rational hope of immortality was not yet confirmed to any one child of humanity. The mother was friendless—the mourner was comfortless.

Under these circumstances Jesus drew near to the procession: he saw the sorrows of the bereaved, and felt his compassion moved for her distress. He desires the afflicted to restrain her tears—requests the bearers to set down their burdentouches the bier—the dead revives, and is restored to his mother. Here the mercy which interests itself in our condition, evinced itself in the sympathy and affection of our Savior. And the spirit of comfort was imparted by restoring the dead to life, and to the embraces of maternal affection.

Let it be here objected, that in restoring the dead in this instance, it was but furnishing a mere renovation of that existence which must again decay and die, and consequently renew all the agonies of separation. This, if it have any bearing on the subject, would only prove, that we ought in no case to feel a wish that our friends should be restored to us, if it were possi-Perhaps when age and infirmity is borne down to the tomb, it would not be proper for us to absolutely wish their return to this mortal state, because it would renew their sufferings. And there is no instance in which our Savior recalled such to the scenes of life. But in the present instance, the affection, perhaps the dependence of the mother, together with the youth of the deceased, rendered his resuscitation both proper and consoling. The ties which had been severed were renewedthe affections of the widowed heart found their wonted object-the childless, an arm to lean upon—and the fountains of grief were dried up.

Thus the gospel, in respect to the moral and physical condition of the human race, is an expression of divine mercy. It pities our condition, and sympathizes in our distresses. Nor is this all: it restores the dead to life—to a life that never dies. It not only comforts us with the hope that our friends shall live, but that we ourselves shall live with them; that this "corruptible shall put on incorruption," and "mortality be swallowed up of life." This being the spirit and object of the gospel, could any thing so fully illustrate its genius, as that conduct which in the highest earthly concerns, showed the mercy of God, and the comfort which flows from his disposing providence?

IV. The effect of this miracle was such as its reality alone was calculated to produce, and such as was evidently intended to

be produced.

The conclusion drawn by the spectators of this surprising instance of divine power, was perfectly natural, on the ground of its reality. "They all feared"-or as it may be rendered—were struck with awe, were astonished. We have called this natural, because on any mind, the sudden display of a power so much beyond the general ability of man, and on such a subject, and on such an occasion, would almost necessarily produce the same immediate effect. But this surprise or astonishment was not the only effect: "they glorified God, saying, That a great prophet is risen up among us: and, That God hath visited his people." Now the first idea expressed as subsequent to terror, was to ascribe this work to God. They seem never for once to have apprehended, that Jesus who was the instrument of its exertion, was the proper possessor of such ability, farther than it was conferred upon him by the But viewing him thus distin-Deity. guished, they unhesitatingly pronounce him a prophet.

This was no doubt the natural conclusion, and is the same as that of the young man who was cured of blindness. It was repeatedly the confession of those who saw the miracles of Christ, with a charitable eye. But as it was supposed, that those inspired by demons were also capable of working miracles, it did not always follow that the spectators were induced to ascribe them to God. An instance of this occurs in what is usually called the "blasphemy against the Holy Spirit." This was no doubt the effect of an obsti-

nate and inveterate prejudice.

The rule for determining whether miracles should be ascribed to God, or to demoniacal agency, seems to have been this: If the miracle was particularly benevolent, it was of God; and if not, it was of demons.

But it will here be asked, if all the miracles of Christ were not benevolent. Yes; but not all apparently so, in the same degree. There was more apparent benevolence in giving sight to him that was born blind, and in raising the widow's son to life, than in ejecting demons. This accounts for the different construction put upon the miracles of our Lord, and at the same time shows the propriety of the conclusion drawn in the instance which we have now under consideration.

There is, however, one circumstance embraced in this particular of our subject, which should not be passed over. It is this: Those who were present at this miracle never appear to have thought, that Je-

sus was any thing more than a "great prophet." Now we know, that they flerer used this language to designate any being whom they supposed greater than man. And it may be properly asked—if this language so understood, was not truly descriptive of his person and character, why was it not then corrected? No sufficient reason can be given, why true notions of both, were not then as necessary as they ever could be.

Another consideration connected with the idea of the prophetic character of Christ, is, "that God had visited or regarded his people." This inference followed as a consequence of viewing Christ to be a prophet. That people had ever considered themselves as more particularly under the divinee care while a prophet was among them. None had appeared for a period of about 400 years. The usual signs of the prophetic character would of course renew the conviction, that the Deity was once more visiting them, or perhaps more properly regarding them, by giving evidence of his protection and special care.

The order, therefore, of this phraseology, is particularly appropriate—astonishment at the miracle, the conviction that the instrument of performing it was a prophet of God, and the assurance that the Deity was once more regarding and making known his purposes to mankind.

This was manifestly the intention of the bestowment of divine power, in the working of miracles. They were attestations of the presence of an energy, which could only belong to God. They were the accompanying evidences that their possessor was sent by him, and that he was duly qualified to effect whatever was intended in the purposes of Divine Wisdom. was for this reason, that the apostles were empowered to work miracles—that they might give evidence of the divine origin of the doctrines they inculcated.

V. The effect of this miracle should be the same on the mind of man now, as it

was when first wrought.

It should be the same for these plain reasons: It is now as true, that a miracle was wrought, as it ever was-that Jesus was sent of God—that he exhibited the compassion of the Deity-and that we are as equally interested in his mission as formerly.

But it is not our privilege, to be equally affected with these truths; and so far from their being productive of effects similar to to those named in the history of the parlicular miracle under consideration, they have frequently no effect whatever. Thus a greater degree of hardihood attaches to many persons, than was exhibited by the pharisees and priests of the Jews; for they never appeared to doubt, and certainly never denied the reality of the miracles of Jesus; whereas our modern unbelievers positively deny them, while they never have, and never can show one conclusive reason for rejecting them.

Others again, being fearful lest their conclusions should not be sufficiently honorable to Christ, transcend all limits; and instead of inferring that he was a *prophst*, call him a God. Both are extremes alike fatal to truth, and perhaps to the interests of true religion.

# Original.

# FINNEY'S LECTURE.

In one of Mr. Finney's Lectures, published in a late number of the New-York Evangelist, I find some very good and some very queer remarks on the Prayer of Faith.

He seems to think that prayer, unless it be the prayer of faith, is a species of infidelity, or religious mockery. The prayer of the Savior, that the cup might pass from him, he labors to show was not an exception; but was the prayer of faith—that the Savior was heard in that petition. proof, he adduces the testimony of Paul: Heb. v. 7: "Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared." He maintains that the cup the Savior prayed might pass from him, was not a deliverance from death on the cross, but from death in "He came into the world," the garden. says Mr. Finney, "on purpose to die on the cross, and he never shrunk from it. But he was afraid he should die in the garden, before he came to the cross. burden on his soul was so great, and produced such an agony, that he felt as if he was on the point of dying. His soul was 'sorrowful even unto death.' But after the angel appeared unto him, we hear no more of his agony of soul. He had prayed for relief from that cup, and his prayer was answered. He became calm, and had no more mental suffering till he expired. This case, therefore, is no exception. He received the very thing for which he asked, as he says, 'I knew thou always hearest me.' "

Mr. Finney having made out to his satisfaction, that the Savior never uttered a prayer, but the prayer of faith, proceeds with confidence to show, that "whatsoever is not of faith is sin." We do not feel disposed to dispute what he has here labored to establish, but we would simply inquire whether he abides by his position. In this same lecture he observes: "It is often asked—'Is it our duty to pray the prayer of faith for the salvation of all men?' I answer, No: for that is not a thing according to the will of God. It is directly contrary to his revealed will. We have no evidence that all will be saved. We should feel benevolently to all, and desire their salvation. But God has revealed it to us, that many of the human race shall be tion." Why not pray in faith for all?

damned; and it cannot be a duty to believe that they shall all be saved in the face of a revelation to the contrary." Now let the reader examine this language a mo-What ment, and see its force and beauty. does Mr. Finney say? What point has he labored to establish? He has all along in this lecture labored hard to establish the fact, that prayer to God must be of faith, or it is sin—an insult to God—a solemn mockery. And now he says: "We have no evidence that all will be saved. should feel benevolently to all, and desire their salvation." What! desire their salvation? What is desire but prayer? Speaking on the subject of prayer, the Savior says: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark xi. 24. This is the very passage from which Mr. Finney makes his remarks; and yet he tells us, we must desire the salvation of all, when "it is directly contrary to his [God's] revealed will!" when "we have no evidence that all will be saved." Does Mr. Finney believe this prayer or desire will be the prayer of faith? Or does he mean that we must desire the salvation of all, but not be sincere in that desire; therefore not pray for it in faith? What is this but mockery and unreconciliation to the will of God? What is this but pulling down with one hand what he is building up with the other?

But is it a fact that we are not to pray the prayer of faith for the salvation of all men, as Mr. Finney asserts? What saith the Scriptures? What says Paul? Hear "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men." What! pray for all men? For what, Paul? Mr. Finney says, "No: for that is not a thing according to the will of God." But Paul says, "For this is good and acceptable in the sight of God our Savior, who will have all men to be saved, and to come unto the knowledge of the truth." Paul, what evidence have you of this? Mr. Finney says: "It is directly contrary to his [God's] revealed will;" and that "we have no evidence that all will be saved." Now what evidence has Paul to the contrary? Reader, this is it. "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." 1 Tim. ii. 1-6. This is Paul's evidence. Well, now shall we believe Paul or Mr. Finney? Shall we believe and pray for this event in faith, "without wrath or doubting?" So says Paul. But Mr. Finney says, "No: for that is directly contrary to God's revealed will;" and that "we have no evidence that all will be saved." What evidence has Mr. Finney in support of these assertions? He acknowledges that "we should feel benevolently to all, and desire their salva"Because," he says, "God has revealed it to us, that many of the human race shall be damned." Indeed! Well, is it evidence that all will not be saved, because that "many of the human race shall be damned?" Paul believed that many, yea, that all the human race would be damned; but this was no evidence against their salvation in his mind. Hear him. "Therefore, as by the offence of one judgment came upon all men to condemsation; even so by the righteousness of one the free gift came upon all men unto justification of life." Rom. v. 18. The words damn and condemn are the same in the original. So Paul used those words. Hence he says, "He that doubteth is damned." And he knew very well that all doubted, or he would not have declared, that God had "concluded all in unbelief, that he might have mercy upon all."

But Mr. Finney proceeds with mere evidence against the salvation of all. Well, what is it? It is this: "But say some, 'If we were to offer this prayer, (viz. the prayer of faith,) for all men, would not all men be saved?" I answer, Yes: and so they would be saved, if they would all repent." Now Mr. Finney has got an if of two here. We have not forgotten what he said about an if in another part of this lecture. Let us here introduce it. "As for instance," says Mr. Finney, "God says he is more ready to give his Holy Spirit to them that ask him, than parents are to give bread to their children. Here we are bound to believe we shall receive it. When we pray for it, you have no right to put in an if and say, 'Lord, if it be thy will to give us thy Holy Spirit.' This is to insult God. To put in an if into God's promise where he has put none, is tantamount to charging God with being insincere. It is like saying, 'O, God! if thou art in earnest in making these promises, grant us the blessings we pray for.'" Now, although Mr. Finney has protested against the use of its where God has not employed them, still he himself falls under the same condemnation, by putting in two ifs where God has put none. He says, or the amount of what he says is this: "If we should pray the prayer of faith for all men, all men would be saved, if they would all repent." Here are two ifs, and there is just about as much force and argument in "altering the case," as there was in the if of the Lawyer to the Farmer, as recorded in the Spelling Book. Now, suppose that after Paul had declared to Timothy that God "will have all men to be saved," and stated as evidence that "there was one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due men after he had stated these facts, and exhorted him to pray in faith for all, "without wrath or doubting"—Timothy should put in one or two of Mr. Finney's ifs, and say: "No, Father Paul, you don't mean that God 'will have all men to be saved,' and that we are to pray for all, 'without wrath or doubting:' you mean, that if we pray for all, without wrath or doubting, God will have all men to be saved, if they will repent." Had Timothy answered Paul's letter in this way, Paul might with propriety have said, in the language of Mr. Finney, "You have no right to put in an if. This is to insult God. To put in an if into God's promise where he has put none, is tantamount to charging God with being insincere." So say wc. When God promised Abraham, that in his seed, (which is Christ,) all the nations, families and kindreds of the earth should be blessed, or universal salvation, I understand that all the prerequisites to universal salvation are implied, and that all the ife of Finney and the faithless prayers of his Partialist brethren can never prevent the accomplishment of this glorious event.

A. C,

Elbridge, April, 1835.
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# CORRESPONDENCE.

[Continued from page 125.]

From the Philadelphian and the N. Y. Christian Messenger.

PHILADELPHIA, MAY 9, 1834.

To Mr. E. S. Ely:

DEAR SIR-I have repeatedly stated that a passage which was future in its reference when spoken or written, is not necessarily future in reference now. Disregarding this statement and its obvious bearing, you again cite Acts xvii. 21, and argue, that if God HAD judged the world, Paul would not have declared that "he hath appointed a day in which he WILL judge the world in righteousness." I have several times referred you to the fact, (by emphasising the passage,) that God was thus to judge the world, under the Gospel, \*BY THAT MAN whom he had ordained;" or as in Rom. ii. 16, "In the day when God shall judge the secrets of men BY JESUS CHRIST, according to my Gospel." But this surely does not suppose that God had not previously judged the world HIMSELF. written, "He is a God who judgeth in the carth." Ps. lviii. 11. The Father, how-ever, committed all judgment unto the Son, John v. 22; appointed him a kingdom, Luke xxii. 29, and a day or time to reign-in proof of which numberless passages might be adduced, were it necessary. Jesus came in his kingdom before the close of the generation in which he lived, Matt. xvi. 27, 28. Then commenced the day in which God was to judge the world in righteousness BY THAT MAN to whom all judgment had been committed. Paul certified the Athenians, not that mankind should be raised from the dead to be judged in the manner stated, but that God had raised his Son from the dead as an assurance that he would judge the world by that man whom he had or-

In reference to your citation of Rev. xx. 13, I may remark, that I profess little acquaintance with the hyperbolical instructions of the Apocalypse. Commentators of every sect have acknowledged their ignorance as to the meaning of many portions of the book; and neither of us would lose any thing, in the estimation of judicious persons, were we to unite in a similar acknowledgment. Though I shall not attempt to explain the meaning of the passage you have quoted, I may call your attention to the following considerations:

1st. The passage contains nothing that will justify you in assuming that the literally dead are spoken of-nor that the dead were restored to life before they were judged. John saw the "DEAD stand before God"-not the living. The difficulty is removed by allowing that the morally dead are signified.

2d. In another part of your letter you

spirits, in which there is a paradise and a gehenna of fire. But the passage before us declares, that not only death and hades, but the sma gave up the dead. You do not suppose that the sea is a place of departed spirits—how then could the sea deliver up what it did not contain? To affirm that the sea simply gave up dead bodies, is to yield your whole argument, for you proceed on the assumption that departed spirits were the subjects of the judgment.

3d. You allege that it is added in figurative language, "and death and hell were cast into a lake of fire." What authority have you for supposing that one part of the matter is figurative and the other literal? In endeavoring to remove a difficulty which you were aware would arise, you have destroyed your entire argument-for it is obvious, that, if the casting of death and hades into the lake of fire be understood figuratively, the giving up of the dead by death, hades, and the sea. must also be understood figuratively. Where, then, is your argument?

4th. In the previous chapter we have some account of a battle between the heast and him who sat on the horse. The beast and the false prophet were taken, and "cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, \* \* \* \* and all the fowls were filled with their flesh." Here the lake of fire is spoken of-but no one discovers the propriety of applying such language to the concerns of a future state of being.

5th. In the first verse of the Apocalypse it is written: "The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to Pass." And in the last chapter we read as follows: "Seal not the sayings of the prophecy of this book: for the time is at hand. And behold I come quickly; and my reward is with me, to give every man according as his work shall be."

6th. You have certified us, that in hades there is a paradise and a gehenna of fire. According to your statements of the destruction of hades—the paradise of which you speak, and Tartarus, and Gehenna are to be destroyed and exist no more. Why, then, do you contend that Tartarus signifies a state or place of endless punishment? Why do you make the same use of the word Gehenna? And why do you quote passages in which the word hades occurs, in proof of endless punishment? You have told us that hades, and consequently Tartarus and Gehenna, are to be destroyed, blotted out of existence. Where, then, is your endless hell? You will say, perhaps, "it is the lake of fire." You can have no other answer. Why, then, do you cite passages in which hades, gehenas, or Tarterus occurs? Acstate, that hades is the place of departed | cording to your own angument, the entire | the earth with her increase, and set on fire

proof of endless punishment rests on the phrase "lake of fire." And now, Sir, I respectfully and earnestly solicit you to present your reasons for supposing that this lake of fire is in the immortal state of being. I beg you to remember, that you must either prove this point, or admit that the Bible knows of no endless hell.

You quote Ps. ix. 17, and Deut. xxxii. In these passages the word school occurs. Dr. Campbell says: "In the Old Testament the corresponding word (corresponding to hades) is school, which signifies the state of the dead in general, without regard to the goodness or badness of the persons, their happiness or misery. \* \* \* \* It is plain that in the Old Testament the most profound silence is observed in regard to the state of the deceased, their joys or sorrows, happiness or misery." Prolim. Diss. Part ii. 🖇 2, 19.

Dr. Jahn says: "The belief of the ancient Hebrews on this subject was, that the spirits of the dead were received into School, which is represented as a large subterranean abode, Gen. xxxvii. 35, comp. Num. xvi. 30—33. Deut. xxxii. 22. Into this abode, we are told, that the wicked are driven suddenly, their days being cut short; but the good descend into it in tranquillity, and in the fullness of their years." Archaeology, § 314. He farther states, that as to a difference of situation in School, in the opinion of the ancient Hebrews, it "cannot be proved by direct testimony." He adds, "We have not authority, therefore, decidedly to say, that any other motives were held out to the accient Hebrews to pursue the good and to avoid the evil, than those which were derived from the rewards and punishment of this life."

Dr. Allen, President of Bowdoin College, in commenting on Ps. ix. 17, says: "The punishment expressed is cutting off from life, destroying from the earth, by some special judgment, and removing to the invisible state of the dead. The term (school) does not seem to mean with certainty any thing more than the state of the dead in their deep abode." Lect. on Univ. Salv.

The above are the opinions of men who strongly advocated the doctrine of endless punishment. In addition thereto I remark, that Psalm ix. is evidently a thanksgiving ode for victory and deliverance from the heathen, who had risen up against David. The theme is the Lord's judgments in the earth, coupled with a declaration, that the wicked and the heathen shall be "driven into *school*, i. e. pursued by victorious enemies till they are destroyed." Noyes' Trans. note on the passage in review.

Whoever will read Deut. xxxii. 22, with attention, will perceive that your exposition thereof is without authority. "A fire is kindled in mine anger, and shall burn unto the lowest school, and shall consume

the foundations of the mountains. I will heap mischief upon them: \* \* \* the day of their calamity is AT HAND," verse 35. No doubt this is strong figurative language, denoting the dreadful evils that should speedily come upon the Israelites for having forsaken the Lord, and broken his statutes.

I have not granted, nor do I allow, "that paradise in hades means a state of pure and perfect happiness." Hades, corresponding with School of the Old Testament, signifies simply "the state of the dead in general, without regard to the goodness or badness of the persons, their happiness or misery." Paul speaks of a man who had been "caught up into paradise;" 2 Cor. xii. 4; and here I allow that the word signifies "a state of pure and perfect happiness"-but you will notice that it was not "a paradise in hades," the state of the dead, but "in the third heaven," to which the individual referred to, was caught up. Christ descended into hades, or as Paul expresses it, "into the lower parts of the earth," Eph. iv. 9. And if the paradise, mentioned in our Lord's address to the thief, be in hades, it must be somewhere in the bowels of this earthly ball. But I have yet to learn, that either Revelation or natural philosophy teaches the existence of a place or "state of pure and perfect happiness," in "the lowest parts of the earth."

The same general remarks are applicable to Tartarus and Genena, both of

which you place in hades.

As to the word Tartarosas, it occurs but once in the Bible—and for the want of parallel passages, we may not be enabled to determine precisely the meaning attached thereto, by the Apostle. You may, if you think proper, adopt the fables of heathen mythology, in relation to Tartarus—but in this case, you must receive the ridiculous stories of Ixion, Sisyphus, Tantalus, and others of the like character. And you must also search for this fabulous place of torment, not in the future state of being, but "within earth's spacious womb."

For mine own part, I profess to build my faith on the testimony of the Bible. Peter was instructed to "search the Scriptures," namely, of the Old Testament—and it is not reasonable to suppose, that he used the word Tartarus in any other sense, than that in which the word School was used in "the law and the prophets."

You say "that the Holy Ghost introduced this Tarterosas into the sacred oracles on purpose to refute the false doctrine that hell means nothing but the grave or the state of the dead." If this battere, then the Holy Ghost introduced a word into a single passage of the Bible, on purpose to contradict and refute all that had been written previously in relation to the state of the dead!

I have already quoted from Drs. Campbell, Jahn and Allen—and I will add there-

to, another citation from Campbell. He says, "In my judgment, it (the word Hades) ought never in Scripture to be rendered HELL, at least in the sense wherein that word is now universally understood by Christians. It is very plain, that neither in the Septuagint version of the Old Testament, nor in the New, does the word hades convey the meaning which the present English word hell, in the Christian usage, always conveys to our mind." He proceeds to say, as before quoted, that the word in question signifies simply "the state of the dead, without regard to the goodness or badness of the persons, their happiness or misery." And I apprehend that Peter, on using the word Tartarosas, attached to it precisely the signification of School or Hades.

I approve of much you have written in relation to Gehenna. You are correct in your derivation of the word, and I thank you for having informed our readers that it primarily signified the Valley of Hinnom, which lay near Jerusalem. In this valley, sacrifices were offered to the Ammonitish idol, Moloch. It was subsequently defiled, being selected as the depot of the fikh of Jerusalem. Here malefactors were put to death-worms were constantly feeding on putrid carcusses, and a fire was continually kept burning to consume the filth. I might mention many particulars appertaining to this subject, which would perhaps be interesting and profitable to our readers-but a desire to be as as brief as possible, admonishes me to forbear.

In my judgment, your argument in proof of endless punishment, drawn from the use of the word Gehenna, is very deficient, being based, as I shall proceed to show,

in groundless suppositions.

After giving a brief but correct definition and description of the valley of Hinnom, you add, "It is evident from these passages that Gehenna was the name of a place of pollution, punishment, and the service of false and cruel gods. What more expressive or suitable term could have been chosen to denote the state of sin and misery and irreligion beyond the grave?" But you first take for granted that there is a "state of sin and misery and irreligion beyond the grave," and then inquire what more suitable term than Gehenna could have been chosen to denote that state.

The reality must be proved, before the emblem can properly be chosen.

You continue: "The expression Gehenna of fire, was probably chosen to denote the punishment of hell, because of the fires employed in the service of Moloch, and the fires subsequently employed in burning the offals of Jerusalem." Here you assume the whole matter in debate, and then inform us, that "the expression Gehenns of fire, was probably chasen to denote" it. We should have nothing to do with probabilities, but only with positive proofs.

I could select other portions of your remarks, to which similar exceptions might be taken—but the foregoing will answer the purpose for which they were introduced.

Your arguments are two in number.

I. You quote Parkhurst, who says, "The Jews in our Savior's time used the compound word, Gehinnom for hell, the place of the damned." And you add, "This appears from that word's being thus applied by several Jewish comments, called Targums, to which he (Parkhurst) refers." On this I remark, 1st. Jesus came "to fulfil the law and the prophets." He condemned the Scribes and Pharisees for having made void the law of God through their traditions. He continually quoted from the Old Testament, which is a key to the New. The meaning of words and phrases, so found in the New Testament. must be learned from the Old, and not from the opinions of the Jews, any farther than those opinions accorded with "the Law and the Testimony." In the Old Testament, the valley of Hinnom and every thing connected therewith, is used as an emblem of the temporal judgments coming upon the Jewish people. If you deny this statement I will prove it. And I call upon you to adduce a single instance from the Old Testament, in which the valley of Hinnom is used as an emblem of any other than temporal judgments and punishments. But 2d. It remains to be shown that any Jewish Targum is of an earlier date than the second century of the Christian era. You will perceive that your argument drawn from the usage of the word Gehenna in the Targums, is nothing to the purpose, if you fail to establish the position I have just disputed.

Your second argument is predicated on the language in Mark ix. 43-" Where their worm dieth not, and the fire is not (or never shall be) quenched." Allusion here is unquestionably made to the fire and worms in the valley of Hinnom. Lord quotes, Isa. İxvi. 24-" And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die; neither shall their fire be quenched; and they shall be an abhorring unto all flesh." I desire to repeat, that our Lord quoted this language in Mark ix. 43, et seq. on which passages you so confidently rely for proof of endless punishment. You will not dispute that the quotation from Isaiah referred to temporal punishments, and to temporal punishments alone. Why, then, should you apply the same language, when uttered by our Lord, to a future state of

Concerning Idumea it is written, "The streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the ameke thereof shall go up forever,

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from generation to generation it shall be waste." Isa. xxxiv. 13.

Of Jerusalem it is recorded, "I will kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Jer. xvii. 27. Again: "Mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched." Jer. vii. 20. See also Ezek. xx. 47, 48.

I need not inform you, that the above passages treat of things temporal and temporary, nor need I mention the bearing of the argument thus furnished.

In closing this letter, I will direct your attention to the following important facts, not one of which will be by you disputed.

1st. The word Gehenna occurs 12 times in the New Testament-7 times in Matt. thrice in Mark, once in Luke, and once in James. Christ and James are the only persons who use the word.

2d. We have no evidence that the word Gehenna was ever used in addressing the Gentiles. John wrote his gospel for the use of the Gentiles—he does not record a syllable about Gehenna. Paul was emphatically the Apostle to the Gentiles—he preached thirty years and wrote fourteen epistles-yet the word in question does not occur in any of his writings. Why is this so, if the Gentiles had any concern in the matter?

3d. The word Gehenna was twice used by our Saviour in addressing the unbelieving part of the Jewish nation. The remaining nine times it was used in addressing the disciples, and the disciples alone. Why is this so, if, according to your views, Gehenna signifies a state or place of endless punishment? Why should that word have been but twice used in addressing the unbelieving part of the nation?

I might add other facts, and propound other queries, but the foregoing will be found sufficient, if they are attended to, and if they are neglected, such would also be the fate of as much more as I might

It is of course understood that I consider you grossly in error, so far as your belief in endless punishment is concerned; and hope I shall give no offence when I say, that, in my judgment, your error in this respect is intimately connected with the error of the Sadducees. They supposed, as their conversation with our Saviour clearly shows, that if there was a resurrection, mankind would there possess the same passions they possess in the present life. "Ye do err, not knowing the Scriptures nor the power of God. were the corrective instructions of the great Teacher.

Your general arguments, I perceive, assume that no renevation is to be effected by the power of the resurrection-or as popular opinion expresses the sentiment

"as death leaves us so judgment finds us; there is no change after death." Hence you argue concerning the eternal destiny of any individual from the condition in which he was when he died. You inquire how he laid down in the grave and with what feelings and in what estate he departed this life. But in the days of Paul the queries were, "How are the dead RAISED UP? and with what body do they come? 1 Cor. xv. 35. The answer is given in the voice of inspiration: It is raised in incorruption, power and glory, a spiritual body, in the image of the glorified Redeemer. "For as in Adam ALL die, EVEN so in Christ shall ALL be made alive." And "if any man be in Christ, he is a new creature." 2 Cor. v. 17. It is written, " the dead shall be raised incorruptible, and we shall be changed." It was in prospect of this great and glorious change, that the Apostle could HOPE for the resurrection even of the unjust, Acts maiv. 15. He surely could not have hoped for the resurrection of the unjust if he had believed they would be raised from the dead simply to suffer the unutterable pangs of endless torment. The doctrine of the Messiah was, "In the resurrection they neither marry nor are given in marriage, but are equal unto the angels; and are the children of God, being the children of the resurrection." Matt. xxii. 29, 30. In prospect of a resurrection of this glorious and divine character, we may truly "rejoice with joy unspeakable and full of glory." And I feel confident, judging from your known benevolence and philanthropic views, that a consummation of the description referred to, must be peculiarly congenial to the feelings of your heart, even supposing it to be contrary to the convictions of your understanding.

Sincerely desiring that such a revolution may yet be effected in your sentiments, as will direct your acknowledged talents and influence to the proclamation and defence of what I esteem "the fuith once delivered to the saints," I am affectionately yours,

A. C. THOMAS.

[To be continued.]

#### HERALD.

G. W. Montgomery, Editors.

GENEVA, SATURDAY, April 24, 1835.

#### DIVINE BENEVOLENCE.

We affirm that the benevolence of God utterly forbids the infliction of ceaseless woe on any intelligent being. The plea which is generally set up and founded upon the supposed justice of God, cannot be urged with any degree of consistency, because God's justice could never require that which his benevolence would avert, and St. John boldly affirms that "Ged is lose." We for which all mankind were designed, even in

have many reasons for believing this testimony and rejoicing in its truth.

When we contemplate the various and sublime works of nature by which we are every where surrounded, and of which we ourselves compose an important part-and witness the admirable connection, dependence, harmony and consistency of nature's vast, and in our view, complicated machinery-when we cast our eyes around us, and behold the cultivated fields and the waving forests, the fertile plain and the majestic eminence, the heaving ocean, the deep and slowly moving river, with its wide smooth waters, and the swift meandering rivulet, the astonishing number and infininite variety of watery tribes, the fowls of the air, the beasts of the field, and creeping things unnumbered, and realize to any tolerable degree the propriety, wisdom, economy and harmony manifested in all these terrestrial wonders: And, in addition to this, when we raise our eyes and our reflections to the vaulted heavens above us:

Worlds on worlds in countless numbers rise. and seem to exult while they unitedly display to the enraptured vision of reflecting mortals their shining train; I say, when we contemplate according to our abilities all this handiwork of the Almighty, we are involuntarily prompted to unite with the ancient Saint in heartily exclaiming "God is love."

And although it would seem to every active and reflecting mind, that the infinite harmony. utility and inimitable beauty developed in the wondrous and mysterious works of physical nature, were amply sufficient to demonstrate this glorious fact to all intellectual beings; yet our benevolent Creator has kindly presented us with far greater reasons than these for believing that "God is love," and for rendering the most cheerful obedience to his reasonable commands. We will name a few of them.

- 1. In the stupenduous work of creation, our Maker has graciously distinguished man from every other portion of the animal kingdom, by constituting him "Lord of the lower world," subjecting to his government and control all inferior animals, and enstamping upon him the divine impress by the inestimable gift of reasonconsideration and reflection; and by constituting him by nature a religious being, capable of social enjoyment, moral improvement, and spiritual perfection.
- 2. He has implanted in his breast an unconquerable desire for a future endless existence of conscious happiness-established a permanent foundation for such desire, by sending his immaculate Son to suffer, die and rise from the dead to bring life and immortality to light; and confirming also his promise made to the fathers of an inheritance, incorruptible and undefiled, and that fadeth not away-reserved in heaven for a sinful and perishing world, where his impartial favor shall be realized by every creature in heaven and on earth. And,
- 3. By giving all true and faithful believers a rich and abiding foretasts of that immortal bliss

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this transitory state of moral imperfection, doubt and slavish Year; which foretasts can be enjoyed by hone but true believers, and is emphatically denominated the special selection.

The foregoing clearly attested facts and animating considerations, should fully confirm us all in the happy belief that "God is love," and deliver our minds forever from the bondage of gloomy fears and horrid forebodings.

But mysterious as it is to the well informed mind, there are those who, notwithstanding they admit the abstract truth that "God is love," will, nevertheless, contend that divine justice demands the inconceivable infliction of infinite woe upon the sinner; while they admit that mercy is zealously pleading against it and must forever mourn over the awful event. Thus, in substance, it is contended that the benevolence of God has created man-when he had fallen from primitive innocence into sin and rebellion, redeemed him by the blood of Christ-from all eternity designed to restore all men to holiness and bliss-is constantly carrying on the good work of "saving souls from infinite damnation" -and is abundantly able to reform and save all: vet his attribute of justice overpowers the attribute of mercy, and the full exercise of divine benevolence is eternally prevented by the exereise of infinite revenge!

O. how inconsistent does tradition, superstition and bigotry render mankind! Who could be made to believe that such attributes, feelings and conduct, even in a temporal sense, were in the least degree consistent with the wisdom, goodness, justice and mercy of an earthly father? I answer boldly, no one! Such doctrines, when applied to the government of a family or a nation, would be looked upon by the most ignorant, with absolute contempt, and would be treated by all men with the most unqualified condemnation. And shall we charge God with such inconsistent, contradictory and cruel conduct? He "declared the end from the beginning." Hence, if any are doomed to endless torture, he "declared" it, and they were unable to avert their horrid down, for "his council shall stand and he will do all his pleasure." And what will become of his infinite benevolence upon this principle? In vain did the apostle affirm that "God is love." And if, according to the common sentiment, the Almighty forever downs more, by far, than he saves, in vain do the Scriptures denominate him the " God of salvation." It would be much more appropriate to style him the God of DAMNATION-and this would be considered by all, rank blasphemy. But, reader, be assured that "God is love"that he "will have all men to be saved"—that his justice and mercy are consonant principles. and both will have their demands answered in the "restoration of all things, which God hath spoken by the mouth of all his holy prophets."

Divine benevolence, then, is the theme upon which Angels delight to dwell—it is the theme which should inspire every human heart with the highest gratitude to God, and love to mankind. Reader, may iterer abide with us as our essentials and support.

#### CHANGE OF HEART.

Every person who sincerely believes the gospel and experiences the present salvation from the evils of life, which a practice of the truth will evidently produce, meets with a change of heart. What, says an opponent, do you believe in a change of heart? Do you believe that salvation will be effected by conversion? I thought that Universalists did not pretend to advocate a change of heart—but that they bundled up good and bad, and sent them all to heaven, without any reference to condition or character!

It is presumed that you do believe this of Universalists, and that a great many more also believe it. But such a belief is founded in error. People have either seen Universalism through bad glasses, or else they have been dreaming. Men will sometimes imagine in their sleep, that they are engaged with an enemy, and accordingly thrash about to defend themselves; but when they awake, lo! it is a vision of the night.

So with Universalism. Our opposers have been dreaming that we do not believe in a change of heart, but that mankind may act as they please, and then hie away to heaven in all their sins. This view has been a great enemy in their visions of ignorance, and they have fought it most determinately. But they are mistaken. The enemy is imaginary. We do not believe as they suppose.

Mea, who forsake the ways of darkness and become humble christians, will manifest their salvation by a change of heart-or in other words, a change of purpose. This change is not produced by a miracle-but by the truths of the gospel operating in the mind, and inducing the sinner by the love of God, to forsake sin and obey Christ, Every person whose heart has been fixed upon the follies of sin, upon profanity, looseness of life and a practical atheism, in order to experience salvation from vice, must come within the transforming powers of the gospel, whose principles he must believe and practice. When he does this, he meets with a change of heart, or change of purpose, or a determination, by the grace of God, to refrain from iniquity and walk in the paths of religion.

G. W. M.

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#### NEW PUBLICATION.

By the politeness of a friend we have been furnished with the prospectus of a Presbyterian weekly periodical to be published at Lockport, and entitled "THE HERALD OF TRUTH and Magazine of General Intelligence."

The character of this proposed publication may, we think, be pretty fairly estimated by the following singular statement, which is, in all probability, as true as the sentiments of the Church to which the editors belong. Here it is: "Within the limits of our widely extended State, we believe there is published but one professedly religious paper, save those in the cities of New Yorkand Albany" (!!) Astonishing! are Messrs. Spencer and Sill beside themselves, or have they so far presumed upon the

ignorance and credulity of the public, as to suppose themselves capable of palming off for fact in their prospectus of "THE Herald of Truth," what is well known to be a barefaced falsehood? We really had thought that the "Evangelical Magazine and Gospel Advocate," published at Utica; the "Herald of Truth," Geneva; the "Gospel Messenger," Auburn; the "New York Baptist Register," Utica; were, at least, "professedly" religious papers. But these redoubtable editors of "THE Herald of Truth," do not believe that there is more than one "professedly" religious paper published in the state, except in the cities of New York and Albany!!

By the way, we would just remind these would-be editors of "THE" proposed "Herald of Truth," that we are engaged in publishing a "Herald of Truth," and as these two Heralds are to proclaim sentiments dismetrically opposite, we would suggest the propriety of giving them "an open field and fair play," that the public may be enabled to learn which has the strongest title to the name, "Herald of Truth."

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#### DEDICATION, INSTALLATION, &c.

The new Universalist brick church, recently erected in this village, will be dedicated to the worship of God, on Wednesday, the sixth day of May next. Sermon on the occasion, by Rev. G. W. Montgomery, of Auburn. Services to commence at half past ten A. M.

In the afternoon of the same day, Rev. Jacob Chase will be duly installed pastor of The First Society of Universalists in Geneva, N. Y. Sermon by Rev. L. L. Sadler, of East Bloomfield. Services to commence at two o'clock P. M.

In the evening of the same day, an appropriate address to the society, will be delivered by Rev. K. Townsend, of Victor.

A general invitation is hereby given to all Clergymen who can make it convenient to

In behalf of the Trustees.
T. Bonesteel, Clerk.

Geneva, March 25, 1835.

#### **LETTERS**

Received during the week ending on Wednesday last.

P. M. Canandaigua—S. V. R. M. Macedon—M. A. Cohocton—A. C. Elbridge—E. B. Seneca Falls—G. W. M. 2, Auburn—P. M. South Livonia—P. M. Salubria—J. B. Mount Morris—P. M. Rochester—N. B. 3, Henrietta—J. S. C. Speedsville—A. F. F. Cato—C. E. W. Erie—A. M. New-York—P. M. Perrinton.

#### RELICIOUS INTELLIGENCE.

Br. Miles will preach a Lecture at the Ridge meeting house, in the town of Phelps, on Thursday evening, 30th inst. Text—Mark xvi. 16.

#### MARRIAGES.

In Geneva, on the 20th inst. by the Rev. Mr. Bruce, Mr. George Angell, of Buffalo, to Misa Elizabeth Lowthorp, of the former place.

#### PORTRY.

#### Original.

# AN ACROSTIC.

- H eavenly "Herald" of love, glad tidings and peace.
- E ver faithful be thou, until error shall cease-
- R ighteousness shall prevail, and pervade the whole world.
- A nd the genius of error to oblivion be hurl'd: L ove and "Truth" shall triumph, and sin shall have an end.
- Death itself be destroyed-grace to all shall extend !
- O'glorious era! when sin's reign is o'cr,
- F ear, error and death shall never be more! T ruth's invincible, "mighty" and e'er "must
- prevail;" R ise triumphant o'er error, though legions assail!
- U nfurl then the banner, the "banner of love."
- T he emblem which points to the glories above! H allelujah to God! Jehovah or Jove!

Henrietta, N. Y.

#### EXPOSITION OF SCRIPTURE.

Whose fan is in his hand, and he will thoroughly purge his floor; and gather his wheat into his garner; but he will burn up the chaff with un-quenchable fire.—Matt. iii. 12.

These words were addressed to the Jews, by John the Baptist, of whom it was said by the prophet, "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in : behold, he shall come, saith the LORD of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like a fuller's soap." "Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse." Mala. iii. 1, 2; iv. 5, 6. From this prophetic description of John and of his ministry, it is natural to conclude that he would both notify the Jews of the immediate approach of their expected Messiah, and warn them of the judgment to which they were exposed. So long had they, as a people, abused the most signal manifestations of divine goodness that, by rejecting the Prince of peace, they would finish the climax of iniquity. Hence, when the special harbinger of Jesus began to announce the near approach of the heavenly kingdom, the new dispensation, many of the chief men among the Jews, both Pharisees and Sadducees came to him for baptism, without imbibing the spirituality of the doctrine by him promulgated. When this was discovered, and John was made acquainted with 'he vanity and ostentation of their profes-

sions, he foresaw the manner in which they would reject and condemn the personage whose spiritual reign he announced; and, therefore, he embraced that early opportunity to declare, in parables, the consequences which would inevitably follow their wilful and wicked rejection of the true Messiah. In the passage I have selected, John taught the following interesting particulars.

1. By the "floor," which was to be cleansed, is meant the land of Judea, where the gospel of the Son of God was first proclaimed. Having been made the scene of so many exhibitions of divine goodness, and operations of power, it was called the threshing floor of God. See Micah vi. 12, 13. When nations are broken to pieces by instruments providentially appointed, and the precious are separated from the vile, they are represented as being threshed and winnowed.

2. The "fan in his hand" stands for the Roman army, by which the Jews were to be swept from the land which they defiled, as a body politic, suffer destruction. They were to be trodden down by the Gentiles, as a chastisement for their obstinacy and wickedness. The same means in the Divine hand, is called an "axe" in verse 10, and a "fan" in the passage before us.

3. "The wheat" which was separated from "the chaff," represents the disciples of Jesus Christ, who were evidently preserved by a divine interposition, during the unparallelled calamities which came upon the Jews. They were kept by the protection of God, as wheat safely deposited in a garner. Both the Jewish and Christian historians bear testimony of the wonderful manner in which the friends of Christ were preserved, while millions of Jews perished. What a solemn lesson to

4. The sufferings and destruction of the Jews, by the administration of punishment, is signified by "burning the chaff with unquenchable fire." That this alludes to the sufferings of that devoted people, during the demolition of Jerusalem, a subject so frequently mentioned by our Saviour in his discourses to them, hardly admits of disputation. Not, however, that an eternity of misery is intended, as the destruction of chaff, by fire, could not, with propriety, be so interpreted. But if we admit that dreadful denunciations were announced against the Jews, as we must, or deny the Bible at once, why not allow that the great and continued sufferings which they endured, were meant by the declaration in the above text? A similar difference and distinction between the friends and the enemies of Jesus, is held forth in the New Testament. - Universalist Watchman.

# -920-

### E. K. AVERY.

It seems that the attempt to elect E. K. Averyas Chaplain of the Ohio Penitentiary, era, must be pest peld by free (

was not designed as a matter of respect to him, but of disrespect to the Legislature. The following from the "Sentinel" will explain the whole matter.—Trumpet.

It would seem, from the proceedings of the Ohio Legislature, that it has been sufficiently priest-ridden to enact a law compelling the people of that State to pay taxes for the support of a Chaplain to their penitentiary!! So soon as we can ascertain the names of the members who voted for the unconstitutional act, we shall publish them to the world. And we do hope that not a soul of them will ever be permitted to disgrace the Councils of that prosperous and enlightened State, or any other. A number of the citizens of Montgomery county, after learning that the act creating the office of Chaplain had become a law, sent forward, out of ridicule, a petition praying that the Rev. murderer of Sarah M. Cornell, should be employed to fill said office. The "Dayton Whig and Miami Democrat" makes the following. appropriate remarks on the law and the petition:

#### "HONOR TO WHOM HONOR IS DUE."

We have it on the authority of the Legislative proceedings, that Wm. Sawyer, one of the representatives from this county, has lately presented a memorial to the Legislature, signed by many citizens, praying that the Rev. E. K. Avery be appointed Chaplain to the Penitentiary. We give both to the memorialists and Mr. Sawyer great credit, for their attempt to hold this unconstitutional and anti-republican measure of the Legislature, up to public ridi-

#### "Faith without works is dead."

I. Prescott, J. T. Bruce & S. Milber

#### Proprietors and Publishers.

#### COMDITIONS

The HERALD OF TRUTH will be published every Saturday, commencing on the first Saturday in January, 1835, on good paper, with new type, in a neat quarto form; each number containing eight pages—the volume four hundred and sixteen.

Parcz \$1,50 per annum, in selvence, or within three months from the time of subscribing. \$1,75 if not paid within three months, and \$3 if paid within the year, if not paid before the close of the volume \$8,50.

PAgents of companies, paying for seem copies, will be allowed the eighth copy graffs, and so in proportion to a larger number. No subscription received for a less term than one

year, unless the money be paid in advance, and none discontinued, unless at the discretion of the Publishers, until all arrearages are paid up.
Aczwrs, Universalist Clergymen in good
standing, post masters, and responsible men
friendly to the work, and disposed to render us

their friendly assistance in giving our paper a more general circulation.

Subscribers who have their papers delivered at their houses or places of business, in this village, will be charged 26 cours per year ext All communications to the Editors of Print

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"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."-St. Jour.

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GENEVA, N. Y. MAY 2, 1835.

NO. 18.

#### CORRESPONDENCE.

[Continued from page 134.]

Popus the Philadelphian and the N. Y. Christian Messenger.

Philadelphia, July 25, 1884. To Mr. Abel C. Thomas:

DEAR SIR-Several of the periodical papers of the Universalists, have conjectured, very reasonably, that my deep concern in the ecclesiastical controversies now pending in the Presbyterian Church. has caused my delay in answering your two last letters, and in pursuing our amicable discussion. The newspapers published by your denomination of persons in the United States, seem to be almost exclusively devoted to one object—that of convincing all men, that however they may live and die, they shall all infallibly be holy and happy in an immortal future state of Your example, in most of these publications, of sending forth weekly some sermon, with the proper name of the author attached to it, I deem worthy of imitation. Our newspapers take a more extensive scope, and treat of every thing, by turns, in which our fellow men may be supposed to be interested. The Philadelphian, you are aware, is of this general character; while its peculiar bearing is on the occlesiastical concerns of that Church, of which the Editor is a minister. I cannot, therefore, pursue any one subject of discussion, to the exclusion of twenty other objects of attention. And yet, could I suppose any considerable number of Universalists likely to be convinced, by the plainest assurance of the word of God, of the truth, that some shall be lost forever, and thereby induced to prepare to meet their God in peace, I should think myself happy in editing a paper for their sole benefit.

It has often occurred to me to ask, what profit can Mr. Thomas expect will be derived to any one, from his doctrine, even if it is true? Men may be saved, and certainly will be saved, if his theory is correct, whatever may be their opinions about Universalism. Belief in his doctrine is not at all connected with salvation. It is not, therefore, as a means of salvation that he would write and preach on the doctrine of universal salvation. His gospel, if it is a gospel at all, is not the power and wisdom of God unto salvation, for salvation would come to all men independently of any knowledge of this good news.

It has also occurred to me to inquire, if Mr. Thomas has ever known the preaching of the doctrine of universal salvation to be the means of reforming the moral conduct My opinion that a part of Matt. xxiv, the Son of man shall come as the flood in of any wicked man? I do not deny, that refers to a future state, is founded on the the days of Noah, whall two be in one

a Universalist may teach many of the truths of the Bible, and that they may be the means of amending the life; but did the proclamation, that all men, live and die as they may, shall infallibly be happy in heaven, ever bring any sinner to repentance; ever make any drunkard become a sober man; ever render any polluted mortal, chaste; or ever incline a prayerless and graceless man to pray, and serve God in a spiritual manner? I do not affirm that this never was the case, but I ask for the candid testimony of a Universalist, on this subject. A gospel which does not make a transgressor cease from doing evil and learn to do well, is not profitable for the life which now is, even if it should show all to be safety in that which is to come.

- I do not honestly apprehend, that Universalism is productive of any other benefit than that of quieting the consciences of the wicked, and filling them with hope of final safety, though they continue impenitent in the practice of the worst crimes, to which they are inclined. While there are allowedly respectable and moral people in the ranks of Universalists, I seriously ask you, Sir, if the mass of any Universalist congregation, of your acquintance, can be declared equal in point of sobriety, industry, and good general moral character, to the mass of any congregation of equal numbers, in which the doctrine of future

punishment is inculcated?

But I am reminded, that the question is, what say the sacred Scriptures? Do they teach the future, everlasting punishment of some of the human family; or the future holiness and happiness of every individual? I have affirmed the former; you the latter. We have been running on collaterally, each in the citation of Scripture to prove his own proposition, and to disprove that of his opponent. I confess, freely, that my object has been, and still will be, not so much to discuss passages critically, for the benefit of the learned, who may not thank us for our labor, as to present in a popular form such plain and scriptural arguments, citations and illustrations, as in my judgment ought to convince every unprejudiced reader of the Bible, that some sinners will be miserable forever. If, in some instances, I have slid farther into critical disquisition than I had originally intended, it has been with a desire to convince you, Sir, of the truth. Mainly I have written for the generality of our readers: I presume you have done the same: but at times the aspiration arises, O that he were wise; that he understood these things; that he would consider his latter end!

fuct that the disciples asked two questions: 1st. What shall be the sign of thy coming? 2d. What shall be the sign of the end of the world? and on the language of our Savior's answer. Had they not proposed an inquiry concerning the end of the world, as distinct from the time of his coming at the destruction of Jerusalem, we might not have looked for an answer. He told them of his coming in the last verse of the preceding chapter; and in the 2d verse of this chapter, he assured them concerning the buildings of the temple, "there shall not be left one stone upon another, that shall not be thrown down." It was therefore very natural they should ask, When shall these things be, that thou hast predicted? What shall be the sign of thy coming, of which thou hast just spoken? And, as they supposed the world was then to come to an end, What skall be the sign of the end of the world?

You agree with me, that from the 4th to the 35th verse, Christ answers the question concerning his coming to the destruction of Jerusalem: concerning which he said, "this generation shall not pass, till all these things be fulfilled." By generation here you seem to understand the Jews then living: and all of them did not pass before Jerusalem was destroyed. however, is not the exclusive sense of a generation, in the Bible, for all the Jews, from the beginning to the end of the world, constitute one generation of men; and all lying and wicked men belong to one generation of vipers. You affirm that the latter part of the 24th chapter, from the 36th verse to the end, refers also to the same coming of Christ to destroy Jerusalem. I think it refers to a future coming of Christ, because it is an evident answer to the last question which his disciples had asked, and because by the disjunctive conjunction he turns from the time of which he had been speaking, and says, "But, of that day and hour, knoweth no man." He then proceeds to say, that "as the days of Noah were, so shall also the coming of the Son of man be." He shall come on mankind suddenly, when they do not expect him; and shall sweep multitudes away, dividing some from others. He does not say, that all these things, spoken after the 35th verse, but all those spoken of before it, shall take place, "before this generation pass." Because Christ shall come unexpectedly to the final judgment, he commands all his disciples, saying, "Therefore, be ye also ready: for in such an hour as ye think not, the Son of man cometh." "THEN," when the Son of man shall come as the flood in

field; the one shall be taken and the other left;" or separation shall be made even between persons engaged in the same field of labor; and then shall the lord of the unfaithful servant "cut him assunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." "THEN," also, says Christ in the next chapter, "shall the kingdom of heaven be likened unto ten virgins," five of whom were foolish, had no oil in their vessels, were unprepared for the coming of the bridegroom, "and the door was Afterward they came crying, shut." "Lord, Lord, open to us: but he answered and said, Verily I say unto you, I know ye not. Watch, therefore, and pray, for ye know neither the day nor the hour, wherein the Son of man cometh."

How can they be saved who are not prepared to meet Christ at his last coming to our world, and whom he will not acknowledge?

"For he is as a man travelling into a far country," says Christ of himself, Matt. xxv. 14; for the kingdom of heaven, as I have before remarked, is erroneously supplied in italic print by the translators: "For he [the Son of man] is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. After a long time, the lord of those servants cometh and reckoneth with them." The Son of man who has gone away into heaven, that country far from earth, and who has intrusted us with all the different talents we possess, will act in like manner; will come to judge all his subjects. "Then," to wit, in the end of the world, "he that had received the one talent came and said, Lord, I knew thee, that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed, &c. His Lord answered and said unto him, Thou wicked and slothful servant," and finally gave commandment, "Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." Pursuing the same theme, and still answering the question concerning the signs of the end of the world, the Redeemer says, in simple verity, without a parable, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd di--videth his sheep from the goats: and he shall set his sheep on his right hand, but the goats on the left." It has never been shown by yourself, or any one, that this which you call a parable of the sheep and goats, to whose separation at night, allusion is made, has reference to events which have long since transpired. Why need I quote any more? To the end of the chapter, Christ teaches in the clearest terms, how he will act in the end of the world, when all nations shall be gathered before

This is an event which has not yet arrived, and refers you to a judgment yet to come on all mankind. If you assert, that the nations have ever yet all been gathered before the Son of man, and divided according to their character, I ask you when? and where? It is not until we arrive at the first verse of the xxvi chapter, that we learn Jesus "had finished all these sayings," which he uttered, after coming out of the temple, being pointed to its massy stones, and having predicted its demolition. From the 36th verse of the xxiv. chapter to the xxv. Jesus discourses in reply to the last inquiry of his pupils. If you can make the declaration, "these shall go away into everlasting punishment, but the righteous into life eternal," mean temporal judgments brought on the Jews, I must think your principles of interpretation wrong, because they render the Bible an uncertain, unmeaning rule of faith.

I do not admit that Christ ever acknowledged his inability to inform his disciples of the time when the end of the world shall be. Your favorite, McKnight may show you that Christ said, no man maketh known that day. It was revealed to no mere man, and Christ did not see fit to make known the precise time "when he shall appear the second time, without sin, unto salvation." This second time of his appearing, I may remark, when he shall come not as a sin-offering but as a judge, is to be after men have died, for "as it is appointed unto men once to die, but after this the judgment; so Christ was once. offered to bear the sins of many: and unto them that look for him, will he appear, the second time, without sin unto salvation." Heb. ix. 27, 28.

Because Mark and Luke recorded one of the questions which the disciples asked Christ, it does not follow that Matthew was not correct in stating two or three. Several true witnesses may testify to several different circumstances, and all which they all attest is to be credited. In Luke xvii. 20-37, Christ discoursed about the destruction of Jerusalem in answer to the Pharisees, and used expressions very similar to those which he employed on another occasion, when his disciples asked about the end of the world. I DO NOT ADMIT, therefore, that Matt. xxiv. 30-41, and Luke xvii. 26-37, are parallel passages. This, however, is true, that the coming of Christ at the end of the world, shall in many particulars, be like his coming to judge Jerusalem, in the time of her destruction by the Romans: and this has led many to conclude that Christ's prophecy concerning his coming, must have a double meaning and a two-fold accomplishment.

It is true, that to your arguments inten-

is everlasting life begun in the soul, I agree; but if you mean that everlasting life, is not a benefit promised to all believers, to be enjoyed forever and ever, after it is begun here, why it seems to me needless and trifling, to undertake to show that everlasting life does mean everlasting life, and not merely the life which the good live in this fleeting state.

You wish me to know, that the Almighty is to be regarded as endless in duration, not because some derivative of the Greek word aion (always being) is applied to him, but because we read of aphthartous Theou, the incorruptible God. Rom. i. You confess that aionion expresses an unlimited duration in 2 Cor. v. 1; but think that the terms used in 1 Peter i. 4, such as aphthartos, incorruptible, and am-, arantos, unfading, and in Heb. vii. 16, akatalutos, endless, are much stronger.

The very passage you quote from Heb. vii. 16, if you add the next verse, will prove that this is a false pretence; for Jesus is said to be made a priest, after the power of an endless life. (zoes akatalulou) for this reason, that God had testified, thou art a priest forever, eis ton aiona. Thus his endless life, as a priest, resulted from his being made by divine appointment, a priest forever, eis ton aiona. A life, indissoluble, that is akatalutos, is the result of an aionion decree, or appointment. Aionios, therefore, is stronger than akatalutos, according to the author of the epistle to the Hebrews. It is "because he continueth ever, he hath an unchangeable priesthood." Heb. vii. 24.

You say, "I have shown that aionion is not unequivocal in its signification; and I will add, that your argument in proof of endless punishment will be essentially improved, if you can find the words apthartos, amarantos, akatalulos, or either of them, applied to punishment in the Bible."

I reply, that akatalutos signifies without dissolution, or not to be dissolved; and zoes akatalutos, a life without dissolution, is freely rendered endless is Heb. vii. 16, in opposition to one's death, or dissolution; but the words employed to denote punishment, would not without great incongruity and confusion of metaphor, be coupled with these terms which you pronounce more unequivocal than aionios, endless. The sacred writers had too much good taste, to write of incorruptible fire, indissoluble burnings, or unfading punishment. We may with good sense and taste, speak of endless or aionion fire, burnings, punishment, death, and life; hence we read, Matt. xxv. 46, "these shall go away into endless punishment, (eis kolasin aionion,) but the righteous (eis zoen aionion) into endless life." The words (thanatos) death, (olethros) destruction, (pur) fire, (kolasin) ded to prove that the faithful and obedient | punishment, (apoleias) perdition, )thlipsis) have the whole of everlasting life in this ribulation, (krisis) damnation, and the world, I have failed to reply; for if you like, I repeat it, may well be qualified by mean, that to know God and Jesus Christ, ! interminable, endless, and everlasting; but

it would be a violation of congruity, to qualify them by incorruptible, unfading, and indissoluble; as much so as to speak of an audible sight, or of a tangible vision. k is unreasonable therefore, to require that the doctrine of endless punishment shall be proved, if proved at all, by finding incongruous affinities, and violations of propriety in the sacred oracles. In connection with the fire of punishment threatened, the term unquenchable is used, and has the same force as indissoluble, when connected with life; for a fire never quenched, and a life never dissolved, must each be endless. Moreover, in Mark ix. 48, and Matt. xviii. 8, (to pur to aionion,) and (to pur to asbeston,) that is (aionion) or everlasting fire, and unquenchable fire, are used as synonymous.

If my life is spared, it is my design to pay some attention to your last letter, in

Yours respectfully,

EZRA STILES ELY.

[To be continued.]

# Original.

#### SUNDAY SCHOOLS.

MESSRS. EDITORS—The subject upon which I now wish to communicate a few thoughts, is, without doubt, one of deep interest to every feeling heart—it is that of Sunday Schools. However incompetent my remarks may appear, yet I feel it my duty to broach the matter in some slight degree, or as far as I am capable.

- The importance of Sunday Schools is, or should be to every parental mind, a subject of deep investigation-not only in regard to the season for sending them to receive instruction, but also to the nature of such instruction, which is the most essential point to be looked into by parents. Reader, you know full well the deleterious consequences arising from inattention to this important subject. Children may be led astray from the true path, and be ignorant of the first principles of morality and religion when of mature age. Hence, the very thing arises which should be obviated when young, and capable of receiving proper and lasting instruction from the word of God.

Suppose, for instance, you take a child when very young, and force into its tender mind all the inconsistent and horrid sentiments of old fashioned Calvinism—are these early impressions durable, or are they like letters made in the sand, or on the water? Surely every man of common observation will answer—they are as lasting as the earthly existence of the individual. They cannot be easily rooted out or removed. Take the world for an example—witness the simple facts there developed. Here is a man whose reason is fully convinced of some important religious truth, which is directly opposed to his early imbibed netions. He says:

"You have proved to me conclusively that I have been in an error, but I was taught that error in my childhood, and it still seems to claim my reverence, and I cannot easily give it up." Here the reader must perceive that great evils may arise from early education. The youth while attending Sunday School, takes all for granted, that the teacher affirms. Thus it is all important that truth should be taught, so that no wrong impressions should be made upon the minds of Sabbath School pupils.

Instances of the following nature are frequent. The teachers of thousands of Sunday Schools are constantly instilling into their pupils' minds, that there is a world of ceaseless we beyond the grave; and when asked by the scholar, "Does this world you speak of actually consist of fire and brimstone?" the teacher answers, "Most certainly it does." "Well," says the little pupil, "what is the real intention of this burning place?" "For the punishment of the wicked," says the teacher. "Well, then," says the pupil, "why is God so revengeful and cruel as to be thus partial towards part of a sinful world?" Finally, the teacher puts a stop to these impertinent questions, or else continues answering in the above style. From these remarks, the reader may see the importance of instructing the rising generation

in a knowledge of the truth. Now, Messrs. Editors, why would not the following general plan be of sufficient merit to claim attention among your increasing denomination? First, point out publicly to the whole school, a chapter, or at least part of a chapter, to be committed during the week; then instruct them in relation to the object of learning it. Secondly, on the succeeding Sabbath, hear them; simultaneously or in turn, recite the lessson given them. Then, thirdly, inform them in a short lecture, simply and fully of what is taught in regard to doctrine and practice in the lesson which they have learned-taking care to convey to their minds as much historical and geographical instruction as possible. I do not wish to dictate; I would only suggest the pro-priety of some plan that would promote the sacred truths of Christianity, and at the same time counteract the influence of craft and deception.

Yours, with much respect, Amicus.

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Have we not all one Father? hath not one God created us?—Mal. ii. 10.

We believe that, notwithstanding the great diversity of character that obtains among mankind, we are all the offspring of one common Parent. Every man is bound to "the Father of the spirits of all flesh" by the strong and indiscoluble ties of spiritual relationship. The natural relationship which submists between the

Creator and man, cannot be created or destroyed at pleasure, by the latter. Neither our obedience nor disobedience has any thing to do with constituting us the actual children of the living God. And although in character, we may be "children of the devil," "children of wrath," and "children of perdition;" yet, in reality, we are all the offspring of that Being who created us, and who is the Father of us all.

If, in our natural state, there existed no spiritual relationship between the Creator and ourselves, it appears to us that we should be no more the subjects of God's moral government than the brutes of the field, until after having been adopted into his family: and that if we were afterwards to lose this adopted relationship, we should be entirely absolved from all allegiance to him. To suppose that we are not God's children at one time, and that we are his children at another time, is to suppose that men become allied to the Divinity by a relation that is the mere creature of circumstances. A relationship that can be created by faith and obedience, or destroyed by unbelief and disobedience, is not half so strong and enduring as that which naturally subsists between an earthly father and his offspring.

If it is conceded that all human beings are the children of God until they are guilty of actual transgression, then it follows that we may be the children of God without the exercise of either faith, repentance, or obedience. And if we do not become God's children by our own doings, it seems quite illogical to suppose that, by our own doings we can cease to be his children. The truth is, God stands to all men in the relation of a Father. Sinners are instructed by Jesus to call him Father. And no argument is needed to prove that

the righteous are his children. The Son of God, in addressing himself to a multitude composed of various characters, says, Matt. xxiii. 9, "For one is our Father which is in heaven." And the passage that heads this article is corroborative proof of the same truth, so pleasing to the philanthropic heart. It was addressed, not to the righteons, but to those who "dealt treacherously with their brethren," for the purpose of inducing them no longer to continue the vile practice. Being brethren of one common family, it behooves us to "bear one another's burdens, and so fulfil the law of Christ."-Messenger and Universalist.

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# APHORISM.

Some demagogues, like Catiline, can raise a storm, who cannot, like Cromwell, rule-it; thus the Gracchi, wishing to make the Agrarian law the ladder of their ascent, found it the instrument of their fall; 'when the hoop broke, the cask fall to pieces.'

# From the Christian Intelligeneer. TRIALOGUE

BETWEEN HENRY, JANE AND MARY.

Jane. Brother Henry-I heard you, the other day, intimate some sentiments which gave me great pain; because I thought they savored of unbelief or infidelity, and because if true, they must have a most pernicious tendency. I desire an explanation of the matter.

Henry. I think you must have misapprehended me, sister Jane; for certainly. I am no friend of infidelity; and as for cherishing sentiments which have a pernicious tendency, I am sure I will not entertain any such if I know it. But to what remarks of mine do you refer?

Jane. Why, when something was said to Robert one day last week, about the boogers down cellar, in order to secure obedience to the laws of our father, you laughed outright at the idea, and intimated pretty plainly, and in his presence too, that there were no such creatures in the cellar for him to dread. If such be your sentiments, I charge you to keep them to yourself. Never give utterance to them before the family; for if you do, all our brothers and sisters will be in a state of incurable rebellion forthwith.

Henry. Yes, sister, I did laugh, and I could not help it; for I frankly confess to you I have no belief in any such evil beings in the cellar as you call boogers. Nor do I believe that the fear of them is necessary to promote obedience amongst

astonish me immeasurably! Don't believe in boogers! Why, you might as well deny the existence of devils—and what would this be short of absolute infidelity-nay, atheism? Such errors as you have fallen into, Henry, would produce immediate and universal rebellion against the laws of every family on earth, and the laws of God in heaven. Henry! Henry! I charge you never-

Henry. Stop, stop, sieter, your tongue is getting the better of your judgment. Talk coolly and rationally.

Jane. Well, but Henry, how dare you deny such an ancient and salutary doctrine? Have not our father and mother always taught us that there is a booger in the cellar, having iron claws, and red eyes, occupying a great, dark, fiery hole under the floor?

Henry. Yes, I know it.

Jane. And have not our teachers always confirmed the same doctrine?

Henry. I believe most of them have. Jane. And has not this dectrine been taught from generation to generation by all good fathers and mothers to the present time !

Honny. Very likely but what of all that? Hone. What of all that! Why is not all that proof enough of the fact?

Honry. Not to my mind.

Jane. Oh, Henry, how skeptical you are! Will you deny what good men from time immemorial have taught? Will you doubt the teachings of your parents?

Henry. No-not when they teach the truth. But when they advance what is unreasonable and contrary to fact, I cannot believe it, even though father, mother and sister Jane insist upon it.

Jane. And do you seriously pretend to say, that the doctrine of boogers is unreasonable and contrary to fact?

Henry. I do-most distinctly.

Jane. But how do you make that out? Henry. It is not for me to prove a negative. It becomes you to furnish evidence of the affirmative. Prove to me that there are such creatures as boogers down cellar.

Jane. I have already proved it. Father says so; mother says so; our teacher says so; and all our ancestors said so.

Henry. But this is no evidence to my mind—unless I can be convinced that their opinions have been formed by actual inspection. Did any of them ever see a booger? Did you ever see one?

Jane. No, I never saw one it is true; but Mrs. Fidgett saw one a year ago last candlemas eve, as she went into the cellar to draw some cider for the company that was at her house. And I am bound to believe her; for she is a woman of truth.

Perhaps she was mistaken, and took counsel of her fears; for honest people are sometimes deceived, you know.

Jane. No, she was not mistaken; whe saw the sprite with her own eyes.

Henry. But her eyes might have been in an eclipse; for that was the third time she had been after cider that night to my knowledge.

Jene. To your knowledge? How do you know any thing about it? And why will you speak so disrespectfully of sacred things? You may see one of those creatures to your sorrow, before you are pre-

Henry. Then I shall believe, perhaps. But you ask how I know any thing about it? I will tell you. That night I was over to the widow Fidgett's to see her son Nat. Frank T. was also there; and knowing that Mrs. Fidgett would find it convenient to retire to the cellar often for cider, he dressed himself in diaguise and crept into the cellar from the outside door, and lying in a potato hole, as soon as the widow descended the steps he rose up gradually and silently, whereupon the poor woman uttered a scream and returned in great terror above grenad. Frank then retreated, leaving the company to their hearty belief in boogers.

Jame. It will mayon do, Hapry, to discredit such facts. They must be true, or so ment people would naver have believed. them. And, besides, non capnot say but

government of children; and this girou stance is a further evidence of their tenth.

Henry. Neither the age of a sentiment, nor the numbers that receive it, and any evidence of its truth. As to the salutary tendency of this notion, I dony it altogether.

Jene. Wome and warse. Hopry what will you come to at last? Oh, Henry! I could weep teers of blood at your departure from sound doctrines. Why, I freely confess to you, if I believed as you do-if I had no fear of a booger, I would neither lave nor obey father or mother-I would lie, steal, rob and murder—say, I would poison you to death before another

Henry. Hush! sister Jane. You talk like one of the foolish women. You knew not what you say. You are not so had as you represent yourself to be. You have no more disposition to hate your parents or to murder your brothers and sisters than the rest of us.

Jane. I said if I believed your doetrine-sure, I would not do it now; but

Henry. But then you would be different from what you now think you would You would still love your perents, and this love would lead you to keep their commands.

Jane. Henry, you are so far gone in error, that I cannot own you as a brother any longer. If your errors come to the ears of father and mother, they will expel you from our house and disinherit you.

Henry. I can call you eister, Jame, as long as I live—and pity you till you are cured of your delusions. You may excommunicate me from your fellowship; but it is not in your power to dissolve the relation of child in which I stand to our parents, nor to make them hate or cruelly treat me. I shall always love and obey them, but this love and obedience will never arise from a fear of boogers. I used to believe in these things once, as much as you do. I then lived in constant terror and dismay, which rendered my life unhappy and almost drove me to insanity. But since I became older and reflected upon the subject, I became satisfied that the whole concern was a mere ideality which was unfounded in fact and highly pernicious in its consequences.

Mary. Brother Henry-I have hetened to your conversation with sister Jane with deep attention. I cannot say but that your reasoning is good; yet from my infancy I have so firmly believed in boogers, that though my reason teaches me there is no real truth in the doctrine, still I am sensible I can never get rid of the impressions which those ideas have riveted upon my mind. I shall always fear them, though really I do not believe in them.

Hanny. Your remark is true. Robert that they have a solutery tendency in the Burns once said that though he was new

Digitized by **GO** 

entished of the falsehood of the notion of shoets and fairy spirits, yet even in his most vigorous manhood, he never could pass a certain church yard without turning instinctively to see if some sprite was not in pursuit of him. The influence of such early errors is most lasting and permicious; and in my opinion a parent cannot do a greater injury to his child than to teach him a belief in ghosts, boogers, &c.

Mary. But then, brother Henry, let we see what this doctrine will lead to. We all agree that there are devils in the creation, and that there could be no genuine Christians without them. And yet perhaps it might be said, a belief in such beings is no more necessary to make people obey God, than a belief in boogers is to make children obey their parents.

Will it do to go to this extent?

Henry. I know, sister Mary, that a great many professing Christians think religion would all come to an end if the behef in devils and hell were given up. But really, it does appear to me that the devil sught not to have all the credit of making people Christians. For my part, I think people may obey God from a principle of love to God, rather than that of a fear of the devil. Indeed, I believe that that Christianity which is induced by the latter s spurious.

Jane. There! it is out at last. I

thought you was an infidel!

Henry. An infidel! for what, pray?

Jane. Why, you deny the being of the devil-and this is runk atheism. You are not my brother.

Henry. Yes I am, and you cannot help it. You may deny the fact, and thus make yourself a liar; but it is news to me that infidelity consists in a disbelief of the devil. The Scriptures say-"Believe on the Lord Jesus Christ"—not on the devil. I do believe in Him, but not in the latter.

Jane. Rank Atheism!

Henry. What is Atheism? Is it not a disbelief in the existence of a God? But I believe in God most religiously.

Jane. I will have no more to say to yeu-but pray God to open your understanding to behold the truth, and to convert you to the doctrines of Christ.

Henry. The doctrines of devils, you mean. I am already a convert to the doctrines of Christ. But you will get ever your resentment, by and by, and love me with the warm heart of a sister. love you; but no booger or devil is the sause of this love.

Mary. Do not the Scriptures teach us to believe there are devils?

Henry. The words satan, devil, &c. we used in Scripture; but not, I think, in the sense in which they are now understood. Generally, they signify an adver-wey. We shall not have time now to dissuss this subject at length. Suffice it to my, much of the popular notion en the

ham's day, Zoroaster, an apostate Jew, went into Persia and revived the Magian religion, with some alterations of the ancient heathen system. He maintained, with the Jews, the existence of one God, above the Persian gods, light and darkness-still he admitted the being of Ahraman, the subordinate evil god; and from this sprung the notion of a devil and a multitude of inferior devils, which were supposed to inhabit the air, and to afflict the bodies and the minds of men. The notion was a heathen one, which existed in Persia long before any mention was made of such beings-if such mention be made at all-in any of the sacred writings. When the Jews were driven out of Judea into captivity, they learned these notions of the heathen; their apocryphal writers credited them; and accordingly, we find these notions expressed in the Apocrypha. And whenever we find the doctrines of devils mentioned in the New Testament. reference may be clearly traced to those heathen errors.

Mary. But did not our Savior cast out devils?

Henry. Demoniacal possessions were nothing but diseases. No one now thinks that persons troubled with epilepsy, madness, insanity, &c. are really possessed by devils. Christ cured these diseases, and was therefore said, in the common language of the day, to cast out devils. Our Savior frequently gave, for the time being, a silent assent to the Jewish traditions, whereby they had made void the law of God, in order thereby the more effectually to rebuke and refute the Pharisees. And this he did without sanctioning the suppositions which he employed for the sake of the argument.

Mary. I do not know but I must agree with you, that there does not really seem to be any greater necessity for a belief in devils in order to make people Chistians. than there is for a belief in boogers in order to make children dutiful towards their

parents.

Henry. It is even so, sister Mary. I always suspect that person's religion who cannot bear to hear the devil spoken of disrespectfully, and who can give no higher reason for his being a Christian than a fear of hell. Depend upon it, the heart of such a professor cannot be right. does not serve God from the right motive. He would not serve God, but from fear. This is the lowest motive of all good actions. God requires men to love him. This is the only principle which he approves as the moving cause of religion. And this love in no way depends upon a belief in or fear of the devil. These two motives are as opposite in principle, as God and the devil are opposite in character. Let us obey our parents-because they are our parents because they love us and have provided for our support and subject is more superstition. After Abra- comfort. I sak so motive for my service

to come from the cellar. Let us also love and obey God, for he is our Heavenly Father-infinitely better than our earthly

Jane. But do you think, Henry, it will do to teach others this doctrine? It may do for you and me and Mary-but will it answer to have it understood by others?

Henry. I am glad to hear you speak again, sister Jane. Yes. If it will do for us, it is equally safe for them-" are we better than they?" Is not human nature the same?

Jane. Well-brother Henry-if we will only love God and serve him, this is all I ask!

Henry. "Brother," did you say? Here sister, take my hand, as you have my heart. Let us love God without mixture of fear-for you recollect what the beloved disciple said-" perfect love casteth out fear," and "there is no fear in love-he that feareth is not made perfect in love." [Ex. omnes.

# INFLUENCE OF CALVINISM ON A CHILD.

When not above seven or eight years of age the popular notions respecting the character and government of God made deep impressions on my mind, and produced much bitterness of soul; the Almighty appeared to me as an omnipotent tyrant, who acted from an arbitrary and capricious will, who had brought me into existence in such a state of depravity that I could not please him, yet that if I did not please him, he would deliver me over to the devil, to be tormented to all eternity: I saw no possibility of escaping inexpressible and endless misery, unless I was one of the elect, of which I could find no evidence. In the anguish which these sentiments caused, I voluntarily wished there had been no God; for he appeared to me the most tremenduous enemy. I was greatly shocked with the thoughts which passed in my mind and the words which escaped me on the occasion: and long after, thought I had committed a great crime in so thinking and speaking, not perceiving it was the natural consequence of the views of God which I had at that time received. Had I been taught that he is infinitely good, the kind Friend and loving Father of all, my feelings and wishes would have been just the reverse of what they were. Remembering the wormwood and the gall, since I attained to more rational and scriptural views of God and his government, which fill the soul with joy and consolation, it has become my delight, and what I must ever esteem an indispensable duty, to do all I can to free my fellow creatures from notions which embittered a large portion of the days of my

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# HERALD.

JACOB CHASE, Jun. G. W. MONTGOMERY, Editors.

GENEVA, SATURDAY, MAY 2, 1835.

THE CONSEQUENCES OF SIN.
"There is no peace to the wicked."—BIBLE.

In all ages of the world, the universal experience of nations and individuals, demonstrably testify, that misery as certainly flows from vice, as heat emanates from the sun. The fate of Egypt and Greece, Babylon and Jerusalem, Carthage and Rome, Adam and David, the humblest individual who treads the courts of iniquity and the wicked king upon his throne, has written with an iron pen in the book of experience, that "the wicked are like the troubled sea, when it cannot rest, whose waters cast up mirc and dirt." Isa. lvii. 20. So sure as God has declared, that "there is no peace to the wicked," so sure is it that "the way of transgressors is hard." Whoever handles the strange are of sin must be burned. If all good causes produce good effects, then all evil causes will produce evil effects. The sun pours out its flowing light, but it never produces darkness; virtue sends forth its streams of enjoyment, but it never yields poison; cold generates ice, but never yields heat. On the contrary, lava from the volcano destroys vegetation, but cannot produce it; poison results in death, but not in life; and vice produces misery, but happiness never! Even where there are individuals who do not possess a full knowledge of good and evil, and who pursue corrupt practices through ignorance, there misery is experienced, though their uneducated consciences may not accuse them of sin. The benighted followers of pagan error who practise all the strange forms and horrid rites of their fabled religion, although convinced that they are correct, yet are subjected to all the horrors which must result from such a state of midnight darkness. A child may not know what is for its best good, yet if it cats beyond the wants of nature, it will experience the evil consequences which result from repletion.

The apostle Paul justifies this view of the subject. Alluding to the condition of men from Adam to Moses, he says-"for until the law, sin was in the world; but sin is not imputed where there is no law." Rom. v. 13. Although there was no written law given to the people between Adam and Moses, yet sin existed, for they committed things which were evil in themselves, yet without knowing that they were breaking the laws of meral right. Still they experienced death of happiness, and were as certainly burned, as the child who thrusts its hand into the fire, and is thus warned to keep away from it. This is declared in the next verse. "Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." Verse 14. When Adam transgressed, it was against an express command-bence, he knowingly committed evil. But from his time until the law was given from Mount Sinai, the people had no such express command, and did not, therefore, commit sin from knowledge.

It is then a fact, proved not only by revelation, but by experience, that sin must produce its legitimate result, misery, for the guilty cannot escape. They may sometimes succeed in eluding the claims of earthly justice, but they cannot flee from God. His eye pierces all hearts, reads all thoughts, and his power will execute the penalty of the law upon all who sin. The murderer may escape into the deepest recesses of the mountains to avoid the gibbet, and be perfectly safe from man; but he still stands in the presence of God. Conscience will plant its sharpest thorns in his soul, and so break down his spirit that the trembling leaf shall make him afraid. In his midnight dreams, the ghost of his murdered vietim will stand before him, thundering in his heart, "thou art a murderer," until like Cain, in the extremity of his despair he exclaims, "my punishment is greater than I can bear." The heart which is polluted with vice, must be filled with anguish—the mind which is degraded by iniquity, must experience its stinging power, until raised to a new scene of action by the principles of virtue. "There is no peace to the wicked"-no rest for the sinner. God has assured us of this truth in the unerring words of divine revelation, which cannot fail. He will by no means clear the guilty, for he has so constituted us, that iniquity and transgression must be punished. His dealings with the Jews and the wicked nations of the earth, show that God will not pass by trans-

It is also a fact, that the sinner soon experiences the consequences of sin. The punishment is not neglected, until the sinner becomes black with crime-and the reason is obvious. It is a well-established fact in all correct legislation, that it is best to detect and punish criminals, as soon as is consistent with a clear understanding of the case. If punishment could be so fixed, as to fall upon the sinner the moment he transgressed, the laws would be more effectual in their influence than ever. But should legislators delay the punishment due for crime, for any considerable period, and should then reprieve a great many criminals, the laws would become powerless, and vice, like a deluging storm, would sweep away all enjoyment. What can be more clear than the truth, that if we wish to check an evil, we must immediately apply a remedy? If a person be sick, it would be cruelty to delay administering medicine. If a child be disobedient, it is injudicious not to take immediate means to bring it into obedience. An infraction of the law of general right is an injury to community, and the remedy to cure the evil should be called into operation as soon as may be. The object of the laws of God is to restrain crime and prevent evil on the earth. Mankind are endowed with propensities, the exercise of which is necessary for their happiness. These propensities are liable to be abused, and when they are abused they produce misery. To prevent this abuse, and to retain the propensities in their proper channels, God has attached certain consequences to sin, which are immediate in their operation, and continue until the heart is changed from vice to virtue. Herein consists the wisdom of punishment—it is administered to prevent vice, and to put it off until another mode of existence, is to defeat its very object.

A person would be considered foolish, who should neglect to weed his garden until winter. for it then could do no good. He must weed while his plants are growing, the only time that weeds can injure them. For our Heavenly Father to delay the punishment due to the sinner, until a future state of existence where he can commit no harm, and suffer him to run on through life, committing all manner of iniquity and his eyes standing out with fatness, would defeat the very object for which it is necessary to punish the transgressor. A distant evil is not apprehended and feared like that which is near. To teach men that the day of retribution will not come until futurity, is but to encourage them in their wicked ways. They will cherish hopes of escaping the penalty, for they will always get some serpent to tell them, "we shall not surely die." But certify men that virtue will bring peace and that vice will produce misery, and they will learn to walk in the ways of wisdom and peace.

If the Bible has been understood by me, it warns the sinner, that he will find misery on the earth. "He that soweth to the flesh, shall of the flesh reap corruption." Gal. vi. 8. Paul assures us that "the wages of sin are death." Rem. vi. 23. The sinner may depend upon promptly receiving his pay. Dr. A. Clarke has the following comment on the last quoted passage: "The word which we here render wages, signified the daily pay of a Roman soldier. So every sinner has a daily pay, and this pay is death; he has misery because he sins. Sin constitutes hell; the sinner has a hell in his own bosom; all is confusion and discord where God does not reign; every indulgence of sinful passions increases the disorder, and consequently the misery of the ainner." How the Da could write such a note as this, and still believe that nearly all the sinner's wages are not received, until another mode of existence, is beyond our comprehension. The sinner is certainly promptly paid-he is not left waiting, for "the rightcous are recompensed in the earth; much more the wicked and the einner." Prov. xi. 31.

While then, it is a fact, that vice is its own punisher, and that its influence will hang upon the mind, until it becomes purified by the truth of righteousness, we should learn a leason of wisdom and abstain from all evil. The dreadful life of the intemperate, the shaming cringing course of the prevaricator, the hard cold unfeeling condition of the miser, are but so many beacon-lights to warn us from the barren coasts of sin. O, may we be wise, and early learn to deny ungodliness and worldly lusts!

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#### BENJAMIN FRANKLIN.

We publish on the last page of to-day's paper, a short fetter from Dr. Franklin to Thomas Paine, in relation to the publication of his "Age of Reason." Much has been said and written in relation to the religious opinions of the above named individual. Deists, and even Atheists, have claimed him-Partialists have condemned him as an infidel-while Unitarians and Universalists have esteemed him as a rational, well informed and consistent Christian, both in theory and practice. For ourselves, we do not pretend to know what his religious sentiments were, any farther than his own writings evince them. But from his letter to Paine, above alluded to, we should be led to the conclusion that he was as far from being a skeptic; or what is commonly called an infidel, as St. Paul or Peter; for he certainly gave Paine no sort of encouragement, or reason to believe that he approbated, in the least degree, such an unjust attack upon the religion of the Bible.

That Franklin was a practical Christian, no one, acquainted with his interesting history and with the requirements of Christianity, will pretend to deny. That he was a believer in the Christian religion, is clearly proved by his friendly letter addressed to Miss Hubbard, on the death of his brother, John Franklin. He says in this letter, "It is the will of God and mature that these mortal bodies be laid aside when the soul is to enter into real life. This is rather an embryo state-a preparation for living. A man is not completely born until he is dead." Is this infidelity? If it is, God grant that the world may be filled with it. This is what wacall Universalism. But he says again in the conclusion of the same letter, "Our friend and we were invited abroad on a party of pleasure, which is to last forever. His chair was ready first, and he is gone before us. We could not all conveniently start together; and why should you and I be grieved at this, since we are soon to follow, and know where to find him?"

This, to be sure, is not "orthodoxy;" for that would never enable us to know whether we should find our departed friends in heaven or hell—all would be a matter of terrific uncertainty. It is not infidelity; for that would teach us that "death is an eternal sleep"—that beyond the grave there is neither pain or pleasure. What is it then? says the reader. I answer—It is UNIVERSALISM.

But again, let us look with attention to the following epitaph, written by this great philosopher on himself, to be inscribed upon his tombetone. Here we may learn what he "believed."

"The body of Benjamin Franklin, Printer, (like the cover of an old book, its contents torn out, and stripped of its lettering and gilding,) here here, food for worms; but the work itself shall not be lost, for it will (as he believed) appear once more, in a new and more beautiful edition, corrected and amended by the Au-

If Dr. Franklin was not a believer in the immorted happiness of all mankind, how did such aentiments as the above happen to drop from his pen?

Our design in publishing Franklin's letter to Paine, and also, in making the above remarks and extracts,, is, to correct, if possible, an erroneous impression that the famous Solomon Southwick, (in his lectures on the Bible, delivered in this village recently,) attempted to make upon the minds of the people, by stating in unqualified terms that "Benjamin Franklin was the father of Infidelity in America." We are fully in the belief that Solomon felt condemned when he made the above statement, for he must have known that he was uttering that which could not but be looked upon as an intentional untruth by every sensible person who was at all acquainted with Franklin's life and writings. Having ventured the above remarks, we will now leave the reader to judge according to evidence in relation to Dr. Franklin's infidelity, and Solomon Southwick's reracity.

# THE HYPOCRITE,

Is any thing, every thing or nothing, as the spirit of his interest and aggrandizement moves. His religion is a cloak which he takes from his entry on the Sabbath morning, and wears through the day, as a kind of poor apology for his irreligion and wickedness during the six portions of the week. Like the Pharisees of old, after his heartless ceremonies are performed and his long prayers are made, he will throw off his cloak, and prey upon the wants of his fellow beings.

He savors not of gospel freedom. He has not the spirit of Christ. Those who dwell in the liberty of the gospel, are open in all their actions. Their religion is with them every day, and is chiefly seen in their labors of kindness, propriety and benevolence. G. W. M.

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#### SUNDAY SCHOOLS.

An article will be found in to-day's paper upon this subject, from the pen of "Amicus." The remarks in the main we consider worthy of serious attention. We have duly reflected upon this matter, and have come to the conclusion of instituting a Sabbath School in our society in this village as soon as practicable, if our friends generally approve of the plan. We are inclined to the opinion of "Amicus" in regard to the utility of such institutions in our denomination. We are not insensible to the force of early education, and certainly if the true doctrines of the Bible are of any importance to mankind, we should use every laudable endeavor to teach those doctrines to our children. We should be pleased to see some further remarks not only from "Amicus," but from any other friend, in relation to this subject.

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#### VALUABLE PUBLICATION.

Now in press, and immediately to be issued from the office of Snow & Williams, of this village, "A Discourse delivered at East Bloomfield, in October, 1833, at a controversial interview with Rev. P. E. Brown, Pastor of the Mathodist Episcopal Church of Canandaigue.

By Rev. W. I. Reese, Pastor of the First Society of Universalists, of East Bloomfield."

We have perused the above named Discourse with much pleasure, and we would cheerfully recommend it to the candid examination of all those who are desirous of ascertaining "what is truth." It may be proper to remark, that the profits arising from the sale of this pamphlet are to be received by the widow of our lamented brother. The pamphlet will contain between 60 and 70 pages—price, 25 cents.

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# DEDICATION, INSTALLATION, &c.

The new Universalist brick church, recently erected in this village, will be dedicated to the worship of God, on Wednesday, the sixth day of May next. Sermon on the occasion, by Rev. G. W. Montgomery, of Auburn. Services to commence at half past ten A. M.

In the afternoon of the same day, Rev. Jacob Chase will be duly installed pastor of The First Society of Universalists in Geneva, N. Y. Sermon by Rev. L. L. Sadler, of East Bloomfield. Services to commence at two o'clock P. M.

In the evening of the same day, an appropriate address to the society, will be delivered by Rev. K. Townsend, of Victor.

A general invitation is hereby given to all Clergymen who can make it convenient to attend.

In behalf of the Trustees.

T. Bonesteel, Clerk.

Geneva, March 25, 1835.

#### LETTERS

Received during the week ending on Wednesday last.

W. W. Eden—D. B. Cazenovia—A. H. Bristol—G. S. Cortland—D. M. Starkey—P. M. Perrinton—C. H. Boston—P. M. Erie—P. M. Logan—P. M. Otto—J. M. C. Baldwinsville—W. H. K. Seneca Falls—L. M. E. Mottville.

### MARRIAGES.

In Centreville, on the 2d ult. by Rev. J. Babcock, of Hume, Mr. William Lane to Miss Alma Geleff, both of the former place.

#### DEATHS.

In Vienna, on the 28th ult. Mrs. Ann Maria, consort of Capt. John Watson, aged 33 years.

Mrs. W. was a highly esteemed and exemplary member of society. She lived and died a full and firm believer in God's universal grace. She has left behind her a worthy and affectionate husband, and five small children, to mourn her early departure to the paradise of God.

Her funeral was attended on the 29th, at the Presbyterian Church in Vienna, and the consolations of that truth which inspires the soul with confidence in the divine government, were dispensed to a very large congregation of sympathizing friends and neighbors, by the writer.

The body to the dust returns again; The spirit with its Savior lives to reign.

# PORTET.

#### Original.

#### THE WISH.

I ask not the miser's heards of gain, Amazed with care and counted with pain; I ask not beauty, that fragile flower, Both blooming and fading in one short hour; I ask not for wit, or a genius rare To dazzle the eye like the meteor's glare; Nor yet the loud voice of the trump of Pame From pole to pole to re-scho "my name,"-But these, I would ask with fervent prayer, To be my wealth and my constant fare, Thro' feeting life and in chilling death, A conscience clear and unwavering faith! R. R.

Caroline.

#### CATHOLIC OATH.

[The following oath or obligation is said to be administered to an order of Catholic Priests, on their induction into the priest's office. Much has been said and done to put down and annihilate freemasonry in the United States. But I would seriously ask all lovers of civil and religious liberty, whether there is not a much greater evil to be feared from the increase of Catholics, and the prosperity of Popery in America, than from the institution of masonry? In the following oath the reader will find every thing, almost, that is revolting to the freeborn and enlightened mind. But we will let the reader judge for himself. We are anxious that pure religion should flourish in our lead will it gladdens every heart and fills the world with joy unspeakable—but from such religion as the following oath embraces, may God in mercy deliver our nation !- C.1

I, A. B. now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John Baptist, the holy apostles St. Peter and St. Paul, and the saints and saered host of heaven, and to you my ghostly father do declare from my heart, without mental reservation, that his Holiness Pope Urban is Christ's vicar general, and is the true and only head of the catholic or universal church throughout the earth; and by virtue of the keys of binding and loosing given to his holiness by my Saviour Jesus Christ he hath power to depose heretical kings; princes, states, commonmealths and governments all being illegal without his sacred confirmation and that they may safely be destroyed. Therefore to the utmost of my power I shall and will defend this doctrine, and his holiness's rights and customs against all usurpers of the heretical (or Protestant) authority whatsoever: especially against the new pretended authority and church of England, and all adherents in regard that they and she be usurpal and heretical, opposing the secred mother church of Rome. I do renounce and disown any allegiance

as due to any heretical king, prince, or state named Protestants, or in obedience to any of their inferior magistrates or officers. I do further declare that the doctrine of the church of England, and of the Calvinists, Huguenote, and of others of the name Protestants, to be damnable, and they themsolves are damned, that will not forsake the same. I do further declare, that I will help, assesst, and advise all, or any of his holiness's agents in any place, wherever I shall be, in England, Scotland and Ireland, or in any other territory or kingdom, I shall come to; and do my utmost to expiate the heretical Protestant's doctrine and to destroy all their pretended powers regal or otherwise. I do further promise and declare, that notwithstanding I am dispensed with to assume any religion keretical for the propagation of the mother church's interest, to keep secret and private all her agents's counsels from time to time, as they entrust me, and not to divulge, directly or indirectly, by word, writing, or circumstance, whatsoever, but to execute all that shall be proposed, given in charge, or discovered unto me, by you my ghostly father, or by any of this sacred convent. All which, I, A. B., do swear by the blessed Trinity and blessed sacrament I am now to receive, to perform, and on my part to keep inviolably; and to call all the heavenly and glorious host of heaven to witness these my real intentions, to keep this my oath. In testimony hereof, I take this most holy and blessed sacomment of the Eucharist; and witness the same further, with my hand and seal in the face of the holy convent this ---- day of — An. Dom. &c.

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#### FRANKLIN'S LETTER TO PAINE

When Thomas Paine was writing his infamous " Age of Reason," he submitted a part of his manuscript to the celebrated: Dr. Franklin, for his opinions respecting it. The following is the answer of that great Philosopher and Patriot :-

DEAR SIR-I have read your manuscript with some attention. By the argument it contains against a particular Providence, though you allow a general Providence, you strike at the foundation of all religion—for without the belief of a Providence that takes cognizance of, and guards and guides, as far as particular persons, there is no motive to worship a Deity, to fear his displeasure, or to pray for his protection. I will not enter into any discussion of your principles though you seem to desire it. At present I shall only give my opinion, that though your reasonings are subtle and may perhaps prevail with some readers, you will not succeed so as to change the general sentiments of mankind upon that subject, and the consequence of printing this piece will be a great deal of odium drawn upon yourself, mischief to you, and no benefit to others.

He that spits against the wind spits in his own face. But were you to succeed, de you imagine any good will be done by it? You yourself may find it casy to live a virtuous life without the assistance afforded by religion-you have a clear percention of the advantages of virtue and the disadvantages of vice, and possess a strength of resolution sufficient to enable you to resist common temptation. But think how great a portion of mankind consists of weak and ignorant men and women, and inexperienced youth of both sexes, who have need of the motives of religion, to restrain them from vice, to support their virtue, and retain them in the practice of it till it bucomes habitual, which is the great point for its security. And perhaps you are indebted originally to your religious education, for the habits of virtue upon which you now justly value yourself. You might easily display your excellent talent of reasoning upon a less hazardous subject and thereby obtain a rank with our most distinguished authors. For among us, it is not necessary as among the Hottenton, that a youth to be raised into the company of men should prove his manhood by besting his mother. If men are so wished WITH RELIGION, what would they be WITHour rr? I intend this letter itself as a proof of my friendship, and therefore add me profession to it, but simply subscribe.

Yours. B. FRANKLIN.

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### CHARACTER.

Character should be kept bright as well as clean; in purity of character, and in polish of manners, labor to excel all, if you wish to equal many.

I. PRESCOTT, J. T. BRUCE & S. MILES.

# Proprietors and Publishers.

#### CONDITIONS.

The HERALD OF TRUTH will be publisted every Saturday, commencing on the first Saturday in January, 1835, on good paper, with new type, in a heat quarto form; each number containing eight pages—the volume four has dred and sixteen.

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Assaus, Universalist Clergymen in ge standing, post masters, and responsible men friendly to the work, and disposed to render us their friendly assistance in giving our paper a more general circulation.

Subscribers who have their papers delivered at their houses or places of business, in this elllage, will be charged 25 cents per year exten.
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# MRARIO

"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."-St. John.

VOL. 11.

GENEVA, N. Y. MAY 9, 1835.

NO. 19.

#### CORRESPONDENCE.

[Continued from page 139.]

From the Philadelphian and the N. Y. Christian Messenger.

PHILABELPHIA, AUGUST 2, 1834. To Mr. E. S. Ely:

DEAR SIR-Your remarks and inquiries concerning the influence and tendency of Universalism would be very proper, were they relevant to the question in debate. But they are not—for our present inquiry is simply, Is the doctrine of endless purishment taught in the Bible? or does the Bible teach the final holiness and happiness of all mankind? . I am utterly indisposed to countenance the introduction of matters foreign to the point at issue. So soon as our present issue is finally disposed of, I will be ready and willing to meet you in discussion of the influence and tendency of our sentiments respectively, should you feel disposed to engage in such discussion.

Lest, however, your remarks should make an unfavorable impression on the minds of some of our readers, I will so far gratify you as to say, distinctly, that, in my judgment, the practical utility of any doctrine is the strongest presumptive evidence that can be given of its truth; that a demoralizing doctrine should neither be believed nor taught; that I believe Universalism to be the doctrine of God, who revealed it and commanded it to be preached to all nations for the obedience of faith; that I prize it for its moralizing tendency and comforting influence; and that I know it has been instrumental in converting the drunkard, the profane swearer, the profligate, and other vile persons, from the error of their ways. I further certify you, that I solemnly believe such conversions to be the legitimate effects of the doctrine of Universalism. Moreover, I feel much satisfaction in being enabled to testify, that the societies of Universalists in this city and elsewhere, can be, and are hereby "declared to be equal in point of sobriety, industry, and good general moral character," to any societies in which the doctrine of endless punishment is inculcated. I say, equaland will add, if they are not better, better men, women, parents, children, neighbors, citizens, they do not come up to the standard of the faith.

On the other hand, I sincerely believe that the doctrine of endless punishment is exceedingly baleful in its influence—dishonorable to God-injurious to mankind, and detrimental to human enjoyment. I believe its natural tendency to be, to cor-

that love which is greater than faith or hope—to make of man, the enemy of man-to foster spiritual pride and selfrighteousness—to make sad the hearts of the righteous whom the testimony of Jesus will not make sad—and to strengthen the hands of the wicked that he should not return from his wicked way, by putting afar the day of evil, and by promising him an escape from the just demerit of his iniquities. I believe that all the persecutions, which have filled the world with blood, and groans, and tears, originated in the principles of Partialism. In a word, I am fully persuaded that the doctrine of endless punishment stands directly opposite to the nature, perfections, will and promise of God-that it is at war with the spirit and principles of the Gospel of Christ—that it composes no part of Divine Revelation—that it is repugnant to right reason and to all the holiest aspirations of the human heart-and that its natural tendency is to evil in all its Protean forms. I say these things, not by way of retaliation, but because I am solemnly and sincerely convinced of their truth.

You ask me what good can be derived to any one from Universalism, even if it is true. You seem to think that as all men will eventually be saved, (according to this doctrine,) it matters not what evils they may suffer in the present life!! Be sure, you use other language—but such is the substance of your remarks. Allow me to ask you, why should any one desire to be cured of a painful disease, seeing that his body will suffer no pain in the grave? Why should a blind man wish to see, a deaf man to hear, a dumb man to speak, or a lame man to walk, each being fully satisfied that his malady can afflict him only in the present life? You possess too much discernment to overlook the bearing, and too much candor to deny the force of these queries. You speak of salvation as of a matter wholly pertaining to the immortal state of being. In this you err. Allow me to assure you, that Universalism is "the power of God unto salvation to every one who believeth," and to no other person—for "he that believeth not, shall be damned"—and "this is the condemnation, that light is come into the world, and men love darkness rather than light."

There is one other part of your irrelevant observations which I desire to notice. You speak of Universalist periodical publications, as being "almost exclusively devoted to one object—that of convincing all men, that however they may live and die, they shall all be infallibly holy and happy, in an immortal future state of being."

of your readers, that though "the restitution of all things, which God had spoken of by the mouth of all his holy prophets since the world began," is the prominent and leading doctrine of our papers, other and correlative subjects engage our earnest and constant attention? You, Sir, have not perused our written labors to so little profit, as to be ignorant of the fact, that we incessantly urge the utility of, and the necessity for, "repentance towards God and faith in our Lord Jesus Christ." We "affirm constantly, that they who have believed in God should be careful to maintain good works;" for "these things are good and profitable unto men." We hold that "the grace of God which bringeth salvation to all men, hath appearedteaching us that, denying ungodliness and worldly lusts, we should live soberly, and righteously, and godly in the present world"-for he alone can be truly happy, who is a practical disciple of "the Lamb of God who taketh away the sin of the world."

I have thus noticed many of your remarks, which obviously do not belong to the point at issue; and I beg leave to repeat, that I will not consent to discuss these matters in detail, until our present question shall have been finally disposed of. You will not dispute the propriety of this determination.

Your argument on Matt. xxiv, et seq. is substantially the same as presented in previous letters. You have neglected to notice my reasoning on many points connected with the coming of the Son of man. I therefore propose to bring the subject more fully into view. Its importance is obvious-for having admitted that a part of the chapter refers to events which transpired at the destruction of Jerusalem, and believing that the remainder refers to the immortal state of being, you found it necessary to point out the verse at which you suppose the transition of reference to take place. You selected verse 36. You could not have chosen any other-for the preceding context shut you out entirely; and you clearly perceived that the adverbs of time in Matt. xxv, required you either to stop at verse 36, of Matt. xxiv, or to allow that neither of the chapters furnishes any proof of the point you desire to establish. This, then, is a plain statement of Let us proceed to the arguthe case. ment.

1st. You say, the disciples "proposed an inquiry concerning the end of the world, as distinct from the time of his coming at the destruction of Jerusalem." In reply, I remark, 1st. I have several times derupt and circumscribe the operations of Why did you not add, for the information sired you to notice the fact, that the word translated world, in the phrase "end of the world," is not kosmos, the material world, but aion, the age. Therefore the assertion that the disciples "supposed the [material] world was to come to an end" at the coming of the Son of man is groundless, and your argument is lost. 2d. In verses 6, 13, 14, of Matt. xxiv, "the end" is distinctly spoken of in immediate connection with the signs that should precede the destruction of Jerusalem. "Ye shall hear of wars, \* \* \* \* but THE END [what end?] is not yet. \* \* \* \* There shall be famines and pestilences, \* \* \* \* all these are the beginning of sorrows, [what sorrows?] Then shall they deliver you up to be afflicted, \* \* \* \* but he that shall endure unto ine end, [what end?] the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, [see Matt, xxv. 32, in which it is declared that all nations should be gathered before the Son of man, and then shall the end come. When ye therefore, shall see the abomination of desolation spoken of by Daniel the prophet, \* \* \* \* then let them which be in Judea flee into the mountains: let him which is on the house top not come down to take any thing out of his house," etc. Who can avoid perceiving that all these things, including the end spoken of, were to transpire at the destruction of Jerusalem? But 3d. The disciples asked only two questions: "When shall these things be?" viz. the desolation of the temple; "and what shall be THE SIGN of thy coming AND of the end of the world?" thus inquiring for THE SIGN of simultaneous events. It was "IMMEDIATELY after the tribulation of those days," viz. the destruction of Jerusalem, that "THE SIGN of the Son of man" was to appear in heaven, verse 30, and then the Son of man would be seen coming in the clouds of heaven with power and great glory. That was also THE SIGN of the end of the world under the law. Then the old covenant was to be abolished, and the reign of Christ ih the kingdom which the Father had appointed him, was then to commence.

2d. You offer some remarks on the word "generation," but the state of the case is not altered thereby-for you have admitted that all of the persons "then living, did not pass to their graves before Jerusalem was destroyed;" and you have conceded that to the 35th verse inclusive, the language of Jesus referred to that destruction, and not to any thing yet future. I desire you to remember, that you do not suppose any transition of reference until you reach the 36th verse of the chapter. At that point your argument commences; and you seem to think that the disjunctive conjunction "but," settles the question as to said transition. "But of that day"— WHAT day? Plainly, that day of which our Savior had so particularly spoken in the preceding verses.

3d. You say, in answer to a remark of mine, that Jesus did not "acknowledge his inability to inform his disciples" of the precise day and hour of his coming. You quote McKnight, and call him my favorite. The object of so doing is obvious. allow me to say, that the author you mention is your own favorite, and not mine. I believe I have not once quoted him in this controversy-I have quoted Dr. Campbell against him. But this is a matter of small importance. Campbell, Wakefield, Newcome, Clarke, and a host of others, stand opposed to McKnight on the passage in question. I believe the received version gives a correct rendering of the The entire context discounteoriginal. "But of that nances any other rendering. day and hour knoweth no man, no, not the angels of heaven, but my Father only." The parallel in Mark xiii. 32, is still more emphatic. "But of that day and hour knoweth no man, no, not the angels of heaven, neither the Son, but the Father." It would have been foolishness to have said, no man, maketh known that day, for no man knew when it was to be-and how could any one make known to others, what he did not know himself?

4th. You say, "I DO NOT ADMIT that Matt. xxiv. 36-41, and Luke xvii. 20-37, are parallel passages." aware that to admit the parallel would be to destroy your whole argument drawn from Matt. xxiv, and xxv. You admit the similarity of language, and the only reason you assign for denying the parallelism, is, that in the one case Jesus was addressing his disciples, and in the other the Pharisees! I cannot think you are satisfied with this reason. But allowing that you are, I must inform you that Jesus was addressing his disciples in both cases. See Luke xvii. 22. "And he said unto his disciples, The days will come," &c. The consequence is, that your argument is lost.

5th. You say, "many have been led to conclude that Christ's prophecy concerning his coming, must have a double meaning and a two-fold accomplishment." But will you, Sir, pretend that such a conclusion is correct? Will you risk your reputation as a Biblical expositor, by contending for said double meaning? In another part of your letter, you pronounce certain principles of interpretation erroneous, because, in your judgment, they would "render the Bible an uncertain, unmeaning Rule of faith." Are you sure that this would not be consequent of admitting a double meaning in Christ's prophecy, concerning his coming?

I may add, while on this point, that Whitby, Pearce, Hammond, Kenrick, Clarke, and others, acknowledge the parallel which you deny. I might furnish many interesting extracts from their notes, but must be content with the following from Whitby, on Matt. xxiv. 40, 41: "That it relates not to the final judgment, but to the time

of the destruction of the Jews by the Roman army, is evident from the same words recorded in Luke zvii. 35, 36.

As your entire argument drawn from Matt. xxiv, and xxv, rests on the supposition that verse 36 of chap. xxiv, commences the reference to events which are yet future, I desire your particular attention to the proof of that supposition.

Your quotation of Heb. ix. 27, 28, will be of no service to your argument, unless you can show, 1st. That natural death is signified in the expression, "And as it is appointed unto (tois anthropois) THE MEN once to die;" (see preceding verses, and Heb. vii. 28;) and 2d. That the second appearance of Christ, spoken of in verse 28, refers to any other than the present

I agree with you that it would be "needless and trifling to attempt to show that everlasting life is simply the knowledge of God and of Jesus Christ," John xvii. 3. The believer enjoys it in the present life, as you admit. But I desire you to prove, if you can, that the blessedness of the immortal state depends, in any sense, on the faith of the believer. Neither the belief nor unbelief of man can affect the promise and purpose of God. Paul testifies that "every knee shall bew, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father;" and this great consummation of the reign of Jesus, cannot be thwarted by the present unbelief of

any part of mankind.
You deny that akatalutos, endless, is a stronger term than aionios, everlastingand you affirm that the latter is stronger than the former, because "Jesus is said to be made a priest, after the power of an entless life, zoes akatalutos, for this reason, that God had testified, thou art a priest, forever, eis ton aiona." A few remarks will show the fallacy of your reasoning. 1st. The priesthood of Aaron was aionion, everlasting—but you will not pretend that it was endless, indissoluble. 2d. The priesthood under the law, was "efter the order of Aaron," but God testified of Christ, "Thou art a priest forever, after the order of Melchisedec." 3d. The Aaronic was a changeable priesthood, inasmuch as the priests "were not suffered to continue by reason of death;" but Christ, "because he continueth, ever, eis ton aiona, hath an unchangeable priesthood," that is, there is no succession in the priesthood, for the Son, as High Priest, "is consecrated forevermore, eis ton aio-4th. The pricethood of Christ is not endless—for he was made a priest forever "AFTER (or according to) the POWER of an endless life;" but it does not follow that his life, as a priest, is endless. Moreover, Paul certifies that the Son shall deliver up the kingdom to the Father, and he himself shall be subject, "that God may be all in all." 1 Cor. xv. 28. His mediatorial kingdom will close, when all things are subdued unto him, and reconciled to God. So the very argument you bring to prove that aionios expresses endless dura-

tion, disproves the position.

Here let it be understood that the adjective in question derives its force primarily from the noun aion, to which it is relative; and secondarily, from the nature of the thing to which it is applied. Now, as I showed in a previous letter, aion cannot signify eternity—for we read of the beginning and end of aion. Consequently, the adjective does not, and cannot, in itself, express an endless duration. Why have you failed to notice my reasoning on this important point? I really attach some consequence thereto, and hope you will honor it with special attention.

In asking you to adduce your proofs of endless punishment, I did not think of making an unreasonable demand. I did not expect you to find "incongruous affinities and violations of propriety in the sacred oracles." And the two facts, 1st. That there would be incongruity in the phrases incorruptible torment, indissoluble death," &c.; and 2d. That no such phrases are found in the sacred oracles—these two facts, I say, furnish strong proof to my mind, that the doctrine of endless punish-There ment is not taught in the Bible. would be no violation of good taste in saying, "indissoluble life of misery," "incorruptible existence in torment,"—but you will not pretend that either aphtharto, or amaranton, or akatalutos, is in any mamer or form, found in the Bible in connexion with misery. The immortal existence is one of purity and happiness; not of impurity and wretchedness-for "in the resurrection they are equal unto the angels, and are the children of God, being the children of the resurrection." This testimony of Jesus answers to Rom. viii. 21-"The creation itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God."

I desire you to produce a single passage if you can, in which any word of equal force with aptharto, amaranton, or akatalutos, is applied to punishment, either in the Old Testament or New. The adjective aionios, will not answer your purpose—for that this word is not unequivocal in its signification, is evident from the fact, that the spirit of inspiration frequently applies it to things which were temporary in their nature and character. For example, the priesthood of Aaron, the law of Moses, the

possession of Canaan, &c.

The word unquenchable, which you mention, is also not to your purpose—for we read in Isa. lxvi. 24, "They shall go forth and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire bequenched; and they shall be an abhorring unto all flesh. The phraseology here used, confines the whole matter to the

present life. It was said of the fire that destroyed Idumea, "It shall not be quenched"—yet it was quenched thousands of years ago. It was likewise said of the fire to be kindled in the gates of Jerusalem, "It shall not be quenched." But it was quenched. So you perceive that the word in question is not definite as to the duration it signifies. It is certainly symonymous with aionion, in the passages by you cited—but Scripture writers apply both words to things which have long since ceased to be. Respectfully yours,

ABEL C. THOMAS.

[To be continued.]

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#### Original.

#### SPIRITS OF THE DEAD.

How beautiful is the belief that the dead are the unseen companions of our earthly pilgrimage! That their spirits are permitted to linger about the sunny spots of our world, which friendship hath consecrated and memory hath linked with the dearest associations! That they travel with us by day, and in times of temptation and difficulty whisper in our ear encouragement, and arm us with moral power to resist the enticements of vice. Who would tear from the heart and throw to the winds the thought that we are the favored objects and care of invisible guardians; who watch over our wanderings-direct us in the path of virtue-sympathize with us in our sorrows-shield us from temptations-and urge us on to those attainments which spiritualize and ennoble our natures? Who would not wish in the lovely and stilly night, when the lamps of God are hung out and burning brightly, and the inhabitants of heaven are holding their high festival, to go abroad and in the language of the stars to hold sweet converse with the loved and lost of earth?

An elegant English writer asks, "Are there not more things in heaven and earth than are dreamed of in our philosophy?" A spirit may hover in the air that we breathe; the depth of our most secret solitudes may be peopled by the invisible—our up-risings and down-sittings may be marked by a witness from the grave. In our walks, the dead may be behind us; at our banquets they may sit at our board, and the chill breath of the night wind that stirs the curtains of our bed, may be a message our senses receive not, from the lips that once have pressed kisses on our own! Why is it that at such moments there creeps over us an awe, a terror, overpowering but undefined? Why is it that we shudder without a cause, and feel the warm life-blood stand still in its courses? Are the dead so near? Do unearthly wings touch us as they flit around? Has our soul any intercourse which the body shows not, though it feels with the supernatural world-mysterious revealings-unimagin-

able communion—a language of dread and power, shaking to its centre the fleshy barrier that divides the spirit from its race?

# A QUERY.

"I feel happy in my belief," said a good orthodox friend, in our hearing, not long since. We were forcibly struck with the expresson. What part of the system of Partialism can give happiness to the mind? That which teaches the endless suffering of a portion of God's creatures? Can this impart happiness? Can there be happiness, (in this world we mean, for we are not asking how men can become demonized hereafter,) in view of the ceaseless torment of one single son or daughter of Adam? There cannot be! It is useless to pretend it. They may tell of being reconciled to God's justice, and all this kind of assertion, but this is only an evasion of the question. A belief, a real belief in endless misery never made any one happy yet, nor will it ever, while eternity endures. So this part of orthodoxy is opposed to the idea that the doctrine as a whole is calculated to produce happiness in the mind.

What part of the Limitarian doctrine then produces happiness? We answer, the gospel part of it-for there is a little of gospel, after all, in orthodoxy. Does any one ask our meaning-we answer, that part which relates to salvation produces happiness in the mind; for it is a truth that just in proportion as a real belief is entertained in the doctrine of salvation, in just such proportion is the believer happy. Contradict this who can. Now salvation is emphatically the dectrine of the gospel. "Thou shalt call his name Jesus, for he shall save his people from their sins." His salvation is the "glad tidings of joy which shall be to all people." Now just so far as the salvation is believed, so far does the believer enjoy happiness. Just so far as he is in doubt concerning the extent of this salvation, just so far is he lacking in this enjoyment. It is therefore, a palpable contradiction for any one to assert that they are happy in their belief of a system which involves the idea of endless sin or suffering. It is just as absurd to say so, as to say that a man under condemnation is free from disquietude and mental anguish. For the Scriptures positively assert—"He that believeth not, (i. e. the gospel,) is condemned already." Happiness and condemnation are not very often united. We wish our Limitarian brethren would think on these things .- Star and Universalist.

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The true Fortunatus's purse is the richness of the generous and tender affections, which are worth much more, for felicity, than the highest powers of the understanding, or the brightest favors of Fortune.

#### Original.

# AN ARGUMENT, POWERFUL AND NEW.

"Prove all things; hold fast that which is good."—PAUL.

The arguments and objections in toto of our Limitarian brethren against the "final restitution," and in support of the dogma of endless misery, are of such long standing, and have become so stale and hackneyed, that it is very rare indeed, if ever, that we are favored with any "new thing" at this late period, or any new coinage from the Orthodox mint of error, against the doctrines of impartial grace. Indeed, the great reservoir of Orthodox slander, misrepresentation, objections and false argument, seems to be completely exhausted, and a new supply is greatly needed by them to carry on the great work of opposition with effect. Not long since a premium was offered by one of our infatuated heretical Editors(!) for any new argument or objection against the doctrine of the final restitution. But alas! he did not dream that he would be called upon so soon to redeem his pledge; neither was he aware that there were yet so many " new things under the sun."

A certain zealous Limitarian brother, a short time since, in endeavoring to prove the endless wretchedness of a part of mankind, (in debato,) very gravely appealed to his pocket Dictionary for proof (?) of the same. "Hell," says he, "is the place of endless misery, and the place of damned spirits in perdition; and there is 'no two ways about it;' it is so, for so says [not the Bible, but] the Dictionary"!! Query—is he not entitled to the premium? Comment is omitted, and is needless.

Henrietta, N. Y.

# Original.

STRONG PASSAGES OF SCRIP-TURE—AN EVASION.

" Search the Scriptures."—BIBLE.

An Orthodox preacher not long since, in answering the arguments of a Universalist, endeavored to prove that no part of mankind would finally become holy! He said it required but a few words to settle the momentous question under consideration, and that he deemed two passages of Scripture sufficient to disprove the doctrine of the final happiness of all mankind, and which he should take the liberty of repeating without note or comment. He said they were these: "As the tree falls, so it shall lie"! and "As death leaves us, so judgment shall find us"!

The intelligent reader will readily perceive whether the Rev. gentleman was conversant with his Bible or not, and whether those "two passages of Scripture" (?) are sufficient to explode the doctrine of the final restitution!

At another time, this same individual, in order, as it would seem, to evade the force of the argument that all mankind would finally become holy and happy, made use of the following biblical and intelligent quibble!

"None will become finally holy, for this would be admitting too much—God only is holy, and if man ever became holy, he would become as God, and be equal to him!"

But I would inquire of my Limitarian brother, if we are not commanded to be "holy as God is holy"? and again, do we not read, that "without holiness no man can see the Lord"? We also read of the "spirits of just men made perfect." must finally be either holy or unholy; if he is not holy, it follows of course that he is unholy, and consequently sinful; and if sinful persons are the proper recipients of immortal felicity, I think it is high time for Orthodox opposers to dispense with the canting accusation that Universalists believe that a part of mankind will go to heaven "in their sins." It appears from Scripture, that all men will finally become as holy and happy as their capacities for receiving and enjoying are adequate, and that they will be perfectly sinless, and consequently, perfectly holy; but this does not by any means prove that they will be equal to God in power, or knowledge, or any other of his infinite attributes.

\* B.

# LETTER TO REV. I. HALL.

Our readers will recollect that a Letter was recently published in the Herald, from Br. Townsend to the above named individual, bearing date March 21, 1835. On the 30th of March, Br. Townsend again addressed Elder Hall, urging an answer to the above mentioned letter, and stating that the importance of the subject would probably supersede the necessity of any apology for earnestly requesting an immediate attention to the subject of his former communication. After waiting a reasonable length of time, Br. T. addressed Mr. Hall the following. Perhaps the gentleman will by and by accumulate sufficient courage to act like a man, if not like a Christian.

#### Original.

VICTOR, APRIL 7, 1835.

To Rev. I. Hall:

Sin—I addressed you under date of March 21 and 30, both which communications remain unanswered.

I had supposed that after having so often remarked upon the absurdities and inconsistencies of Universalism—the great and alarming danger of those who believed it, and the influence which they exerted in this section, that you would gladly have availed yourself of an opportunity of pre-

senting your "unanswerable arguments" to a congregation who believed that doc-

The reasons for your silence are of course unknown to me. You, perhaps, may be more successful: but I am utterly at a loss for an excuse for such seeming inconsistencies.

I cannot suppose that if you really thought you were founded upon the truth of God, that you would shrink from investigation. Neither can I suppose you would hesitate to present really unanswerable arguments against Universalism to Universalists. The backwardness of yourself and others to meet the subject before the public, contrasted with your course in your own desk, is confirming Universalists in the belief that their views cannot be controverted; and is leading every reflecting person to the same opinion.

Of your statements made in your desk, and in some instances out of it, Universalists, I conceive, have just cause for complaint. I have sought such means of redress as appeared to me most eligible, and it only remains for me to add, that I indulge a hope (a faint one it is true,) that you will hereafter forbear to make statements unless you have both the magnanimity and inclination, when called on, to

defend them.

I remain Yours, &c.
K. Townsend.

# original.

#### QUEBY.

\*For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward," how much more does justice require?

Now let orthodoxy answer the above question, and Paul will be made to blush

at the above declaration.

Tes, those who believe in endless we will contradict every word of it. In their view of the gospel, justice is to receive a just recompense of reward of the sinner, and also of the Son of God; and yet is not satisfied; neither could it be satisfied, even should the poor sinner suffer ten thousand times ten thousand years. He must ever be receiving a punishment which justice can never receive, because his punishment will never end! S. M.

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#### Original.

Baldwinsville, April 28, 1835,

BROTHER CHASE-

\* \* \* The cause of liberal christianity is progressing in this place, as fast as can be expected from the limited means we possess. Br. Eaton labors with us one fourth of the time, and from present appearances, I should think his labors have been productive of much good. Bs.

Digitized by GOOGLO

Chase, I sincerely hope the time is not far distant when the glorious truth of a world's salvation will be promulgated to every nation, kindred and people on the face of the earth—when bigotry, error, and every kind of superstition will be banished from off the earth-and the pure principles of God's impartial grace be received with "joy unspeakable and full of glory." God grant this may be the case. Accept my unfeigned wishes for your prosperity in every laudable undertaking.

Affectionately yours,
JAMES M. CLARK.

# Original.

# A FRANK ACKNOWLEDGMENT.

What are the proper motives and incentives which ought to influence us to love God? The following anecdotes will illus-

trate what is a wrong motive. A certain reputed very pious Calvinistic preacher, whose province it was to watch over a little flock of kindred believers in a certain parish in one of the Eastern States, had the misfortune to lose one of the most wealthy and influential members of his elect sheep. "Worse than lost!" as the good parson pathetically exclaimed, "for he has embraced that damnable and souldestroying heresy of Universalism!" The horror-struck parson endeavored to reclaim him, but all in vain; his faith was "like an anchor to the soul both sure and steadfast, and entered to that within the veil;" he was firm and immoveable. After seeing all hopes of reclaiming this lost sheep fruitless, this pious shepherd, with some degree of warmth, exclaimed-" Mr. F. if I believed in the awful doctrine of Universalism, I would commit all manner of iniquity-I would cheat, lie, swear, blaspheme, and murder all around me, and take my fill of sin!" "Indeed!" replies Mr. F. "I tear it is too true, Parson D. and therefore God, out of mercy for you and community around you, keeps you in ignorance! Parson D. how much sin would it take to fill a Christian?" But the parson was gone. Comment is needless.

Henrietta, N. Y.

# ----CHRISTIAN VISITANT.

Reader, did you ever see this little "truth-teller?" And do you take it? If not, let me assure you it is one of the best things I know of. It is not only good and profitable to be read; but it is peculiarly fitted to help you in making change with tract distributers. Why, Sir, one year ago, our friends in this place were furnished with tracts as regularly as the sun rises and sets, and they had nothing to give in exchange. Soon as I learned the fact, I sent for three dollars worth of the "Visitant," and soon as they arrived, we made

an invariable rule to give, as often as we received. The consequence has been, that we have not one of us had a tract in several months. It seems evident that they who make it their business to teach their neighbors in theology, are unwilling to risk either themselves or their families, in a careful perusal of what we esteem to be the truth. Now, if tracts are sent you, and you do not wish to take them, or if you are willing to incur a trifling expense for your own, or your neighbor's benefit, send one dollar to Rev. A. B. Grosh of Utica N. Y. and he will return you semimonthly, three copies of the Christian Visitant.—Inquirer & Anchor.

#### -020-

#### THE BIGOT.

"He that will not reason is a bigot."

Then it follows of course, a bigot will not reason, which is true. He holds his creed with one hand, and with the other draws the sword. He says to his fellow beings, "I do not wish to compel you to believe my doctrine;" but at the same time, in case of a refusal, hurls over their heads the thunders of his wrath. He requests his brethren to think and reason for themselves, but if they come to any other than his own conclusion, faggots, fire and death are the penalty! But this is only one of the bad traits in his character. To this he joins a cool-blooded cruelty and inveterate hate, that would almost make a demon shudder. 'Tis he that ties his fellow being to the stake; 'tis he that lights the torch of persecution; 'tis he that revels in human blood. He it is that pursues his victims to the grave, and gluts his hellish spite upon the sleeping dead. He feels no pity, he grants no mercy, he knows no law but that whose edicts are written in human blood. In the bold and thrilling eloquence of the celebrated Irish orator, Phillips, "He is a wretch whom no philosophy can humanize-no charity softenno religion reclaim-no miracle convert; a monster who, red with the fires of hell, and bending beneath the crimes of earth, erects his murderous divinity upon a throne of skulls, and would gladly feed even with a brother's blood, the cannibal appetite of his rejected altar." More ferocious than the blood-thirsty tiger, even the death of his victims does not satiate his unappeasable vengeance; he drags them from their graves and vents his impious malice upon their lifeless remains. "His very interests cannot soften him into humanity."

To conclude this article, I have selected the following extract from a speech of the renowned author of the "Emerald Isle." He thus personifies bigotry: "She has no head and cannot think; no heart, and cannot feel; when she moves, it is in wrath; when she pauses, it is amid ruin! her decalogue is written in the blood of saints, and, if she stops for a moment in her in-

fernal flight, it is upon a kindred rock, to whet her vulture fang for keener rapine, and re-plume her wing for a more sanguinary desolation."—Lowell Journal.

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#### GLORY OF CHRISTIANITY.

How grand, how truly sublime, was the spectacle presented to the disciples of John, when they beheld, among assembled multitudes, Christ standing surrounded by monuments of his healing power!-the blind opening their eyes to the view of their deliverer-the deaf, with unstopped ears, listening to the voice of mercy—the dumb, with loosened tongues, singing the praises of their Savior-the lame, leaping as a hart, and Christ himself, spreading his hands over the rejoicing multitudes, and uttering that memorable sentence—The poor have the gospel preached to them! The religion of Jesus Christ is still the same; and here it is, that it differs from all the boasted inventions of human wisdom. Philosophy, with all her brilliant discoveries and lofty speculations, never had a conception of that truth, that every man has a soul to be saved. No! the rays of philosophy were not vertical; they gilded the mountain tops, but left the valleys unilluminated; they lighted on the rich and noble, but abandoned the poor to coldness and darkness. Not so with Christianity! it arose on the world with healing in its wings; and, now that it has arrived at its zenith, it is pouring its rays into the deepest glen, and filling with joy and gladness the poorest habitations.-Rev. T. Lessey.

# THE LOVE OF GOD.

"The Lord loveth whom he chasteneth."

I love to linger over and drink of the sentiments of the Bible. There is no book in the world half so rich in moral precepts, or sublimity of thought and style, to say nothing of the glorious and heartthrilling revelations which it contains. But I shall pass over all this rich mine of jewels, and select only one from all its storeand this one is indeed a precious one. "The Lord loveth whom he chasteneth." Child of affliction dry up thy tears, for the Lord leveth thee, What is sorrow, or pain, or bereavement, in comparison with the love of the King of Kings and the Lord of Lords, an ocean boundless and bottomless!

I have seen a mother bending over the little one whom she had nourished at her bosom, when it had refused its wonted sustenance. I dared not attempt to fathom the depth of her anxious sorrow, as its little brow became convulsed with pain, and its cry of anguish rang in her ears. I have looked again, and she sat alone in her chamber-her babe had gone to the dark abodes of mortality. Her look was a Digitized by

fixed, absorbed, inward look of comfortless affliction, and tear after tear fell silently from her eyelids. I drew nigh and whispered in her ear, "The Lord loveth whom he chasteneth." Hereye glanced upward, her tears ceased, and a smile of resignation played about her lips—she murmured "It is enough." The conviction that the Lord loved her was stronger than the pain of the chastening.

#### ----

#### ILLUSTRATION OF SCRIPTURE.

"And the Lord said, My spirit shall not always strive with man."—Genesis vi. 3.

Many people seem at a loss to know how to understand the passage which heads this article; while others immediately infer from it, that the time is coming when our Father in heaven will not deign to hear the cries, or alleviate the woes of his dependent children. They imagine that the horrible sentiment is inculcated in this text, that when men have long slighted the offers of mercy, and turned a deaf ear to the exhortations of Holy Writ, that God will cease to be merciful—his unchanging love be turned to anger, and his fatherly pretection be withdrawn forever from them. That their groans, and supplications will ascend to him unheard; their miseries be unnoticed, and their pen-

itential tears be of no avail. But before we longer weep over these imaginary woes, let us inquire carefully into the subject, and see if it does not agree with Scripture in general, and the unchanging goodness of God. The only difficulty there seems to be in understanding this text, is the words "spirit" and "strive." Dr. Gerard, a celebrated orthodox divine, in commenting on this text, informs us that the word spirit, should be rendered breath, as it is used in other parts of the scripture. If we view it in this light, it appears plain and consistent. This view is also established by considering the occasion on which it was spoken, and the connection in which it is found. It was at a time when the wickedness of man was great in the earth, and but a short time previous to the declaration of God that he would destroy the earth by a flood. Thus it reads in the 5th verse, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." "And the Lord said, I will destroy man whom I have created from the face of the earth." This language is direct proof of the fulfilment of the sentiment inculcated in the text. "My spirit shall not always strive with man," or as it should read, "the breath which I have breathed into man, shall not always remain with him, for that he also is flesh; yet his days shall be a hundred and twenty years," referring no doubt, to the time which should elapse before the destruction of man by the deluge. If we suppose that, by the phrase, "My spirit shall not always strive with mun," is meant that God's mercy will be withdrawn from him, and that it applies to man in all ages of the world, it seems to involve us in this difficulty, namely, that his mercy will continue to none of the human race longer than one hundred and twenty years, for they are also flesh. Another reason why we should apply it to that people particularly, seems to be this, that generation was permitted to live just one hundred and twenty years before they were cut off by the flood, while the common age of man at the present period, falls much short of it.—Pioneer.

# —<del>∞•</del> DRUNKENNESS.

A drunken man is a greater sinner than any that is to be found amongst all the creatures which God has made; as indeed there is no character which appears more despicable and defamed in the eyes of all reasonable persons than a drunkard. Æschines commending Philip, King of Macedon, for a jovial man that would drink freely, Demosthenes answered-" That this was a good quality in a sponge, but not in a king." Bonsus, one of our own countrymen, who was addicted to this vice. having set up for a share in the Roman empire, and being defeated in a great battle, hanged himself. When he was seen by the army in this melancholy situation, notwithstanding he had behaved himself very bravely, the common jest was, that the thing they saw hanging upon a tree before them, was not a man but a bottle.

#### HERALD.

JACOB CHASE, Jun. G. W. MONTGOMERY, Editors.

GENEVA, SATURDAY, MAY 9, 1835.

# DEDICATION AND INSTALLATION, AT GENEVA, N. Y.

On Wednesday morning, the 6th of May, the new and beautiful house, lately erected in Geneva, for the worship of Him who is "good unto all," was solemnly dedicated as a sanctuary, before whose altar, believers in the boundless grace of God, can join their hearts in praise to Deity.

The order of services was as follows:

- 1. Voluntary, by the Choir.
- 2. Introductory Prayer, by Br. S. Miles.
- 3. Reading of the Scriptures, by Br. K. Townsend.
  - 4. The following

DEDICATION HYMN.

BY REV. J. CHASE, JUN.

FATHER supreme, who rules above, Thou art a spirit just and wise: On thee, the centre of all love, We fix our waiting mental eyes. Before thy throne we now appear, To dedicate this house to thee; O may we all, thy name revers, And in sweet union thus agree.

In earthly temples, thou hast made Thy glory to be seen and felt; Of old it shene without a shade, And caused the hardest hearts to malt.

Then may we not thy presence feel, On this eventful, happy day; To cheer our hearts, our off'rings seal, And guide our feet in wisdom's way?

Yes, thou hast promised in thy word, To bless the people who believe— Who trust in Christ their risen Lord, And the great truth with joy receive.

Then now, O God, our hearts unite, In off'ring up our solemn vows; O, may our souls be filled with light, While here we worship in thy house.

- 5. Sermon, by Br. G. W. Montgomery, from Ps. zciii. 5. "Holiness becometh thy house, O Lord, forever."
- 6. Dedicatory Prayer, by Br. L. L. Sadler.
- 7. Hymn and Benediction, by Br. Montgomery.

In the afternoon, Br. Jacob Chase, Jr. was installed as Pastor of the First Universalist Scciety in Geneva, N. Y.

ORDER OF SERVICES.

- . Voluntary, by the Choir.
- 2. Reading of the Scriptures, by Br. W. Queal.
  - 3. Introductory prayer, by Br. Townsend.
- 4. The following

INSTALLATION HYMN.

BY REV. L. L. SADLER.

O THOU! who hast communed with men, And thy divine instruction giv'n, E'er since the "stars of morning" sang Thy praises with the hosts of heav'n-As here, thy servant, Thou doth place; O fill his heart with truth and grace. Teach him to know thy righteous laws-To ably vindicate thy ways; To own-defend-promote thy Couse, The remnant of his earthly days: A faithful Pastor may he prove-Acquaint his people with thy love. O may his speech like dew distil-His doctrine drop like showers of rain-His lips proclaim thy holy will-Thy gospel truth with zeal maintain: O, may his life with virtue shine, To prove his mission is divine. May pastor, people, both unite, To worship at thine altar, Lord; And often in this temple meet, To meditate thy sacred word:

5. Installation Sermon, by Br. Sadler, from Acts v. 29. "Go, stand and speak in the temple to the people all the words of this life."

And when on earth their work is done,

Receive them to their heavenly home.

6. Installation Prayer, by Br. Montgomery.

- 7. Charge and Delivery of the Scriptures, by Br. Sadler.
- 8. Right Hand of Fellowship, by Br. Queal. In the evening, a very appropriate Address to the Society, was delivered by Br. Townsend, from Luke xiv. 30. "This man began to build, and was not able to finish."

Notwithstanding the almost impassable state of the roads, these services were attended by a respectable and numerous congregation, whose devout attention to the preached word, proved that they felt a deep interest in the advancement of the truth. It was indeed a pleasant occasion, and will show the opposers of the course in Geneva, that Universalists are not made up of the low class, which their projudices have taught them to believe. On the contrary, they must have discovered, that the people who filled the church on the 6th of May, for respectability and intelligence, will not suffer by being compared with any other denomination whatever.

The cause seems now to have assumed a permanent character in Geneva. The church. which the Society have built, is 40 feet in width and 60 in length, with a gallery on three sides, a sesion room in the front of the house back of the desk, and surmounted by a well proportioned steeple, and contains 48 slips and 4 pews, very neatly finished and arranged. The friends have purchased and fitted up a remarkably sweet-toned organ, which gave life and spirit to the excellent singing on the day of Dedication and Installation. On the front of the desk is written: "God is Love"-and on the marble slab inserted in the front of the church, is engraved the following: "This House dedicated to the one only living and true God. Erected by the First Universalist Society of Geneva, in the year of our Lord and Savior, 1834. Under the superintendence of I. PRESCOTT. 'The goodness of God leadeth thee to repentance.'-Rom. ii. 4" The church is built of brick, handsomely situated in a pleasant part of the village, and is to be surrounded by a fence and trees, and will present a very handsome appearance.

Thus has a heretofore waste place of Zien been built up. The seed is sown and strongly rooted in a deep soil, and by due cultivation, will become the largest of trees. A faithful herald of the cross at the head of a good Society, with care and attention, must succeed. And the time is coming, when the opposers of our faith in Geneva, will lose their prejudices, be induced to examine the beauties of the truth, and finally enter the fold of the good Shepherd, where the cool waters of salvation flow. The materials are abundant for a large Society, and we believe that the proper means are in operation to gather those materials into the spiritual temple of the Lord, fixly framed together in love and unity. May the Lord bless both pastor and people, lead them into the way of righteousness, and surround them with his love and truth. G. W. M.

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"THE LOVE OF CHRIST CONSTRAINETH US."—
St. Peul.

What! is this declaration of Paul true?

Why, reader, we have been taught from our infancy, that nought but the fear of kell, the vengeance of God, and the merciless cruelties of the devil, could serve to restrain from the commission of sin; and induce us to love our Maker and obey his injunctions. We have often heard our relatives and friends according to the flesh say, "Why, if God loves all mankind with an infinite affection, Pind will finally save all, it is of no consequence to be righteous—we might as well proceed in the gratification of all the desires, and Passions of the flesh, as to pursue a different course." Yes, reader, and those who have made this expression profess to have been "born again," and verily think that they are securing by their daily walk and the exercise of a genuine faith, the inestimable prize of immortal glory!

Now I ask, are such persons constrained by the "love of Christ?" Most certainly not. Does the love of Christ keep them from the commission of sin? No-for if they are kept from sin by any means, (which we very much doubt.) it is by the fear of hell! Does the love of Christ secure their obedience to God and to duty? No-for if they perform any duty, it is for the same object that some of the laborers in the vineward bore "the burden and heat of the day"-simply to obtain the reward, which renders their religion a mere system of selfishness and speculation. Do such persons know what true religion is? Certainly they do not-for the true Christian loves God because God loves him, repents of his moral wrongs because of God's manifest goodness to a sinful world, and performs his duty because he takes the utmost delight in so doing. Neither the fear of hell nor the hope of reward, but "the love of Christ constraineth" him. -000

#### · A SCRAP.

The aim of religion is accomplished, if it succeeds in making people good. Its diamonds are brightest, when its holy influence disarms man of a blood-thirsty spirit. Its trophies consist in robbing people of their enmity towards each other, and in warming their souls with a spirit which returns good for evil. Its most beautiful gems are good works, justice, charity, honesty and mercy. Its noblest duty is done, if it can comfort the desolate widow and provide for the wants of the orphan. Religion! It is the name of all that is good in heaven given to men on earth. It is the purity of faith and the supreme essence of virtue. It is the angel of mercy in the house of death. It sweetens life. It expands and beautifies the affections of the heart. It binds families more firmly together in unity. It is the morning guide of youth in the pathway of duty. It is the staff of old age. It is the companion of man in all situations, time and places. It is the light which illumines the tomb. It gives new courage to the startled senses, when they are called to depart from the earth. It is not satisfied, until it leaves the children of humanity before the throne of God, in the likeness of the resurrection, pure and faultless as the angels G. W. M.

"THE PRIMITIVE CHRISTIAN."

We have received the 1st and 2d Nos. of a monthly periodical, of 48 pages, 12mo, published at Auburn, N. Y. by Silas E. Shepard, at \$1 per year, and bearing the above title. The numbers which have come to hand are mostly, if not wholly, original, and with many of the articles we are well pleased. We think that a work of the kind which this proposes to be, must be instrumental of doing much good in demolishing the strong holds of tradition, superstition and higotry. We therefore wish Mr. Shepard success in his undertaking, at least so far as his own pecuniary interest, and the promotion of gospel truth in its simplicity, are concerned.

#### **LETTERS**

Received during the week ending on Wednesday last.

P. M. Penn-Yan—P. M. Centreville—I. L. Fairport—C. W. Vienna—T. P. Bristol—B. F. D. Penn-Yan—P. M. Salina—P. M. Perrinton—A. C. B. Victor.

#### RELIGIOUS INTELLIGENCE.

Ba, Miles will preach at South Livonia, Vermont-street, on the 1st Sunday in June, instead of the 4th Sunday inst., and at the School House near Dixson's mill, in Richmond, at 5 o'clock, P. M. of the same day.

BR. QUEAL will preach at Mottville, on the 1st and 3d Sundays in each month, during the present year—on the 2d Sunday in each month, at Howlet Hill—and on the 4th, at Onondaga South Hollow.

Ba. EATON will preach at Mottville, on the 1st Sunday in June, and at Elbridge in the evening—Ba. QUEAL at Baldwinsville, and in the evening at Phonix.

#### PROSPECTUS

OF THE SECOND VOLUME OF THE

#### YOUNG LADIES' MIRROR,

ENLARGED AND IMPROVED.

Commencing August 8th, 1835.

THE MIRROR, as heretofore, will be devoted exclusively to the different branches of polite Literature, consisting of Tales, Essays, Biography, historical and travelling Sketches, Poetry, Anecdotes, &c., embracing a pleasing and instructive variety.

The Publishers would take this opportunity of tendering their heart-felt thanks for the patronage bestowed on their first volume, and beg to add, that their best exertions shall not be wanting, in rendering their Journal worthy the advancing and improving character of the times.

#### Conditions.

THE MIRROR will be published semi-monthly, on fine paper, large Octavo form, with very wide columns. Each paper will contain eight pages, making at the close of the year, including title page and index, a neat and interesting volume.

TERMS.—\$1, per annum, in advance; \$1.25, if not paid within three months; or \$1.50, if not paid within the year. Any person procuring six subscribers, and becoming responsible for the same, shall receive the seventh copy gratis.

I. PRESCOTT AND J. T. BRUCE, Publishera.

### POBTRI.

### Original. STANZAS.

"All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name."—Psalms lxxxvi. 9.

What more in conscience can a man desire Than this from God's unwavering word; Is this to light that everlasting fire Which many a wretch on earth prescribes? Is this the plain, the simple easy word That guides the wilful wretched on. To teach such horrid dogmas which the Lord Has just and utterly opposed? Are these the words that tell to man That God is partial in the least. And that on some one distant day He'll doom one half to outer death? The words are plain, that well is known; The words are true, that's still more clear: The Lord is just, none will disown, Then earthly man has nought to fear. The son's of men are prone to err In dark degrading form; But ah! their sins were not to mar A word from off the throne.

April, 1835.

From the New-York Christian Messenger. THE VERNON STORY—AGAIN.

"There shall we drink full draughts of bliss,

And pluck new life from heavenly trees;

Yet now and then dear Lord bestow

A drop of Heaven on worms below!"

Three weeks since we published a letter from Br. S. R. Smith, accompanied by one from Br. S. Bingham, of Vernon, as also some certificates, on the subject of the death-bed renunciation of Universalism in Vernon, as related by Mr. Slocum, in the Orchard street Church. We stated that Mr. S. had informed us that we had mistaken the name—it was Buck, instead of Burke, and we therefore desired Br. Bingham to renew his inquiries for the new name, though we had little confidence in any other result, should it be changed from Buck, successively, to all the endless variety of terminations to that word! Indeed-we may as well speak it out-we have no confidence whatever in these stories, as usually related by Limitarians, and we are always constrained to think much worse of a man, when we hear him retailing them. It seems to be a virtual acknowledgment from the individual's own lips, that he is destitute of argument, and will not hesitate to resort to any means, however contemptible, in the (delusive) hope for working an interest in his favor, rather than abide the issue of calm and frank investigation. Victory! Victory! seems to be the all-absorbing object. Let him but seem victorious to the eye of weak, frail man, and it appears to be regarded of but little moment how much his conduct may be scanned by the eye of Omnipotence!

We have ferreted out so many of these representations, even in our short life time, and they have invariably vanished into thin air, the moment an investigation took place, that we cannot, if we would, rely upon them. Their direct and inevitable tendency is to create entire distrust in their reporters. They have been proved false so many times, that it is impossible to hear them alluded to, without falsehood being immediately associated with them in the mind. And it would be a consideration well worthy of the attention of the Limitarian clergy, how much the indulgence of this pitiable spirit of story-telling detracts from the confidence that would otherwise be reposed in them. They will ever be deemed less excusable than the laity, for they may well be supposed to possess greater facilities for learning the truth. And besides, they are not justified in wielding any wespons, professedly in the cause of Christian truth, but such as are furnished them by the Gospel of Jesus.

In respect to the story under consideration, the circumstances were peculiar under which it was reported here. Mr. Slocum had been several evenings lecturing in one of our churches. He had, generally speaking, manifested much frankness and candor—at least much compared with what we have usually experienced at the hands of our opposers. At the time we asked for particulars, he professed a perfect confidence in the truth of the storyif we mistake not, he remarked in connection with this, that he had stated nothing but what he had good evidence for believing to be fact. In consideration of the general candor manifested by him, we felt willing to trace out the report, though in our mind, we were then almost as confident of the result, as at this moment. We have investigated it thoroughly, and in conclusion present the following additional communication just received from Mr. Bingham, of Vernon. We need not comment upon it. It will sufficiently speak for itself.

"BR. PRICE-The Christian Messenger, containing your request for further information with regard to the Vernon Story, has been duly received. I discover that you misunderstood Mr. Slocum in the name of the person, who it is said renounced Universalism on a death bed. Well! then let the name be changed from Burke to Buck, and from that to as many others as can be made out from the letters of the English Alphabet, and the statement will still remain true, that 'no occurrence of the kind ever took place in the town of Vernon.' This I say without the fear of contradiction; neither have I any reason to believe that any thing of the kind ever took place in this section of

If the story of a death bed renunciation of Universalism is of as much importance to the sustaining of the doctrine of ortho-

doxy, as one would suppose by their manner of telling them, it would seem that they ought to be at some little trouble in ascertaining their truth. Let then the laboring oar be put into their hands.

Yours, in Gospel faith,

SIMON BINGHAM.

Vernon, April 18, 1835."

We now call upon Mr. Slocum, if he has any testimony to gainsay what has been published in our columns in refutation of his story, to present it. If he can make good the statement which he so solemaly presented as good and sufficient reason why Universalists should abandon their faith, let us have it by all means. If he has been deceived in the matter, let him promptly acknowledge it. He owes it to himself, to Universalists, whom he voluntarily assailed; yea, to the cause of truth and righteousness, either to make good his statement,\* or publicly renounce

\* As this No. may go into the hands of many who are not regular readers of the Messenger, we briefly state for the information of such, that Rev. Mr. Slocum, (of the Presbyterian Church,) recently delivered a course of "Lectures on the Difficulties of Universalism," in the 2d Universalist Church in Orchard-st. by special request of its Pastor, Mr. Sawyer. At the close, he re-lated the story of a Mr. Buck, of Vernon, who was an active Universalist, but who had two pious daughters who were much distressed on account of their father's heresy. They importuned him to that degree that he finally told them to say no more to him on the subjectwhen he came to die, he could certify to them whether Universalism was true or false. was shortly laid on a bed of death, and his Unitersalism vanished, and he testified that it had mined his soul forever! The letter of Mr. Bingham will show how much foundation there was for the story.

# L PRESCOTT, J. T. BRUCE & S. MILES,

Proprietors and Publishers.

#### CONDITIONS.

The HERALD OF TRUTH will be published every Saturday, commencing on the first Saturday in January, 1835, on good paper, with new type, in a neat quarto form; each number containing eight pages—the volume four hundred and sixteen.

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AGENTS, Universalist Clergymen in good standing, post masters, and responsible men friendly to the work, and disposed to render us their friendly assistance in giving our paper a more general circulation.

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ers, must be post paid or free

# HDRALLID OF TRUTE.

"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."-St. John.

VQL. 11.

GENEVA, N. Y. MAY 16, 1885.

NO. 20.

#### CORRESPONDENCE.

[Continued from page 147.]

From the Philadelphian and the N. Y. Christian Messenger.

To Mr. Abel C. Thomas:

DEAR SIR—You are aware that the expression "forever and ever," is used forty-three times in the English translation of the Bible, and in thirty-eight of these instances, you will grant that eie tous aionas ton aionan denote an interminable duration. If God is to reign, is blessed, is to be prefered, and is to possess the kingdom, forever and ever, equally plain and certain is it, that the impenitently wicked are to be "tormented day and night, forever and ever," and figuratively speaking, the smoke of their torment is to ascend up forever and war.

If all men are to be saved, Christ had a fine opportunity of saying so, when one saked, Luke xiii. 23, "Lord, are there few that be saved?" Instead of saying, \*No, all men will be saved," he implied that there is great danger of failing of salvation; and replied, "Strive to enter in at the straight gate; for many, I say unto you, will seek to enter in, and shall not be able. When once the Master of the house has risen up, and hath shut to the foor, and ye begin to stend without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and may unto you, I know you not whence ye are; then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets; but he shall say, I tell you, I know you not whence we are: depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac, and Jacob, and all the prophets in the tingdom of God, and you yourselves hrust out." At the time when the Sayior attered these words, the persons whom he addressed were members of the visible church in the world. He spoke therefore, of a different kingdom of God from that to which they then belonged; and of one in which they should see Abraham, Isaac, and Jacob, who had long before died and zone to the world of spirits. From that rangedom of God to which these patriarchs and gone, Jesus said that his unbelieving ruditors should be forever excluded. They were to be rejected by the Lord when they should, at too late a period to When salvation, make application for adthission to the kingdom of heaven. They were at a future time to weep and gnash their teeth; when they should see their atriarchal fathers, whom they could never

me that nothing but the grossest perversion of the Bible can make this passage teach any other doctrine than this, that some of the human family, who were members of the kingdom of God in the world, shall in the future state, where they shall see the departed ancients, experience endless disappointment and misery.

In Luke xi. 26, the Savior said of a man possessed of devils, "the last state of that man is worse than the first." there is no state to a man after his last; and the last state of this man is not one of holiness and happiness, for it is worse than his first state when possessed with one devil instead of many. This last state denotes the same thing as the end of the wicked, spoken of in the book of Psalms, and by Paul in Philippians iii. 19, where he says, "for many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruc-TION, whose God is their belly, and whose glory is in their shame, who mind earthly things." To show that himself and others of a different character should have a different END, he adds, "for our conversa-tion," or rather, "our (politeuma) citizenship is in heaven, from whence also we look for the Savior, the Lord Jeous Christ, who shall shangs our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself." Now your theory is, that these very persons whose end is their destruction, are to share the same destiny with the citizens of heaven. Why should Paul, then, warn his brethren against these enemies of the cross, and say, "brethren be ve followers together with me-for our citizenship is in heaven," while the end of these sensual persons, whose God is their stomach, shall be destruction? I do not honestly believe that the apostle Paul ever indulged in the least expectation that all men in the resurrection, will be fashioned like unto Christ's glorious body, and so be saved by God's almighty power. He says expressly, that some shall experience destruction, and shows that by this term he intends the very reverse of a glorious sal-

Christ says, Luke xiv. 27, "whosever doth not bear his cross, and come after me, cannot be my disciple." How can a man be saved, without becoming a disciple of Christ?

were at a future time to weep and gnash men which were bidden shall taste of my ies of persons buried in the sea were supper." Luke xiv. 24. Since all the raised; and death and hellor hades, the pentiurchal fathers, whom they could never be benefits of the gospel are shadowed forth that were in them?" the spirits of man that were in them?" the spirits of man that were in them?" the spirits of man that were in them?"

some shall never partake, having rejected the invitation, how can all be saved?

In Rev. xiii. 8, we read, that all who dwell on earth, whose names are not written in the book of life of the Lamb slain from the foundation of the world, shall worship the beast which opened his mouth in blasphemy against God; and from Rev. xx. 15, we learn by a prophetic vision and history, that when the dead small and great shall stand before God to be judged, according to their works, then whosoever shall not be found written in the book of life shall be cast into the lake of fire. "This is the second death." Now can any be saved, whom the Judge does not purpose to save; and who are therefore said not to be enrolled in the book of life? In your letter of the 17th of May last. you refer this judging of the dead small and great as you do every thing else about the last final judgment to some occurrence,

you refer this judging of the dead small and great as you do every thing else about the last final judgment to some occurrence, you hardly seem to me to know what, in the present life. John you say, saw the dead stand before God—not the living; whence you infer that the morally dead, not those who have hierally died, were the subjects of the judgments here spoken

I reply, that John describes a vision which he had of that which shall occur after the thousand years of millennial glory in the church shall have passed. He saw in vision those who had died live again in the body after that event, being the subjects of the resurrection. When the thousand years were expired, and after Satan had been subsequently loosed out of his prison to deceive the world again for a little time, and after Satan had finally been "cast into the lake of fire and brimstone," he "saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away." Then he saw the dead small and great, that is all persons who had ever died, living again, and standing before God, and the dead, not remaining still dead, but restored to life, "were judged out of those things which were written in the books, according to their Nothing can be clearer than works.\* that this judgment, prophetically seen by John, is to take place after the destruction of the Papacy, and Mohammedanism, and after the church shall have occupied the whole earth for a thousand years. Preparatory to this judgment, and that the dead might all live again in their whole complex nature, "the sea gave up the dead that were in it;" that is, all the bodies of persons buried in the sea were raised; and death and helpor hades, the state of the dead, "delivered up the dead

coming out of their separate state of existence consequent on death, and being again reunited to their resuscitated bodies; and in this sense, death being vanquished, and hades, a state of departed spirits destroyed, they, the once dead, but then revived, small and great, "were judged, every man according to his works." When the spirits of men no longer exist in a state of separation from their bodies, their heaven, their paradize, will no longer be in hades, but in that state of bodily and spiritual existence which is to succeed the judgment of the great day. After that time the wicked will no longer be in Tartarus, a prison of despair in the state of departed spirits, but in that Gehenne of fire, in which God will destroy both soul and body forever; where the devil and the beast and the false prophet "shall be tormented day and night FOREVER AND EV-ER." A state of disembodied spirits evidently can continue and be predicted of men no longer than they continue in a disembodied state; and because the bodies and souls of men both are to be cast in a state of punishment after the resurrection. the Lord Jesus said, "Feer not them that kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." Matt. x. 28. This destroying of both soul and body in hell, Christ apprehended to be a real evil to be dreaded; but if your doctrine is true, no worse evil can come on any sinner, even from God, than the destruction of his body in the grave. Surely you need fear, if you are wawavering in your belief, nothing but men that kill the body, for there is no God who will destroy either the soul or body in any hell subsequent to natural death.

I have seen no evidence whatever, that when Christ spoke of the fire of hell or of the Gehenna of fire, he either quoted or referred to Isa. lxvi. 24, or xxxiv. 10. He merely used language similar to that employed by that evangelical prophet of the Old Testament, and by Jer. vii. 20, and Ezek. xx. 47, when they described such judgments upon the wicked as were to bring them down to endless pains. If, as you say, the word Gehenna was never used in addressing the Gentiles directly in the New Testament, I shall admit that there was a peculiar propriety in speaking to the Jews of pusishment under the terms of fires of Gehenna, because they were familiar with the symbols. There was familiar with the symbols. also an equal propriety in addressing the churches scattered throughout Europe and Asia, in the use of the word Tartarus, as a symbol of the state of misery appointed The persons adfor wicked spirits. dressed by Peter in his general Epistles would be as likely to derive just ideas from the expression of casting down to Tariarus, as the Jews from the declaration, that both soul and body should be cast into the Gebenne of fire.

I not only deny that Christ quoted Isa. lxvi. 24, in Mark ix. 43, but also that the passage in Isaiah refers "to temporal punishments alone." In this chapter the Lord reveals the restoration of the Jews, the universal spread of the Gospel, the gathering of all the nations into the church, and the judgments of Jehovah upon all the wicked previous to this desired event. He promises to extend peace to his church like a river, "and the glory of the Gentiles like a flowing stream; and the band of the Lord shall be known towards his servants, and his indignation towards his For, behold, the Lord will come with fire, and with his chariots like a whirlwind to render his anger with fury, and his rebuke with flames of fire. For by fire, and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many." After this shall new heavens and a new earth be made, and all flesh come to worship before Jeho-

Then "it shall come to pass, that from one new moon to another, and from one sabbath to another,—they shall go forth; [meaning all flesh that worship God;] and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." These were evidently not literal carcasses, worms and fires seen month after month, in the valley The passage undoubtedly of Hinnom. means that after the universal spread of the gospel, the people of God shall in all their religious services contemplate the judgments of God brought upon the wicked, and their endless destruction from the presence of the Lord, shadowed forth by symbols taken from the literal Tophet. The church in her millennial glory will not cease to remember the millions of men, self destroyed; whose conscience will forever be as a gnawing worm, and whose sufferings, like those produced by unquenchable fire. The universal church will forever abhor the remembered wickedness of all nations that have forgotten God and will be turned into hell. All past generations that have rebelled against God, and died in their sins, will be contemplated as carcasses cast out into the place of polluted idolators, to become the food of worms and flames.

In the 34th chapter of Isaiah, not only temporal but endless pains are denounced against Idumea, and "upon all nations," in highly figurative language. In "the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion," it is said the Lord's "sword shall be bathed in heaven," "filled with blood," and "made fat with fatness." In the same style it is said, that the streams of Idumea, the dust and the land shall become burning brimstone and pitch, which shall never be quenched, and through

which none shall pass forever and ever; to denote the utter destruction of that country, and the endless punishment of its wicked inhabitants. The same is true when God says of the wicked Jews, whom he has long since destroyed in hell, that his anger and fury shall burn against them and shall not be quenched. Merely temporal fires must burn out, if not quenched, but God symbolizes his penishment of wicked nations and individuals by streams of burning brimstone and pitch, that shall never be extinguished. These very passages of Isaiah and Jeremiah, instead of destroying the force of our Savior's expressions concerning the unquenchable fires and gnawing worms of hell, show that he employed terms familiar to the Jews, and frequently used by their own prophets to denote the interminable vengeance of the Almighty.

The Idumea that was denounced has been destroyed; "none shall pass through it forever and ever;" and the fire of wrath kindled upon those Idumeans is burping now, and the smoke thereof shall

go up forever.

In Jer. vii. 20, Jehovah says of his anger, it shall burn, and shall not be quenched; and surely, it still burns against those idolatrous Israelites whom he slew in his wrath. He caused tens of thousands of them to be cast, as to their bodies, into the literal Tophet; and this external punishment was but the figure of that which he brought upon their souls in Tartarus.

The fire which God kindled in the gates, or among the rulers of Jerusalem, was the fire of his wrath, and not a literal flame kindling upon the doers in their walls. This fire of his wrath in due time laid Jerusalem waste, and still burns against her wicked kings, nobles, and common people; and of this fire he said, Jer. xvii. 22, "it shall not be quenched."

In short, where you find in God's most awful denunciations nothing but natural death and endless blessedness immediataly following, I see temporal destruction as

a prelude to endless pains.

You complain, that I have disregarded your statement, "that a passage which was future in its reference when spoken or written, is not necessarily future in its reference now." This I grant; but I deny that the remark is applicable to those portions of Scripture which speak of the general judgment. Some events predicted by Christ as future when he spake on earth, have been fulfilled, and now we may speak of them as past; but other events yet remain to be fulfilled. It is for instance, "appointed unto men once to die, but after this the judgment." Now some have died, and gone to judgment; but to you, and myself, and millions of mankind, death and judgment are still future events.

Moreover, "Christ was carce offered Digitized by

to bear the sins of many; and unto them that look for him shall he appear the secoad time without sin unto salvation." Heb. ix. 27, 28. If Christ appeared in the destruction of Jerusalem, there are others that still look for him; among whom I profess to be one; yes, there are bundreds of thousands of persons who still look for him, to whom on his second coming to our world in his bodily presence he shall yet appear, for we have not seen him; and he shall come, not bearing sin as a sin-offering, as he did when he first came, but without sin unto their salvation who are prepared to meet him in his judicial capacity.

You make what seems to me a desperate effort to show that Acts xvii. 31, refers to some past time, or else to the whole of the dispensation of the gospel, and not to a future general judgment. Paul was addressing the Athenians concerning the true God, who was "the unknown God" to them, and he assured them that "he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained." It is not at all likely that he referred these Greeks to any temporal calamities about to come on Jerusalem. He did not say, God is now judging you by causing the gospel of Christ to be preached to you. Nor did he say, God has already judged the world; but God has appointed a day in which he will do it by Jesus Christ, to whom the Father hath committed all judgment. The Judge of men in the last great day is to be God manifest in the flesh, Immanuel, or God in our nature, and hence Paul said that God hath appointed a day in which he will judge the world by that man whom he hath ordained. According to the gospel preached by Paul, "God shall judge the secrets of men, by Jesus Christ," in the last day, when all the dead shall have come forth from their graves. This is the real meaning of Rom. ii. 16, for Paul does not there intimate that his preaching of the gospel was God's judging of the world by Christ. The 13th, 14th and 15th verses of Rom. ii. are evidently a parenthesis, and are so marked in the most accurate edition of the New Testament. Omit this parenthesis in reading, and you will find that Paul asserts in this chapter, that "God will render to every man according to his deeds;" to some who "seek · for glory, and honor, and immortality; eternal life: but unto them that are contentious, and do not obey the truth, but obey unright-. sousness; indignation and wrath, tribula-tion and anguish." At the same time he tells us, God in judging the world will be to respecter of persons, but regard as he conght the different circumstances and talents of mankind, so that "as meny as have sinned without law shall also perish . without law; and as many as have sinned in the law shall be judged by the law." -If you sak, when shall this equitable judg- being returned to the dust on account of

ment of all who have not heard the gospel take place, the answer is, "in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel." In preaching the gospel, Paul told men, that God had appointed a day, in which he would judge the world in righteousness: this judging of the secrets of men in the last day, by Jesus Christ, was therefore according to his gospel. It is according to the gospel of every other person who preaches the same doctrines which Paul and Jesus Christ did.

Your attempt to prove, that there is no future general judgment of the assembled world of mankind after the general resurrection to take place, because God is a judge, and to a certain extent executes righteous judgments in the earth, I cannot think deserves any serious regard. I deny that God has ever yet judged the world He hath committed the collectively. judgment of the world of mankind to be collected after the resurrection from the dead, to Jesus Christ; and that judgment he is to execute at the appointed time, when he shall descend from heaven with the trump of God.

Concerning the effects of the resurrection from the dead, I have learned without going to the Sadducees or Pharisees for instruction, that "in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven," spiritual, active, intelligent, immortal beings, who have entered on their final state; and that in this resurrection some arise to damnation. It is true, though no sacred Scripture, and since you have first quoted the saying, I must avow my belief, that as death leaves us, so will judgment find us; that after death there is no saving moral change wrought in any impenitent sinner; and that in the grave, or state of the dead, no works are done preparatory to the settlement of one's final destiny.

The questions, How are the dead raised up? And with what body do they come? were attributed by Paul to "some man" of infidel character, who wished to raise some philosophical objection against the possibility of any resurrection. stopped the mouth of the "fool," by referring him to the resurrection of a new stalk of grain from the seed buried in the earth. It is just as easy, "thou fool," for God to raise up out of the body laid in the grave a real body, differing in many respects from that which was corruptible and corrupted, as to raise up a green blade of wheat from a bare grain of wheat sown in the furrow.

The apostle then proceeds to show that real bodies differ from each other in many of their attributes, and that the bodies of mankind, when raised out of their graves. will differ from what they formerly were before death; and yet be real material bodies.

All who die suffer dishonor in body, by

Adam's sin; and these same bodies in honor of Christ, shall be raised up in all the glory of never dying frames. Through weakness these bodies were dissolved, but they shall be endowed with such power after the resurrection as will fit them for their everlasting estate. Every natural body of a man will be changed into an etherialized or spiritual body; so called from its possessing many powers resembling those which appertain to spiritual beings.

To save all discussion on these points, I agree with you that as by and through and in Adam all die a natural death, so by, through, and in Christ, as head over all things to his church, shall all men be made alive in the last day, the day of res-Christ in virtue of authority urrection. vested in him as King of the Church, will raise every man: but every man in his own order. These orders will be widely different; and yet, every body of every good, of every wicked man, shall be rendered incorruptible, immortal, powerful, and glorious, in comparison with what it was before death. Every body shall resemble a spirit in the powers it will forever exercise, and therefore may be called a spiritual body, which in many respects will bear a resemblance to the body of the Lord from heaven. All this is taught in 1 Cor. xv. In relation to all men, death will be thus vanquished and the grave destroyed by Christ.

Other passages of Scripture which I have already cited, clearly prove, that some of these immortal, incorruptible, powerful, spiritual, and in some respects glorious and heavenly bodies will be inhabited by restless, sinning and accursed spirits forever. They may be glorious in some respects as angels of light, and yet be doomed in body and in spirit to the blackness of darkness forever.

Many glorious and powerful, and naturally lovely attributes of body and mind belong to multitudes who are in their hearts the enemies of God; and all the natural advantages and glories that will accrue to the wicked from the resurrection will but prepare them for endless punishment. Indeed they must be rendered immortal or they could not endure endless misery. With all their power, glory, and immortality, being made like to the angels, being spiritual existences resembling the heavenly body of Christ, the wicked shall go away into everlasting punishment, among those principalities and powers which are spiritual wickednesses in high places.

It was however of the church of God, of the sanctified in Christ called to be saints, that Paul said, 1 Cor. xv. 49, "as we have borne the image of the earthly, wz shall also bear the image of the heav-only." While all after the resurrection shall be immortal like Christ, none but saints will like Christ be fitted for a heavealy home. Because it is said in Christ Jesus shall all be made alive," and also, "if any man be in Christ he is a new creature," you infer that all who shall be restored to life in the last day by Christ shall be renewed persons, fitted in the state and exercises of their souls for everlasting blessedness.

You insist, again and again, that all who are so in Christ, as to be restored to life, are also in him in such a sense that they are holy persons; the subjects of the new birth, of a saving change, for "the dead shall be raised incorruptible, and we shall be changed."

You are undoubtedly aware, that the apostle Paul speaks of all saints as associated with himself; and of such as shall be alive at the last day, not having experienced natural death, he says, "we shall be changed." He says, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we" that have not died, "shall be changed." Here is no intimation of a mental, moral or spiritual change; but a simple assurance that all who shall be living at the time of the general resurrection shall be changed in body, so as to become immortal, and incorruptible like those who have passed through the grave.

I admit that in the same sense in which all men are in Adam so as to die in him, they are also in Christ, so as to be made alive by him from the dead; but a man may be in Christ in different scriptural senses; and being in him so as to experience a resurrection by him, is not inconsistent with awaking "to shame and everlasting contempt;" for himself he said, "the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." John v. 28. In John xvth, Jesus compares himself to a vine and his professed disciples to branches in him. But of his Father he saith, " Every branch IN ME that bearch not fruit, he taketh away." Some branches do not ab de in him, and "if a man abide not in me he is cast forth as a branch and is withered; and men gather them, and cast them into the fire, and they are burned." Thus will multitudes be in Christ so as to be raised by him from the dead; and having been always unfruitful in good works will be cast into the fires of hell.

All, therefore, who are in Christ by Nantism and a visible church relation, and all who are in him so as to be raised by him from the dead, should hear his counsels: "abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can you, except ye abide in me."

If anyman is in Christ, by a living faith,

saving spiritual influences; if any man is so in Christ as to "abide in him," "walk in him," "as he also walked," and bring forth the fruits of holy living, he is indeed a new creature; and shall never perish; but except a man becomes thus united to Christ by what our Saviour calls being born again, which is a very different thing from the resurrection of the body, he cannot see, he cannot enter the kingdom of

Your reference to Acts xxiv. 15, seems to me peculiarly unfortunate for your cause. Paul said to the Roman Governor Felix, "this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets; and have hope towards God, which they themselves (the Jews his accusers) also allow, that there shall be a resurrection of the dead, both of the just and unjust." Here Paul speaks of the dead as being still some of them just, and some unjust. They retain, then, these distinct general moral characteristics, after they go to the grave and the world of spirits; and they remain respectively members of the class of the righteous, or of the wicked, until the resurrection; when they are all to come forth at the sound of the archangel's trump. But you infer, that the unjust will be charged into just persons, by the resurrection, because otherwise you think Paul would not have regarded the resurrection of the dead as an object of hope. Your argument derives all its force from the difference between your feelings and those of St. Paul. He had hope toward God that there shall be a resurrection of the dead. His accusers allowed that this hope is reasonable and scriptural; for they were Pharisees and believed in a world of spirits and the general resurrection from the dead. In this resurrection he and they knew that the just and the unjust were both to rise, that the judge might render to every one according to his deeds an everlasting award. This, however, did not destroy his hope. He knew how important it was for the vindication of the just themselves, and for the glory of divine justice, that the oppressors should stand in judgment with the oppressed. Fully satisfied that the judge of all the earth will do no wrong, but manifest his equity, goodness, patience and forbearance in relation to the wicked, before the assembled universe, he still hoped for the general resurrection. The people of God still have the same hope, and look for the Saviour's appearing, even while assured that the unjust shall be raised, and that to them the judge will be revealed in flaming fire taking vengeance as belongs to Jehowah. The punishment of the unjust is not in itself an object of complacency, any more than the sacking of Jerusalem was; dyn, sital union; no as to derive from him I destroyed it; may see, to I live, I have knimit all appear before the Judge

no pleasure in the death of the wicked; yet, the soul that sinneth, it shall disk While we pity sinners we may hope that God in due time will vindicate himself, and his dishonored defled government.

In commenting on Matt. xxii. 29, 50, and Mark xii. 25, you seem to have abandoned your doctrine, that by angels the Scriptures mean nothing more than human messengers; for otherwise your argument would be without foundation. All men shall be holy, happy, and saved after the resurrection, you intimate, because then they shall be as the angels of God in heaven. Christ has taught that Abraham, Isaac, and Jacob, are still living persons, and have God for their God; and that in due time all the dead shall be raised, when they will neither marry, nor be given in marriage; but shall be "as the angels which are in heaven;" possessed of spiritual bodies, which shall need neither food nor drink; shall never sleep; shall be incorruptible; and shall be endowed with wonderful powers, such as are common to celestial beings. Matthew and Mark say merely that "in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." These angels they may resemble in many important particulars, and yet be miserable forever. The devils resemble these angels of heaven and yet are miserable. It is no where intimated that all who are raised from the dead shall be like the angels of heaven in their holiness, or service of the Almighty. Your quotation from Luke xx. 34-36, is more favorable to your position than any which I have yet "And Jesus answering said unto them, the children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more: for the are equal unto the angels, and are the children of God, being the children of the resurrection." Our Saviour seems to me in this place to contrast this world with that world, or earth with heaven; and he says "that they which shall be accounted worthy to obtain that world," shall be the children of God and equal to the angels. These words imply that some shall NOT be accounted worthy to obtain that world, and so are not to become the children of God by being the children of the resurrection. This clause concerning them which shall be "accounted worthy to obtain," spoils the whole passage for your use, and confirms me in the judgment, that some shall arise to go away with the devil and his angels into endless punishment. But for this clause this text would render me a Universalist. Unworthy as they are of any resurrections, and of that world win Jesus lives and reigns, he will, never but he who wept over Jesusalem and yet less, raise them from the dead, "for the

of Christ; that every one may receive the things done-in his body, according to that he hath done, whether it be good or bad," and this too; after "our earthly house of this tabernacle" shall have been dissolved, 2 Cor. v. 1, 10.

Should it, nevertheless, be conceded, that all mankind shall be called the children of God, on account of their being raised by him from the dead; it will not follow that all will be holy and happy children; for God is the father of the whole human family by creation, and preservation, as well as the resurrection; and including bimself with "all-nations of mon," who dwell on all the face of the earth, Paul says, with certain of the Athenian poets, "for we are also his offspring." Hence he argues. " for as much then as we are the offspring of C d we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." Many of his hearers, notwithstanding, did thus think, and were actuated by no sentiments heliting the ofispring of the Infinite Mind. Ja t so millions who will be children of God by the resurrection from the dead will be undutiful and rebel-Hous children forever; hose portion will be the blackness of duth less.

Your doctrine, that those who are not changed before by true repentance, are to be savingly changed by the resurrection from the dead, so as to experience everlasting salvation, is contradicted by the general tener of go yel admonitions. "While ye have it ht, believe in the light, that ye may be the children of light." If your theory is correct, whether men believe in the light or not walle they have light, they will become the children of light by the resurrection; and thus Christ's warning was vain. "Seek ye the Lord while he may be found, call ve upon him while he is near:" which you render null by teaching that whether men ever seek God or not in this life, they will all be sure to find him, and to be reconsiled in soul to him by the saving change of the resurrection from 'the dead. "We then as workers together with him, beseech you also that ye receive not the grace of God in vain. For he with, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation." Needless solicitation and vain admonition are here, if the day of salvation will never pass until all are saved; and if all men will at last be fitted for heaven, whether they call upon God in an accepted time or not; or if the accepted time in relation to every sinner will extend to the day of judgment, and then all be savingly chan-To some Christ said, "Ye will not wome unto me that ye may have life;" but pou add, "until the resurrection, and then p last rebal: will come, and enjoy life

doctrine that some will endure endless sufferings after the present life, I allege, that all are sinners; that God has revealed his mode of pardoning sinners; that if sinners are not pardoned they must perish; that some will never receive forgiveness; and that of course some will perish forever. To prevent all misapprehension of my meaning, I define scriptural pardon or forgiveness to be the remission of the penalty of the law to a sinner, which he has incurred by his crimes, in consequence of his redemption by Christ Jesus. If a sinner is not pardoned he must suffer endless punishment, which is the penalty of the violated law; and some shall never be pardoned. If this should prove true inrelation to none but the blasphemers of Christ's day, it would destroy your whole theory of Universal salvation.

Aware that some Universalists deny any remission of sins, I must remind you that David said, for well he knew, that "blessed is he whose transgression is forgiven, whose sin is covered:-I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sins. For this shall every one that is godly pray unto thee in a time when thou mayest be found." Psalm xxxii. Christ has taught his disciples to pray, saying, "forgive us our debts, as we forgive our debtors," and added by way of solemn caution, "if ye forgive not men their trespasses, neitheir will your father forgive your trespasses."

Now, indispensable as pardon is to everlasting salvation. Christ assures us that some shall never be pardoned, and of course shall never be saved. When asked "Lord how oft shall my brother sin against me and I forgive him?" Jesus answered, "I say not unto thee, until seven times; but, until seventy times seven." Then he added a parable concerning the wicked servant who would not forgive his fellow servant, and was delivered to the tormentors; and concluded with, "So likewise shall my heavenly father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." Matt. xviii. 35. That some men live and die, without forgiving or being forgiven, with the spirit of malice and revenge in their hearts, is as evident as the daylight. Because the scribes said, "He hath Beelzebub, and by the prince of devils casteth he out devils." Jesus said, "he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of," or obnoxious to, "eternal damnation." Mark iii. 22, 29. In Matt. xii. 31, it is written, "but the blasphemy against the Holy Ghost shall not be forgiven unto men: whoseever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." This blasphemy is the sin unto death, doncerning which we may not have

course I consider it as settled, by Christ himself, that every blasphemer against the Holy Ghost will be the subject of endless punishment.

This fate does not belong to the bold blasphemer alone, for "Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Mark x. 15. said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross and follow me." Many never do this, but live and die avowed contemners of Christ. whosoever will save his life shall lose it; and whoseever will lose his life for my sake, shall find it. For what is a man profited, if he shall gain the whole world and lose his own soul? or what shall man give in exchange for his soul? For the Son of man shall come in the glory of his Father, with his angels: and then he shall reward every man according to his works." Then it is added, because Christ's coming and setting up his kingdom in the world is confirmation strong of his finally coming to judge the world in righteousness; when and not before he shall reward EVERY MAN, Jew and Gentile, according to his works, "Verily, I say unto you, there be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom." Matt. xvi. 24-The establishment, and continued progress of Christianity in the world, through the Christian church, ought to confirm every one in the truth of Christ's coming at the last day to judge the world in righteousness, and to distribute to man-That which we kind endless rewards. have seen and known of his kingdom in the world, should make us willing, in any circumstances which may render it necessary, to sacrifice our life in this world, for Christ's sake, that we may find everlasting life in the heavens. Natural and temporal life should be cheerfully resigned to preserve spiritual and everlasting life. And if a man will preserve his natural life at the expense of duty, let him know that his immortal life may be regarded as lost, for it will not be blessedness.

Expecting to meet Christ when he shall come to our world again, in the glory of his Father; and being assured that when the just and the unjust shall have been raised by him out of their graves, in the land or the bed of the ocean, he will reward every man according to his works; I send you this epistle, and pray that you and I both may prepare to meet God, the judge of **all** the earth.

Yours respectfully,

EZRA STILES ELY. [To be continued.]

The English language expresses the Debty more appropriately this in the other of

#### HERALD.

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THE LOVE OF GOD THE FOUNDATION OF CHRISTIAN LOVE AND OBE-DIENCE.

#### INTRODUCTION.

No effect can rationally be expected independent of an antecedent cause. Every feeling of the heart, every affection of the soul, and every action of the life, must originate from the moral construction of the mind, which is always affected in a greater or less degree, by early examples, association and instruction. The direction of the mental functions and moral powers of human nature is such, that, mankind being creatures prone to imitation, it can as easily, perhaps, be seduced into the mazy labyrinths of sin and misery, as into the pleasant paths of wisdom and goodness. We have numerous evidences, both in sacred and profane history, as well as in all human experience and observation, that the force of example, association and early education, is almost unbounded.

There were those in ancient times who were taught to and therefore did "worship the beast and his image." There were also those who "changed the glory of the incorruptible God into an image made like to corruptible man, and four footed beasts, and creeping things." Yet it would be extremely uncharitable to charge such persons with a want of sincerity, moral honesty, or a persevering zeal in the cause of that religion which they had been taught to believe was the only true religion: still, being slaves to the most degrading superstitions, they were as morally miserable as their religious systems were impious and untrue. They were truly, "poor, and blind, and naked," and properly speaking, without any rational hope, and without any consistent knowledge of the true and living God.

All religious systems are, and ever have been, founded upon a real or supposed knowledge of God and his attributes; and every class of religious worshippers acknowledgé their Deity as the model of their feelings and religious conduct. All history confirms the fact, that those who have believed that their Divinity was tyrannical, vindictive, revengeful and cruel, have deemed it their bounden duty to manifest the same spirit and pursue a corresponding course of moral conduct. And a neglect thus to feel and thus to do, has been looked upon as a flagrant departure from God and religious obligation. These are facts which cannot, with propriety, be denied. And hence, holy inquisitions have been established-racks and tortures invented-holy crusades undertaken-slander, persecution, imprisonment and death perpetrated; and all under the deleterious influence and patronage of a religious zeal for God, and a decire to imitate his character, promote his hones, and vindicate his government. Nothing short of the above extravaganees can be rationally expected, where

the holy character of the God and Father of our race, is changed into the terrific image of a demon. That the views we entertain of God and his attributes exert a powerful control over the minds and conduct of men, is fully declared by the prophet—" For all people will walk, every man in the name of his God."

If, therefore, we may be indulged in determining the quality of the tree by its fruit-or. in other words, if we may be allowed to judge of the truth and utility of a system of religion by its effects upon the hearts and lives of its votaries, and upon the well-being of society at large, are we not justified in the conclusion, that a system of religion which is founded upon the belief that "God is love," that "he is good unto all and his tender mercies are over all his works," and that "he will have all men to be saved and come to the knowledge of the truth," is more, consistent with the refined feelings of the human soul-better calculated to ameliorate the moral condition of society, and productive of far better consequences to the world of mankind, than that religious system which is founded upon the belief which has long been indulged—that God is a vindictive, angry and revengeful Being-that he has built for a great proportion of his dependent creatures a dismal prison-a fiery and interminable hell, and given existence and power to a horrible monster with a cloven foot, to carry into effect his unmerciful and revengeful designs?

If St. John may here be allowed to speak, it will be seen that he gives his unqualified sanction to the superiority of the first named system. He explicitly says—1st Epistle iv. 16, when speaking of God, "We love him because he first loved us." And St. Paul was certainly of the same opinion; for he says, "God commendeth his love towards us in that, while we were yet sinners Christ died for us." And he hath told us also that it is "the goodness of God that leadeth men to repentance."

In accordance, therefore, with apostolical writing, we beg leave to present to the reader three brief essays designed to show—first, that all true religious devotion and obedience, spring from a conscious sense of God's infinite and immutable love to the whole sinful world—secondly, that such devotion and obedience are rational, consistent with the moral happiness of mankind, and wisely calculated to reform the world. And thirdly, to enforce the propriety and necessity of promulgating and defending these religious truths with a becoming zeal, connected with fortitude, patience and perseverance. C.

#### FRANKLIN AND PAINE.

We have received the following communication from a gentleman in Vienna, whose meral character, as a man and a gentleman, entitle it to a place in our columns, and also to a few appropriate remarks, which will follow said communication.

VIENNA, MAY 6, 1835. Messes. Editors—

I perceive by the last Herald that you bation and confidence, as the principle have published the celebrated letter said present enjoyment and future hope.

to have been written by Dr. Franklin to Thomas Paine, on the subject of the Age of Reason. As this letter has frequently been published to show the opinion which Dr. Franklin entertained of that work, I would request of you to publish the fellowing statement of facts relative thereto. for the benefit of the public, as it seems not to be generally known that the Age of Reason was written long after the death of Dr. Franklin. He died on the 17th of April, 1790, and the Age of Reason was written or commenced the latter part of December, 1793, and finished early in January, 1794, nearly four years after the death of Dr. Franklin. Mr. Paine himself states that it was not his intention to write upon the subject of religion until at a very late period of his life, and he intended it to be the last work he should undertake, so that the purity of his motives could not be questioned; but events in France, in the latter end of the year 1793, determined him to delay it no longer. He saw danger approaching. The prison and the guillotine were staring him in the face, and no time was to be lost. He sat down to the work without a Bible or a Testament to make quotations from, and in a few days Scarcely six hours had completed it. elapsed after the close of his labors, before a guard came to his lodgings, at about 3 o'clock in the morning, with an order for his arrest and he was immediately conveyed to the prisen of the Luxembourg. On his way there, he contrived to call on Mr. Joel Barlow, then in Paris, and put the manuscript into his hands, considering it more sufe than in his own possession in

Now, in view of these facts, I would ask, how is it possible for Dr. Frankin to have given his opinion of a work, not one line of which was written until nearly four years after his demise? The supposition is too absurd to be entitled to one moment's consideration, and there is not the least doubt whatever, but that the letter in question is a base fabrication, got up for the express purpose of giving to the world the weight of Dr. Franklin's opinion against a work which the clergy have dreaded most, and which they cannot put down by fair argument. W. P.

W. P. is informed that we did not publish the letter in question, so much for the purpose of showing Dr. Franklin's opinion of Paine's Rgs of Reason, as to show his opinion of the christian religion. It has frequently been stated that Franklin was an infidel, both by opposers of chaistianity and believers in the popular doctrines of the day. Our object, therefore, in publishing that letter, as well as the extract from Franklin's letter to Miss Hubbard, and his epitaph, was to show that he believed fully in the great truths of christianity, and felt the importance of giving them his unqualified appropriation and confidence, as the principal source of present emigration and future hope.

That Franklin died on the 17th of April, 1790, we are well aware, that is, if the statement is not "a base fabrication." But that "the Age of Reason was commenced in the latter part of December, 1793," we are not positively certain. We have only Mr. Paine's word for it, even if he has ever affirmed it; and it is not impossible but that this statement is "a base fabrication." The following statement would rather incline us to such an opinion.

You say "He sat down to the work [or writing the Age of Reason] without a Bible or a Testament to make quotations from, and in a few days completed it." Perhaps he might have corrected and arranged the manuscripts, and prepared them for the press in a "few days;" and this probably is all that he did at that time. But the most of these manuscripts might have been written for a number of years. The Age of Reason could not have been the work of a "few days," notwithstanding its want of system, its chronological arrors, its many palpable absurdities and want of candor and truth. Thus it may be seen "how it is possible for Franklin to have given his opinion of a work, not one line of which's is confessed to have been "written until nearly four years after his demise."

But you say "The supposition is too absurd to be entitled to one moment's consideration, and there is not the least doubt whatever but that the letter in question is a base fabrication, got up for the purpose of giving to the world the weight of Dr. Franklin's opinion against a work which the clergy have dreaded most, and which they cannot put down by fair argument,"

- 1. "The supposition" would be too absurd to be credited, if it was a fact that "not one line" of the Age of Reason was written until about "four years" after the death of Franklin. But this we seriously doubt. A great part of the work might have been written before Painelest America, and submitted to the examination of the Dr. as stated in his letter, and in consequence of the Dr's advice, the plan of giving it publicity might have been suspended. All his is at least possible, if it is not impossible that Paine or his editors, should have made a false statement in the preface to the work alluded to.
- 2. We might affirm that "there is not the least doubt whatever but that the" statements of Paine, or the publishers of his work, are "base fabrications," with as much consistency and with as good a grace as W.P. affirms this of the letter in question. The letter is written in Franklin's style precisely—it contains sentiments which, as we have shown from a letter to Miss Hubbard, and his epitaph, evidently written by himself, were his sentiments; and more than all this, it bears his even full signature. Will not these facts balance the statements made by Paine or his editors, especially when those statements, to say the least, are unreasonable?
- 3. That this letter was "got up for the express purpose of giving to the world the weight of Dr. Franklin's opinion," &c. is most certainly as uncharitable as it is for us to say that Paine or his publisher, concealed some facts in relation to the time when the Age of Reason was written,

and stated other things in relation to this circumstance which were not true. So we will let this pass as equally balanced.

- 4. You say that the Age of Reason is "a work which the clergy have dreaded most," In answer to this I cannot but say "hat you are either a very superficial reader, or else have read but very few infidel authors—for really Paine's Age of Reason is much the weekest and most contemp' lible work that the opposers of christianity have ever published. In Voltaire's Philosophical Dictionary—Volney's Ruins—Palmer's Principles—The Correspondent—Exchomo, and many other works which I could mention, there is a great display of learning and talent. But even skeptics themselves are ashamed of Paine's Age of Reason.
- 5. In regard to the closing part of your last sentence, I would only remark, that Bishop Watson, of England, published in 1796, a volume entitled "An apology for the Bible, in a series of letters addressed to Thomas Paine, author of a book entitled the 'Age of Reason.'" And if we are capable of passing any thing like a just judgment in the case, we would unhesitatingly say that Paine's ignorance of the Bible, want of candor, sophistry of reasoning, and depravity of heart, have been clearly and ably developed in that "Apology." That W. P. may have some knowledge of this all important question, we would cordially and earnestly recommend the above work to his candid perusal, and I am of the opinion that when he has carefully examined it he will be constrained to acknowledge that the "Age of Reason" is far from being infallible.

# <del>-600</del>

### NEW AGENT:

BR. James M. Hunt, of Eden Valley, is authorized to act as agent for the Herald of Truth, in the vicinity where he resides. Any business in relation to this paper may be transacted with the above named individual with safety. C.

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### NOTICE TO CORRESPONDENTS AND READERS.

Several communications are received and on file, but the great length of Dr. Ely's letter has prevented the insertion of any of them this week. They shall all be attended to as soon as possible.

C.

#### **LETTERS**

Received during the week ending on Wednesday last.

G. S. Cortland—D. M. Starkey—Z. P. R. Rushville—P. P. B. Victor—K. T. Victor—P. M. Seneca Falls—P. M. Bristol—J. B. Portageville—P. M. Dundee—M. L. W. Dundee—P. H. Buffalo—W. P. Vienna—P. M. Howlett Hill—T. P. A. Wyoming—J. M. H. Eden Valley—J. M. F. Baldwinaville.

#### RELIGIOUS INTELLIGENCE.

The Senior Editor will preach at Motiville, on the 3d Sunday in June, on exchange with Br. Queal, who will preach in this village.

Ba. Miles will proach at South Livenia, Vermont-street, on the 1st Sunday in June, in-

stead of the 4th Sunday inst., and at the School House near Dixson's mill, in Richmond, at 5 o'clock, P. M. of the same day.

#### HUDSON RIVER ASSOCIATION.

The Hudson River Association of Universalists will hold a special session, in the city of New-York, on Wednesday and Thursday, the 11th and 12th of June next.

#### NEW-YORK STATE CONVENTION.

The Universalist Convention of the State of New-York will hold its annual session at Cooperstown, Otsego county, on the last Wednesday and Thursday, (27th and 28th,) of May inst.

#### ASSOCIATIONS IN NEW-YORK.

The fourteen Universalist Associations in this State will be holden at the following times and places:—

Central, at Lebanon, on the first Wednesday and Thursday in June.

Niagara, at Gaines, on the first Wednesday and Thursday in June.

Mohawk River, at Russia, on the second Wednesday and Thursday in June.

Black River, at Mexico, on the third Wednesday and Thursday in June.

St. Lawrence, at Hopkinton, on the fourth Wednesday and Thursday in June.

Otsego, at Hartwick, on the fourth Wednesday and Thursday in June.

Allegany, at (place not yet fixed,) on the fourth Wednesday and Thursday in June.

Genesee, at Covington, on the third Wednesday and Thursday in August.

Chautauque, at Lodi, Cattaraugus county, on the fourth Wednesday and Thursday in August. Chenango, at South New-Berlin, on the last Wednesday and Thursday in August.

Steuben, at Dundee, on the first Wednesday and Thursday in September.

Hudson River, at Hudson, on the second Wednesday and Thursday in September.

Ontario, at Fairport, on the second Wednesday and Thursday in September.

Cayuga, at Onondaga Hill, or vicinity, on the last Wednesday and Thursday in September.—
Magazine and Advocate.

#### DEATHS.

In Phelps, on the 11th inst. Mr. James Mc-Dowell, in the 92d year of his age. He was a revolutionary soldier, a sound republican, and a good man. Having faithfully fought for the establishment of civil and religious liberty, he lived and enjoyed these rich blessings to a good old age. He has however now gone to participate in the ecstatic joys of a higher, and holier, and happier world, where troubles and trials are no more.

His funeral was attended on the succeeding day, and the consolations of that truth which maketh free was tendered to his surviving friends and relatives by the writer.

"Be still and know that I am God,"
Your Father, never changing Friend;
All my designs shall end in good,

Your andless bliss I will defend.

Then do not grieve when friends depart, But bind my promise round thy heart

# POBURY

From the New-York Christian Messenger. THE LOVE OF CHRIST-A PARODY.

Thou hast loved us, dearest Savior, Through many changing years, And still thy gracious kindness To us in love appears. , We have never known a sorrow, That was long unsoothed by thes, For thy smile can make a summer, Where darkness else would be.

Like the leaves that fall around us In automn's fading hours, OR fades the world's affection, When the cloud of sorrow lowers. And though we meet with many, Whom adverse days estrapge, We still rejoice in knowing, That Thou wilt never change.

Thou hast loved us, dearest Savior, Through many changing years, And thine unfailing mercy Has changed to joy our tears. And we believe the future, As the past has been, will be; For thou wilt love us ever, A. C. T. And we will live to thee.

# From the Trumpet. NOTICES OF UNIVERSALISM.

In looking over the annual report of the Massachusetts Missionary Society, we have been somewhat amused to observe the manner in which the different orthodox clergymen speak of Universalism in the towns in which they reside, and the signals they show of what they intend to do in future to put down that sentiment.

Mr. Porter, of Gloucester, says, "Lately the prospects of the society have been brightening, but things move slow. There must, there will be a change here soon; it may be that it comes slow, that it may be the more signal." What change is this, Br. Porter? What are you going to do? Shall you overthrow Mr. Jones? or Mr. Hamilton? or the Baptist? "There will be a change here soon." Let us know what this means.

Mr. Sawyer, of Annisquam, says, in his report, "By the multitude, the great deceiver is much more readily believed, and faithfully obeyed, than Jehovah. They are still promising themselves peace; and their prophets are prophesying unto them amouth things." This is the cant of the orthodox, and every body understands it. Mr. Sawyer very willingly represents his neighbor Harriman as a servant of the devil, and himself as a servant of Jehovah. Is this a sample of his usual mod-We publish this, that our friends at Annisquam may see the style in which Mr. Sawyer addresses the Missionary Society of whom he gets his salary.

Mr. M'Clure of Malden tells the Society, that "Universalism and Infidelity are in combination, to break down and destroy all that is precious in the religion of our fathers and the Bible." Was this dictated by that charity which thinketh no evil? Did not Br. M'Clure know this was false when he uttered it?

We are told in the report, that the parish in North Reading voted "to supply the pulpit half the time with preaching after their own heart; of course, Unitarianism and Universalism have alternately occupied it one moiety of the time." modestly said-we find no fault.

The report from Rev. S. Holman, of Saugus, is so mournful, that we must give it entire.

"SAUGUS.—'As it was, so it is,'—we cannot add, 'and ever shall be,' for we hope the Lord has mercy yet in store for his people. His arm alone can bring sal-The elements of good and evil vation. exist here, still blended as light and darkness in chaos. Universalism and death reign by many-life and truth shall yet reign by One, even Jesus Christ. All the usual religious services of our congregations have been maintained, but amid great The Sabbath school discouragements. and Bible class have not been neglected by the pastor, but countervailing influences have been powerfully exerted. cause of temperance has been nobly sustained, and the amount of downright drunkenness greatly diminished. triumphing of the wicked is short. Righteousness and peace will flourish in immortal bloom, while the memory of the wicked 'I know not,' says the pastor, 'that' there has been one instance of hopeful conversion, nor one of serious awakening through the year. One young man, who had been a violent Universalist, when brought on his dying bed, deeply lamented his former course of life. He sent for me to visit him, and most deeply renounced all hope of salvation on that ground, and earnestly entreated the wife of his bosom, and desired me to beg all his former associates to repent of their sins, and seek an interest in the atoning blood of Christ.' The place of worship is too strait for the congregation. In the church are 14 members, besides 8 Uni-None added the past year. versalists. \$12 collected at 50 Sabbath scholars. the monthly concert. No benevolent so-Present encouragements arefuller meetings—the rage of the devil, and the promises of God.' Discouraging circumstances are-the stapidity of Christians-resident professors not uniting with the church-great ignorance, and the reading of the Trumpet, for where people read that, they feel no need of reading the Bible, or attending on any other means of grace."

In this town the orthodox meet with

temperance has been nobly sustained, we It has not been done however are told. wholly by the Orthodox. The Universalists have done their part, we trust, in this Is this one of the "great good work. discouragements?"

Not one instance of hopeful conversion through the year—not one. The \$200 given to Saugus, then, has been thrown Not one conversion! But Br. Holman blunders into a contradiction before he gets through, (we will not use a harsher word,) and relates the account of the conversion of a Universalist on his death bed. But these stories nobody now believes, the orthodox do not believe them themselves. Sidney Holman did not believe this story when he wrote it. We know something of this gentleman's life. Did he ever keep school in the north part of the county of Worcester? Does be remember a circumstance that then and there took place? We say no more now; he knows what we mean.

Mr. Holman tells'us, that there are eight Universalists in the church. More than If they live on Orthodox one third. preaching, we pity them. We are informed also, that the devil rages in Saugus. We have no doubt of it; we guess he was at work a little when the story was written about the Universalist on his death bed. Rage on, Mr. Devil. We defy you. The smooth stone of truth shall slay you. as easily as David slew Goliah.

Among the "discouraging circumstances" which Mr. Holman has to encounter. he mentions "the reading of the Trumpet." We suppose he reads it himself; and if he does, we do not blame him for feeling a little discouraged. There are many things published in its columns which are quite discouraging to people of his class. But he is altogether wrong, when he says, that those who read the Trumpet "feel no need of reading the Bible, or attending to any other means of grace." It is not so. The Trumpet quickens their desire to read the Scriptures, and enjoy the blessings of the gospel.

I. PRESCOTT, J. T. BRUCE & S. MILES, Proprietors and Publishers.

### CONDITIONS.

The HERALD OF TRUTH will be publisted every Saturday, commencing on the first Saturday in January, 1935, on good paper, with new type, in a neat quarto form; each number containing eight pages—the volume four hundred and sixteen.

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Agents or companies, paying for seven copies, will be allowed the eighth copy gratie, and so in proportion to a larger number. No subscription received for a less term than other year, unless the money be paid in advance, a none discontinued, unless at the discretion of great discouragements." The cause of Publishers, until all arrearages are paid up.

"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE,"-ST. JOHN.

YOL. 11.

GENEVA, N. Y. MAY 23, 1836.

NO. 21.

#### CORRESPONDENCE.

[Continued from page 157.]

m the Philadelphian and the N. Y. Christian Messenger.

Philadelphia, August 27, 1834. To Mr. E. S. Ely:

DEAR SIE-In my last letter I pointed out the error of your only reason for denying that Matt. xxiv. 36-41, and Luke zvii. 22-37, are parallel passages. had previously shown, that an acknowledgment of said parallel would destroy your entire argument drawn from Matt. xxiv, and xxy. I stated, and the position cannot be successfully controverted, that a failure to establish a transition of reference at verse 36, of the former chapter, would require an admission that no part of either of the chapters can be fairly applied to any other events than those connected with, or immediately succeeding the destruction Inasmuch as you have of Jarusalem. virtually acknowledged said parallel, by wholly neglecting to adduce any thing far-ther in denial, I feel justified in assuming that you have yielded the point.

From similar reasons I feel at liberty to assume, that you concede the correctness of the conclusion consequent of the facts stated in relation to the noun aion, namely, that the adjective aionios cannot, and doss not, in itself, express an endless dura-The extent of duration it signification. must in all cases be determined by the nature of the subject or thing to which it is

applied.

The duration expressed by the phrase "forever and ever," must be determined in the same way. When applied to things confessedly pertaining to the immortal state, or to subjects which by other testimony are proved to belong to the incorruptible life, then, in such cases, it should not be limited as to the duration it signifies. So far as our present inquiry is concemed, it matters little how often it is applied to Ged or to things of an indissoluble nature. You are required to adduce as many passages as you can, in which the phrase in question is connected with punishment remembering that said nunishment must be shown to belong to the fu-The passage thre state of existence. quoted from the Apecalypse is of no advantage to your argument—for it speaks of the alternations of DAY AND NIGHT, high appertain solely to the concerns of

On your argument drawn from Luke xiii. 38, I remark, let. You assume that in the mention, "are there faw that he saved?" he shows that sither the first or the BE the issue of the gospel sconomy. The graphics of the less was the invested state of that "And when ALL THINGS shall be subdived unto him, then shall the Box ALSO himself

2d. No one save a Calvinist of the ancient order will contend, that only a few of mankind will be the recipients of endless feli-You, Sir, have advanced rather city. more than three thousand cubits into the waters of Ezekiel's vision; and I am not without hope that you will continue to advance, until you find that the waters are risen, waters to swim in, but not to be passed over. You do not believe that of the whole human family the few will be saved, and the many lost. Why then do you speak of the question in review as of a matter pertaining to the future state? 3d. You assert that the persons addressed in our Savior's answer, were "members of the visible church in this world," and that therefore Jesus "spoke of a different kingdom of God from that to which they then belonged." But you err in the premises, and your argument is lost. Jews were in a certain sense "the children of the kingdom," Matt. viii. 11, for they were the children of the patriarchs to whom the promises were made—but they were not Christians in any sense, for they did not believe in Jesus as the Messiah. 4th. In Matt. viii. 5-12, it is plain, that the Jews were the persons to be excluded from the kingdom of God, the Gospel kingdom, which they shut up against men, neither entering themselves, nor allowing others to enter; and that the Gentiles were to be admitted to the privileges and blessings of that kingdom. See Matt. xxi. 42-" The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof," viz. to the Gentiles. 5th. The judicious Lardner states, that the declaration, "Many shall come from the east," &c. signifies the calling of the Gentiles to Gospel privileges; and Whithy informs us, that "to lie down with Abraham, Isaac and Jacob, in the kingdom of heaven, doth not signify to enjoy everlasting happiness in heaven with them, but only to become the sons of Abraham through faith." Indeed, "it seems to me that nothing but the grossest perversion of the Bible can make this passage teach any other doctrine than this," that the Jewish people, in consequence of their rejection of the Lord Jesus Christ, were themselves to be rejected from, and the Gentiles admitted to, the privileges of his kingdom on

Only two states of the man apoken of in Luke xi. 26, are mentioned. first, when he had one demon-the last, when he had seven both states pertaining to the present life. It remains to

You infer endless punishment from the declaration, made in reference to certain persons whose God is their stomach, "whose end is destruction." Your argument rests on the meaning you affix to the word destruction. But when Esther said, "How can I bear to see the destruction of my kindred?" you do not suppose she meant to say, how can I bear to see their interminable wretchedness? The truth is, that many men, when speaking of religious subjects, affix a meaning to certain words which those words would not convey, if used in conversing or writing on any other We frequently say of a man who is idle, extravagant and intemperate, that his end will be destruction—and no one misunderstands us to have eternity in view. Of another we say, he is rushing headlong to destruction, and our meaning is not misapprehended. But when the word in question is found in the Scriptures, there are many whose minds are immediately drawn to a contemplation of something unutterably dreadful in the resurrection state. To this unwarranted popular prejudice, and to others of a like character, you have frequently appealed in the course of

our friendly controversy. To the Hebrew Christians Paul said, "Ye are come unto Mount Sion, the city of the living God, the heavenly Jerusalem;" and to the Ephesians, "Now therefore, ye are no more strangers and foreigners, [alluding to their former condition as Gentiles,] but fellow-citizens with the saints, and of the household of God." The Philippians were citizens of the same heavenly Jerusalem, and as such, enjoyed the happiness ever consequent of faith in the promises of the Gospel. They were members of that kingdom of God which is not meat and drink, but righteousness, and peace, and joy in the Holy Spirit." And the Apostle contrasted the soul inspiring faith and glorious joys of the Philippians, with the sensual gratification of those who minded earthly things. The desires and pleasures of the latter were earthly and sensual—but the hopes and pleasures of the former were spiritual, heavenly and divine. They looked in faith for the Lord Jesus, "who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue even all things to himself." this testimony Paul only mentions the ability of Christ "to subdue all things to himself," but he certifies us in 1 Cor. xv. 38, that such eniversal subjugation WILL

be subject [or subdued] unto him that put all things under him, that God may be all in all." Besure, the Christian believers did not "see all things put under him;" but they saw the exaltation of Jesus, who "by the grace of God tusted death for every man;" and they believed that this exaltation was connected with the determinate purpose of the Almighty, that "in the name of Jesus every knee should bow, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

It is certainly true, as you allege, that he who does not bear his cross, cannot be a Christian disciple—but it is not thence to be inferred that he will be doomed to

endless punishment.

It is also true that the blessings of Christ's kingdom on earth are shadowed forth by a sumptuous entertainment—and that those who were hidden to come and refused, were not allowed to partake of the supper-but you have yet to show that in the whole matter there is any reference to the future state. Lardner, Gilpin, Whitby, and others, agree in considering it descriptive of the rejection of the Jewish people, and the calling and acceptance of the Gentiles. Why do you persist in assuming the predicates of your arguments?

In your remarks on certain passages in the Apocalypse, you have failed to notice many of my arguments thereon; and you have also assumed many of the points which remain to be established. You utterly neglect to inform me why you consider one part of the matter figurative and the other literal; or why nothing is said therein of a re-union of departed spirits and dead bodies; or why you suppose the dead delivered up by the sea were of a kind different from those delivered, up by death and hades; or why the sea only, and not the earth, is said to give up the dead that were in it. You neglect to notice my statement that the lake of fire and brimstone is mentioned in the close of chap. xix, connected with things obviously pertaining to the present world. You overlook the fact, that after the judgment spoken of in chap. xx, John "saw that great city, the holy Jerusalem, descending out of heaven from God," which language forbids your supposition, that after said judgment the saints were to ascend up to heaven to God. The Bride, the Lamb's wife, the holy city, the new Jerusalem, the tabernacle of the gospel covenant, came down from God out of heaven; not that the church ascended to God from the earth. Of this holy city, this new Jerusalem, all believers were to be, and are, the inhabitants. Paul said to the Hebrews, as before quoted, "Ye are come to Mount Sion, the city of the living God, the heavenly Jerusalem." Of every one who should take away from the words of the prophecy, it was declared, "God shall take away his act out of the book of life, and out of the found in Isaiah. It is more than similar-

holy city"—that is, he should be excluded from the privileges of the new Jerusalem, The time referred the gospel kingdom. to, cannot easily be mistaken. Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done. \* \* \* \* Seal not the sayings of the prophecy of this book, for the time is at hand." Daniel was commanded to "shut up the words, and seal the book," because the time was not at hand—but John was commanded not to seal the book, because the time was at hand. Daniel was informed that "when he shall have accomplished to scatter the power of the holy people, [the Jews,] all these things shall be finished." speaks of "a time of trouble, such as never was since there was a nation even to that same time," which language our Savior quotes in Matt. xxiv, in reference to the destruction of Jerusalem; and Daniel adds, "and at that time thy people shall be delivered, every one that shall be found written in the book." I think these remarks throw much light on the reference of the Apocalyptic vision. should be pleased to pursue the subjectbut a desire to be as brief as possible admonishes me to forbear.

In connection with your remarks on Rev. xx, you introduce Matt. x. 28-"And fear not them which kill the body," &c. I noticed this passage in a former letter, and endeavored to show, which I think I succeeded in doing, that no argument in proof of endless punishment is thence deducible. I informed you that the language in question was addressed to the disciples of our Lord, and to no other persons; that I dispute any reference therein to the Supreme Being; that ability to destroy, does not imply determination so to do; and that Gehenna, as used in the Bible, does not appertain to any state of being beyond the present. Until you see proper to attend to these particulars, I feel at liberty to omit any notice of your Besides-you groundless conclusions. have informed me that Gehenne and Tartarus are both in hades; and you concede that hades is to be destroyed. Consequently, the lake of fire is the only hell you have remaining; and it will be of no avail to cite passages in which either gehenna or lartarus occurs, unless you revoke your concession in relation to the destruction of hades.

In your comments on the passages in the Old Testament in which the expression " shall not be quenched" occurs, you make sweeping work. First of all, you deny that Jesus in Mark ix. 48, either quoted or referred to Isa. Ixvî. 24. In this denial you are unsupported by any commentator with whose writings I am acquainted. Dr. George Campbell is pointedly against you. Diss. xii. P. I. 6 30. You say, Jesus only used language similar to that it is nearly verbatim. Parkhuret says. Our Lord seems to allude to the worms. which continually proved on the dead carcasses that were cast out into the valley of Hinnom, Gehennan, and to the perpetual fire kept up to consume them." Prof. Stuart says, that in Gehenna "perpetual fires were kept up in order to consume the offal which was deposited there. And as the same offal would breed worms, hence came the expression, 'where the worm dieth not, and the fire is not quenched."

But even admitting (what I do not admit) that Jesus in Mark ix, only used similar language to that found in Isa. lxvi, it is nevertheless certain, that the signification of words and phrases in the New Testament must be learned from the Old. Our Master condemned the Scribes and Pharisees for having made void the law of God through their traditions. He came not to destroy the law and the prophete, but to fulfil. The disciples, (to whom, and to whom only, the language in Mark ix. 43, et seq. was addressed,) were to "search the Scriptures;" and it is from them, namely, from the Scriptures of the Old Testament, that we are to learn the signification of words and phrases in the New. Now the disciples knew, that the expression, ou sbesthesetai, it shall not be quenched, was thrice used in reference to the fire on the altar of the old covenant. Lev. vi. 9, 12, 13.

But you say that in Isa. Ixvi. 24, xxxiv. 10, Jer. vii. 20, and Ezek. xx. 47, the evangelical prophets "described such judgments upon the wicked as were to bring them down to endless pains"!! I am utterly astonished that a man of your reputation as a Biblical critic, should bave given utterance to an assertion so destitute not only of proof but of plausibility. But let us examine the passages in the order in which you have referred to them.

Isa. lxvi. 23, 24. "And it shall come to pass that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." Now, in order to sustain your argument, you must either admit that there are new moons, sabbaths, carcasses, worms and fires, in the immortal state, or show that these are altogether figurative expressions, and that they appertain to the concerns of an incorruptible life. Your saying that undoubtedly such is the case, is not deemed equivalent to proof. I make the same remarks on Jer. xix. 6-9. "The days come, that this place shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of Slaughter. And I will me veid the counsel of Judah and Jerusalem

in this place; and I will came them to

full by the sword before their enemies, and by the hands of them that seek their lives; and their carcasses will I give to be meat for the forols of heaven; and for the beasts of the earth."

Isa. xxxiv. 10. I ask you to point out a single word in this passage which can even be tortured into the semblance of proof of the doctrine of endless wo. The connection of the passage affords as much evidence that cormorants, bitterns, owls, thorns, brambles, dragons, wild beasts, vultures and ravens, will be doomed to endless punishment, as that such was the fate of any inhabitant of Idumea.

\* Jer. vii. 20, proves as clearly that beasts, trees, and the fruits of the ground were driven into endless despair, as it does that such was the doom of the dwellers in Jerusalem. In verses 29-84, the judgment that was to come upon the land is plainly pointed out; and any one who will examine those passages will perceive their entire correspondence with Isa. Ixvi. 24, and Jer. xix. 6—9, and also their irrelevancy to a future state. In Jer. xvii. 27, it is written, "I will kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall burn He who and shall not be quenched." can discover proof of endless punishment in passages like the foregoing, must possess a theological eye-night, of which I acknowledge myself entirely destitute. Sure I am, that were I to adduce equally irrelevant testimony in proof of the final holiness and happiness of all manking, my brethren in the faith would be ashamed of their co-worker in the gospel.

Ezek. xx. 47, furnishes as much proof that endless punishment was to be the doorn of "the forest of the south field" and of "every green tree" therein, as it does that endless misery will be the desti-

my of any of our race. You continue to insist that the fire and worms in the valley of Hinnom, are used by Scripture writers as emblems or symbols of interminable wo. You asserted in a former letter, that such is the sense in which Gehenna was used in the days of Christ, which point you thought you had proved by appealing to the Targums. But when I desired you to cite a passage from any respectable Jewish Targum of an earher date than the 2d century of the Christian era, you discovered that you could furnish no such citation, and silence on this important point, is the only answer I receive. Allow me to repeat, however, that the Old Testament is the expositor of the meaning of the language of the New; and that the reality must be proved before the emblems can properly be chosen. It will be time enough to select the emblems or symbols of endless punishment, after said doctrine shall have been clearly estab-

You will perceive by turning to my last

ix. 27, 28, to natural death. I conceive that the allusion is to the appearance of Christ in the capacity of a priest; and not in the character of a judge.

"You make what seems to me a desperate effort to show that Acts xvii. 31, refers to some" yet future general judgment. In reply, I remark; that Paul, in addressing the Athenians, did not refer the Greeks to any temporal judgment coming on Jerusalem-nor to any past judgmentnor to any then present judgment-but to the then future gospel day, in which God should judge or rule the world in righteousness, by that man whom he had ordained. When Paul preached at Athens, Jesus had not yet come in the kingdom which the Father had appointed him. Nevertheless, our Lord had said, "The Son of man shall come in the glory of his Father with his angels, fand this, as in Matt. xxiv. 30, was to be 'immediately after' the tribulation that came on Jerusalem, and then he shall reward every man according to his works. He was To COME to do this-not that people were To go into another world to be judged.] Verily, I say unto you, There be some standing here which shall not taste of death till they see the Son of man coming in his kingdom." Matt. xvi. 27, 28. This coming of Christ to rule or judge the world, is the one to which Paul alluded, as well in writing to the Romans as in addressing the Athenians.

You say, "I deny that God has ever yet judged the world collectively." The point for you to prove is, that he ever will thus judge the world, and that endless punishment will be a part of the judgment.

Your reasoning on the resurrection is ingenious, but I deem it sophistical, and think that a few plain remarks will show the fallacy of your conclusions.

You admit that all mankind will be raised from the dead; that they will be made alive in Christ; that this universal resurrection will be in incorruption, glory, power; that it will be a resurrection in a spiritual body; and that all men in the resurrection will be freed from the appetites, propensities, and passions of the flesh. A denial of the latter statement would be Sadduceeism-for the Sadducees supposed that if there was any resurrection, men in that state would possess many, if not all, the attributes of the animal body. The question proposed to our Savior was predicated of this error.

Passing by several minor particulars, which you mention more as matters of opinion than of positions established, I shall proceed to notice all your arguments.

You cite John xv. 2-6. "Every branch in me that beareth not fruit, he taketh away. \* \* \* \* If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned." From this testimony you argue, that many of those Setter, that I deny the reference of Hisb. I who shall be made alive in Christ, will I

subsequently be cast off, having ever been unfruitful in good works.

But to be in Christ in this mutable state, surrounded by temptation, exposed to the power of deceptive influences, and liable. each moment to be led into sin, is a very different matter from being in Christ in an unchanging state, removed from the influence of tempting and corrupting circumstances: He who is in Christ, even in this life, is a new creature - for he "has put off the old man, which is corrupt according the deceitful lusts," and has "put on the new man, which after God is created in righteousness and true holiness"-but he may revert to his former estate, and be cast off as an unfruitful branch. Now, if you can prove that any one who will be made alive in Christ, in incorruption, and in a spiritual body, and who is therefore a new creature, will not abide in Christ, or will ever again put on the old man which is corrupt according to the deceitful lusts, then you will have proved that such an one will be cast off-but not otherwise.

Besides-"In the resurrection they shall be the children of God, being the children of the resurrection." But you allege that because many men in this world entertain unworthy conceptions of the Infinite Mind. being at the same time the offspring of Deity, therefore "millions who will be the children of God by the resurrection from: the dead will be undutiful and rebellious children forever." Setting aside the insufficiency of the reasoning from which this conclusion is drawn, I feel much satisfaction in being enabled to inform you. that "the creation itself also shall be delive ered from the bondage of corruption into the GLORIOUS LIBERTY of the children of God." Rom. viii. And that this glorious liberty excludes the idea of sin and suffering, is too apparent to require proof.

You seem to think that by the simple, abstract resurrection of all mankind, death will be destroyed; and that this is all the Apostle meant by saying, "The last enemy shall be destroyed, death." But according to your theory of endless punishment, there is a later enemy than the last.

You think that the expression "as we have borne the image of the earthly, we shall also bear the image of the heavenly," is restricted in its reference to believers. On the contrary, I consider it expressive, in a more explicit form, of the sentiment of the declaration "as in Adam all die. even so in Christ shall all be made alive." Throughout the chapter, the Apostle presents the condition of mankind while in the flesh, in contrast with what their condition wil be in the resurrection state. In Adam, the first, who was made a living soulcorruption, dishonor, weakness, animal, earthy. In Christ, the quickening spirit, the Lord from heaven-incorruption, glory, power, spiritual, heavenly. . And he argues, that as mankind in Adam have borne the image of the earthy, even so in Christ

they shall hear the image of the heavenly. But you say, that to be raised from the dead in an incorruptible, glorieus, and spiritual body, is a different matter from being born of God. Allowing (what is not allowed) that there is some force in this remark, I must inform you, that "every totigue shall confess that Jesus Christ is Liord," which no one can do without believing; and it is written, "whosoever believeth that Jesus is the Christ is barn of God." 1 John v. 1.

In noticing the expression, "but every man in his own order," you say, " These orders will be entirely different." But you ert in supposing that any other than an order of time is alluded to-for the Apostle proceeds to say, "Christ the first fruits; afterward they that are Christ's at his coming.—Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last onemy shall be destroyed, death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son Also himself be subject [or subdued, for the original word is the same auto him that put all things under him, that GOD MAY BE ALL IN ALL." In view of this unequivocal and heart-rejoicing testimony, how can you feel justified in asserting, that "all the natural advantages and glories that will accrue to the wieked from the resurrection will but prepare them for endless punishment"? Will any one be prepared for endless punishment, after bemg subdued unto Christ in the same way that Christ will be subdued or subject to the Father?

In the light of the foregoing remarks and conclusion, we perceive that Daniel xii. 2, and John v. 28, 29, have no reference to a resurrection info an immortal state of being. We agree in believing that these passages refer to the same event-and I clearly showed, in my letter of April 7, that the connexion of the passage in Daniel was quoted by our Saviour, and applied to the period of the destruction of Jerusalem. The passage in John refers to the same period. It is true, that being in the groves is spoken of but in Ezek xxxvii. the whole house of Israel is represented as being in the graves, which only signified their state of bendage in Babylon, from which the Lord promised to bring them out, and to place them in their own lend.

The word resurrection in the passage in John affords no proof that the allusion is to a rising into an immertal state—for as Dr. Campbell justly charves, "this is noither the only, ner the primitive import, of the word emercial. If denotes simply, bedding might from iterativity to action, or

from obscurity to emisence, or a return to such a state, after an interruption." Note in Matt. xxii. 23. I do not feel required to explain either of the passages in question, until you attempt to prove that they refer to the immortal state of existence.

You say that the Pharisees believed in the resurrection of all mankind; and this is the predicate of your argument on Acts xxiv. 15. But you err in the premises, and your argument falls to the ground. The only resurrection acknowledged by the Pharisees was, as Prideaux calls it, "a Pythagorean resurrection, that is, a resurrection of the soul only, by its transmigration into another body?" and even this resurrection, or transmigration, was by them confined to such as they denominated the just-and these were chiefly Hebrows. Josephus says, that " the souls of good men only are removed into other bodies." Thus far, and no farther, the Pharisees allowed a hope of the resurrection of the dead-but Paul hoped for the resurrection both of the just and of the unjust. It was with him a matter of rejoicing-of desire, of faith, and consequently of hope. He neither desired nor believed that any man would be raised in an unjust, inglorious, corrupt character. He did not desire itfor he was a benevolent man; and he did not believe it, for he was a Christian. As a Christian disciple he believed that "in the resurrection they are as the angels of God in heaven:" and as a Christian Apostie he declared that all shall be made alive in the image of the heavenly.

It is true that Jesus wept over Jeruselem, yet Jerusalem was destroyed. And from the fact, that in weeping over it he spake only of temporal calamities coming upon the devoted city, Luke xix, 41-44, I infer two unanswerable objections to the doctrine of endless punishment. 1st. Men of wisdom do not overlook the major calamity and deploys the less. Consult the passage above cited, and Luke xxiii. 27-30, compared with Matt. xxiv. 19, and then say, whether, if Jesus had believed in endless punishment, he would have so wept over temporal misery, without once hinting at the doctrine of interminable wo! 2. Of Jesus it is said, he "is the same today, vesterday, and forever." Think you that he who wept over the temporal wretchedness of the inhabitants of Jerusalem. could behold the undying agonies of millions of our race, without shedding tears of plood?

But the destruction of Jerusalem was not an ultimate evil, as endless misery would undoubtedly be—and consequently the comparison you introduce is not allowable, and the illustration, as such, is sophistical.

I have not denied the existence of superhuman beings, termed angels. But I have denied, and you have not preved, that such beings are referred to in the passages quested from Pater-and Jude. After citing Larke an 34—36, you say: that, but for the expression, "they which shall be accounted weathy," this text would render you a Universalist. In this state, of the case, I feel encouraged to hope that I shall yet succeed in convincing you of the truth of Universalism. At least I am sate: isfied that (provided you do not consent to leave this matter, as you have left many: others, entirely to the judgment of our readers,) I shall succeed in proving that you cannot consistently believe the dectrine of, endless punishment.

You will discover, on a reperusal of the conversation between our Savior and the. Sadducees, that the latter only desired to know whose wife the women should be in the resurrection. Their question did not call for information as to the number who should be raised from the dead. The answer of Jesus certified them, and certifies us, that all who shall be raised shall be as the angels of God in heaven. If you confine the resurrection, as did the Pharisees, to a part of mankind, you must yield the dectrine of endless punishment, unless you can prove that doctrine without first admitting the resurrection from the dead. But as you allow that all shall be made alive in Christ, I do not believe you can consistently deny that in the resurrection all mankind shall be as the angels of God in bearen.

In speaking of those who shall be see counted worthy to obtain the resurrection from the dead, Jesus did not intend to countenance the dectrine of the Phariseen. viz. that a part of our race shall ever be raised; neither did he deem it necessary. in answering a question which pertained only to the condition of men in the negure rection, to say how many would be raised. He simply taught the general truth, that all who shall be raised, shall, in the resurrection, be equal unto the angels, being thus introduced into "the glorious liberty of the children of God." In the Christian economy, all who have borne the image of the earthy and have died in Adma. are considered worthy of being made alive in Christ, in the image of the heavenly.

2 Cor. v. 10, was noticed in my letter of April 7, and I shall not feel required to notice it again, until you attempt to answer the reasoning already offered thereupon.

Among several passages which have no hearing on the question in debate, you cite the language of Christ to the Jews—"Ye will not come unto me that ye might have life." The same exalted personage said, "And I, if I be lifted up from the easth will draw all men to me." It remains to be preved that the temporary unwillingness of man shall finally defeat the purpose of the will of Christ.

All that you say in relation to the forgiveness or remission of punishment, in out of place. I cannot be diverted first the question in debate. If you can cite any law of God with the penalty of scullets

unichment annexed, you will have proved our point. I may add, however, for your information, that the only Divine forgivees in which I believe, is the forgiveness

In proof of endless punishment you quete the declarations of Jesus touching the sin of blasphomy, which, in your judgmont, is the sin unto death. But you assume all the points on which the supposed relevancy of this testimony rests. You assume that, aionion kriseos, aionion condemnation, necessarily belongs to the future state. The aionion pricethood of Aaron, the aionion covenant of the law, and other aionion things mentioned in the Rible, appertained not to the incorruptible It is therefore plain that the simple connection of aionion with condemnation does not establish your theory of endless punishment.

But perhaps you will urge the declaration, "neither in this world, neither in the world to come." But you assume that the meaning of this expression is, "neither in this present life, neither in the immortal life to come." Such is not the import of the declaration. Olam ha bo, the world to come, is a constant phrase among the Jewish writers for the times of the Messiah. Pearce says-"Neither in this world, &c. Rather, neither in this age, nor in the age to come; i. e. neither in this age when the law of Moses subsists, nor in that also, when the kingdom of heaven, which is at hand, shall succeed to It." To the same import, see Whitby, Adam Clarke, Wakefield, &c.

: You assume that "the six unto death" is a sin unto endless death. You have furnished no proof of this position. Horne, Whitby, Rosenmuller, Clarke, and others unite in considering the expression applicable only to the death of the body.

I might add other remarks—but those already offered are deemed sufficient to show, that you were not justified in saying, "Of course, I consider it as settled, by Christ himself, that every blasphemer against the Holy Ghost will be a subject of endless punishment."

Gill, Campbell, Whitby, and others, state that the phrase "kingdom of God," in Mark x. 15, refers not to the future state. but to the Gospel kingdom on earth.

I have shown, in previous letters, that the question, "what is a man profited if he gain the whole world and lose his own soul?" alludes only to natural life. The word psuche, is thus twice translated in the preceding verse. Clarke says, "I am certain it means life in both cases." To the same import. Pearce and Wakefield.

I have also shown in previous letters, that verses 27 and 28, of Matt. xvi. refer wo one and the same coming. There is no phusibility in the supposition that verse 27 fillers to a yet future event, since it is acknowledged that verse 20 alludes to the beging of Christ "imasudiately after" the tribulation which came on Jerusalem Matt. xxiv. 80. The simple reading of the verses in consexion will evince the fallacy of supposing a transition of referonce. See Clarke, Coppe, Rosenmulisz,

Thus have I endeavored fairly to meet. and candidly to examine, every argument presented in your long yet friendly epistle. In so doing, this letter has been made to occupy more space than was contemplated in your original proposal for a written discussion. It matters little, in my judgment, how much either of us may write in any one communication, provided it be in defence of particular positions previously stated, or in refutation of particular arguments previously advanced—but I deem it inexpedient to introduce new topics of discourse, however much bearing they may have on the general issue, if by so doing any letter be protracted to an unreasonable length. If the Lord will, we shall have time enough fully to discuss the question in debate without confusing the minds of

Rejoicing "with joy unspeakable and full of glory" in "the faith once delivered to the saints;" realizing that in my heart dwelleth the Comporter, even the Spirit of Truth, whom, the world cannot yet receive because of the blindness of their minds; desiring that this epistle may be so blessed as to bring many to the knowledge of the truth as it is in Jesus; and firmly believing that you, and I, and the whole world of mankind, shall yet rejoice together in the salvation of the Lord, I subscribe myself, affectionately yours, &c.

ABEL C. THOMAS.

[To be continued.]

#### Original.

WORTHY OF REMEMBRANCE.

As our Methodist brethren often refer to Clarke's Commentary to prove a favorite position, and disown him when he favors liberal Christianity, I send you the following order extracted from the Christian Advocate and Journal, of May 10, 18—, No. 147. It is entitled, a course of study for candidates for admission into full connection of the Philadelphia Annual "1st year-Holy Bible, Conference. with marginal references, to be collated and studied: also, as frequently as possible, and in all difficult passages, to refer to Coke's, Benson's, or Clarke's Commenta-After naming some other works, they say, "In some of the works above recommended, not issued from our own press, it is understood there may be, in some instances, an occasional sentiment not entirely in accordance with our views.

Signed, ELIJAH HADBING, J. Estone."

The inference is I believe fair, that in the works not published at "our press." there might he continents with which the

Methodist Bishope did not entirely access but then there were only occasional an ments. But in those that had been " make lished at our own press," there were se such occasional differences. They agreed with all. The candidate is command to read them all, and even if they should differ, he is informed that his Bishops believe them all.

Under these circumstanees, I hope that herenster our Methodist brethren will admit that Clarke's Commentary is approved. Methodist theology; or dony the authority of their Popes openly and entirely, taking their consciences into their own keeping.

VICTOR

# Original. DIALOGUE,

Br. CHARL, SIR-The following dislogue in substance took place at Summer's Valley, about one month since, between a Methodist Clergyman and a Universalist. Should you think proper to give it a place in the Herald of Truth, it is at your ser-

Methodist. Have you got religion? Universalist. Not in your way, Sir.

M. Do you belong to any church? U. No, Sir; neither do I think I ever shall, unless it be to the church of Christ.

M. Are you a believer, Sir? U. Yes; I believe that religion consists in doing right, and that we shall all

be punished for every sin that we commit.

M. There is no necessity for that, Sir, if you only take the proper way to escape. If we are punished for our sins, we shall all be eternally damned.

U. Suppose I should wilfully and maficiously take the life of one of my fellow men, would not I be punished for it?

M. Yes; if the laws of your country are put in force against you.

Would not God punish me for it? M. No; if you take the right course, there is no need of it.

U. My dear Sir, this is singular doctrine indeed. And may I not be permitted to ask you, if E. K. Avery did not wisely select the "right course" according to your theory, to escape the demands of all laws, human and divine, with impunity?

M. I will have no more to say to you.

Now reader, please pause and ask yourself, which doctrine leads to licentionmess Methodism or Universalism.

## THE WORLD TO COME.

It is cheering to the traveller, who has seconded and descended the rugged hills of a mountainous country, and with weeried limbs sought repose in the shady vale, beside the gurgling brook, as the setting on rapidly descends the western horizon, and he deshe himself many miles from himsel home, to think, that another day will come. in which he shall be enabled to reach the spot where are centred all his hopes of happiness. So, to the believer in the promise made to Abraham, the prospect is cheering that beyond the dark night of death, there is an eternal day, a home of endless glory, of eternal rest. Every one who believes the words of the Savior, may look beyond the bounds of time-beyond the confines of mortality—beyond all the cares and vexations, the afflictions and losses of this imperfect state, and contemplate a world, where gloom, and doubts, and fears, and tears, and pains, shall never A world, where weariness shall never be known—where winter shall never chill and destroy the most delicate flowers. A world, a country, where amaranthine flowerets bloom, watered and refreshed by the dews of eternal love, nurtured and warmed by the smile of the God of unbounded mercy and compassion.

The members of the human race are now like children, who are at a great distance from their home. They wander in the mazes of sin, and subject themselves to numberless inconveniences. They mourn and weep, sorrow and rejoice, alternately. But their Father bath given them a hope which sets forth a prospect of going home, where pure and substantial joys reign unmolested and uncontaminated with the corruptions of earth. This hope of another and better world, of meeting our friends, and of backing in the fullness of joy which dwells in the presence of God, enables the Christian to rise above the darkness of this present stateto struggle on through pains and wees, believing that he has in Heaven a certain abiding place, where he shall feast on pleasures of a heavenly birth. - Universalest and Ladies' Repository.

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## EVANGELICAL CHRISTIANS.

We find the autodox frequently speaking of themselves, by way of eminence, as evangelical Christians. None but those who hold to the severest and most durable hell torments are admitted to be evangel-Now it strikes us that this claim has no manner of foundation in justicebut implies a manifest perversion of language. Who is an evangelist? and what is an evangelical Christian? Every one who knows the signification of the word in Greek is aware, that an evangelist is a herald or messenger of good tidings. Whatever is evangelical partakes of the character of good news. New what good news is there in the stutement that millions of human souls, nay that a single rational being, will be made indescribably miserable to all eternity? Certainly just none at all-on the contrary, this is the very worst news that could be proclaimed. Just so far then as the utodox preach and propagate this doctrine, they are not evangelists—they are positively enevangelical. And as this tenet is the grand central point and fountain of their whole theory, so nothing could be wider from propriety and truth than to call them evangelical christians. Universalists are the most—nay the only, evangelical christians; for they preach good tidings without any mixture of bad news. They teach the final purity and happiness of all God's rational children. Is not this good news? Then is it strictly evangelical.— Christian Intelligencer.

### HERALD.

JACOB CHASE, Jun.
G. W. MONTGOMERY, Editors.

GENEVA, SATURDAY, MAY 23, 1835.

THE LOVE OF GOD THE FOUNDATION OF CHRISTIAN LOVE AND OBE-DIENCE.

#### ESSAY No. 1.

In conformity with our previous proposal, we shall try to show in the present casay, that all true religious devotion and obedience, spring from a conscious sense of God's infinite and immutable love to the whole sinful world. And we shall enter upon the defence of that proposition with a good degree of moral courage and confidence, from a consideration of the fact, that the sentiment is so clearly and conclusively taught in the Scriptures, that few people can have the presumption directly to deny it, though many religious professors advocate a system which flatly contradicts that which they admit.

I am fully aware that there is, and for many years has been a kind of religious devotion and pretended obedience, in high repute among the most influential and popular classes of society, which owes its origin to a slavish and servile fear; which is as contrary to the true spirit of christianity as it is contemptible in the sight of heaven, and injurious to the social state. And I know full well too, that this spurious kind of religion has contrived to secure the credence, approbation and support of the great majority of weak and credulous persons, whose sins would have been winked at if they had lived in the times of the prophets. But experience and observation have taught us that it is not always safe to bow obsequious assent to the mandates of the popular and prevailing opinion.

The first question to be discussed in this article is this, does God love the whole sinful world?—for upon the correct decision of this question depends the truth or falsehood of the proposition which heads these essays. It must readily be admitted, if he does not, then true religious devotion and obedience must spring from some different source. That our Heavenly Father does thus love the imperfect and erring race of man appears obvious from two unanswerable reasons.

1. It is obvious from a due consideration of

the impartial and universal bleasings of his temnoral providence, which are as numerous and extensive as human nature could rationally desire. Every nation, tribe and kindred of the earth, draw freely, continual supplies from the ample storehouse of their common benefactor and Father. He has made them what they are: and constituted them as they should be, and has made ample provision for the satisfaction of every rational and laddable desire. His sum sheds his effulgent beams upon all classes of men-as well on the evil as on the good-the moistening showers of heaven fall upon the earth to refresh and fertilize the inheritance of the unjust as well as the just, and the refreshing dews of the evening are the undivided patrimony of every living thing: Yes, and to the joy of the world, all eyes, either sensibly or insensibly, wait upon him, "and he giveth them their meat in due season." The earth, the air and the waters constantly teem with the renewed and ample tokens of his loving kindness and tender mercy to his dependent creatures; and nothing seems wanting on the part of our Creator in the arrangements of his all wise providence, to prove that "he loveth all the things that he hath made" -that "he is good unto all," and that his tender care and watchful eye are immutably fixed over all the various and numerous works of his Almighty hand.

It should be remembered also, that in addition to this infinite abundance of temporal and providential blessings by which we are every where surrounded, by the kind hand of our merciful Creator, he has been pleased to constitute us "heirs of an inheritance incorruptible and undefiled, and that fadeth not away;" and has graciously sent his "well beloved son" into the world for the express purpose of making it known to a sinful and rebellious race of intelligent mortals.

2. An appeal to the scriptures will furnish us with additional evidence in favor of our pesition.

St. Paul in his letter to the Ephesians helds the following language—"But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quichened us together with Christ." Here it is stated in so many words, that God loves sinners not in a small degree, but with a "great love;" and the effect of this love, in the instance referred to, was the "quickening them together with Christ." We might multiply testimony in favor of the above proposition to a great length, but it is not necessary, for the Bible is full of it, and the reader can examine for himself.

Having briefly prepared the way by showing that God loves sinners, by an appeal to his providence and his word, we are now prepared to show that all true devotion to God and religious obedience, spring from a realizing sense of such love. We very well know that a sentiment diametrically opposed to this view of the subject, prevails extensively in our world; but we care not for that, TRUTH is our object and with nothing short of this can wa, or any one case has fully positifed.

It becomes necessary here that we invite the mind of the reader back to past times, for the purpose of substantiating in some degree, the important fact embraced in our present subject. Let us inquire, then, what was it that induced David to love God, and to delight in his service? I answer, it was a conscious sense of God's mercy and goodness that induced him to love God. Hence he says in the fullness of his devotional spirit, "O that men would praise the Lord for his goodness and for his wonderful works to the children of men." It is not in the sower of language to express in stronger terms, the inimitable beneficence of Jehovah, than it is expressed by the Psalmist on various occasions. He sometimes wandered from the pleasant path of moral rectitude, it is true; and the cause is to be found in the fact, that invariably at such times he "forgot God," and confined his reflections and contemplations to the ensnaring and enslaving things of time and sense, without reference to the great author of all mercies. But when his reflections again turned upon God and his goodness, he repented with his whole heart, and said "I was as a beast before God, so foolish and ignorant was I." He loved the service of God because it was delightsome, and every way calculated to increase his happiness. Hence he could say, Ps. xxvii. 4, "One thing have I desired of the Lord, which I will require; even that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and inquire in his temple,"

We may go further back, and inquire what induced Abraham and the other patriarchs to love the Lord, trust in his mercy, and celebrate his praise? And we are instructed that it was a conscious realization of his transcendent benignity, evinced in those gracious promises that he would be to them a God-that he would love them, and in them and their seed would bless all the nations, families, and kindreds of the earth. And it may be remarked that invariably, when God called or commanded his ancient children to reverence and obey him, the command was accompanied with numerous declarations and tokens of his infinite love and tender regard for them, and a solemn pledge that he would never leave nor forsake them, world without end.

We may further inquire what it is that indueas the subjects of a national government to love and obey their temporal sovereign? and the answer is the same. It is a conscious sense of his moral honesty, his strict integrity, and his manifest benevolence in all his public acts relating to the protection, happiness, and well-being of his subjects.

And if we apply the principle to the family circle, it amounts to the same. It is the uprightness, the tender solicitude, the unwavering attachment, which the father manifests towards his dependent offspring, which calls them from the devices paths of disobedience and rebellion, and secures their ardent love and deveted attachment to him and his paternal authority. But why need I appeal to human cencerus for the purpose of preving that a manifestation of effection and tender recent love subset, in that

and that alone, which will secure and perpetuate the reverence and cheerful obedience of the ruled? This fact is, I believe, admitted by all with readiness. But atrange as it appears, when the same principle is applied to the divine government, it is promptly denied and rejected? But why is this? Are we not clearly taught in the Scriptures that the same principle holds good, as well in divine as human transactions? If not, I have altogether misapprehended their language and its import.

In the 100th Paslm, David celebrates the name of God in the following language: "Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name." This is a duty which we all owe to God, and the call to perform it must be founded on some principle. And what principle is it? Let the Psalmist give the answer. "For the Lord he is good; his mercy is everlasting; and his truth endureth unto all generations." The reader will here perceive, that the command for worship and obcdience rests upon the fact that God is unchangeably good unto all, and true to his benevolent purposes relating to the children of men. The same principle is again expressed in Luke vi. 35. "But lave ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest." Here again is a command to do good even to our enemies, and in order that it may be esteemed reasonable and proper, the conduct of the Deity is immediately presented as our example. "For he is kind unto the unthankful and the evil. Be ye therefore merciful, as your Father in heaven is merci-

I have no desire to multiply the testimony, and therefore shall only observe, that it is a truth enforced not only by the Patriarchs and Prophets, but emphatically maintained by Christ and the Apostles, that it is a conscious sense of the goodness of God that leadeth men to repentance. Therefore, we deem the proposition embraced in the present article sufficiently explained and defended.

C.

UNIVERSALISM WILL BO TO LIVE BY."

The words which form the caption of this article, contain a trite and off-repeated objection against the doctrine of the universal grace of God. This objection however, does not nor can it boast of even the appearance of argument, for every person must perceive, that a system which is good to live by, which squares our lives by the standard of integrity, will also prepare us to die, for the good man is always ready to go hence, when the call is made. We notice the objection at this time, only for the paspose of showing its fallacy, by presenting an instance, wherein Universalism imperted all its most hely powers to the dying maint.

mehment to him and his paternal authority. Br. Hamilton Priotic of Elbridge, Onondaga But why need I appeal to human concerns for Co., departed this life, May 7th 1885, aged 22 the purpose of proving that a manifestation of years. His complaint was consumption, which, effection and totaler region into suler, in that, though slape in its progress, was sure, and con-

trary to its usually deceptive character, taught him that his days were drawing to a close. Br. .: Frisbie was a warm and ardent Universalist, strong in faith as the everlasting hills, and he was now placed in a situation to test its power in the most trying of all situations. It did not fail him. It imparted to him that confidence in God, which is worth the wealth of worlds. A few days previous to his death, he was asked if his faith continued strong, that Jesus was the Savior of the world. He answered, "Oh, yes! my hope grows brighter and brighter. I believe that he will bring every son and daughter of Adam into the truth." He one day inquired of his mother, if she loved him. The answer was, yes. He returned, "I love you, I love every body, but Oh, how great the Savior's love must have been, to come into the world and lay down his life for it."

In his temporal concerns, he was as calm and collected, as in his spiritual. He had his grave-stones cut, his grave-clothes made, gave his library, consisting of 130 Volumes, to the Clinton Liberal Institute, and three months before he died, selected the preacher to attend his funeral. Thus did this young man, respected by community, and possessed of a spotless reputation, calmly sink into the arms of death, without a single fear, but with the most clear faith in the Restitution of all things.

The writer of this article, attended his fumeral, and administered the consolations of the gospel, Matt. xi. 28, to the mourners, who were doubly afflicted, inasmuch as they also lamented the decease of a daughter, who died last fall, a few months after marriage. May the Lord bless them, and all the relations of our departed Br. May he give to them, that strong confidence in Christ, which will enable them to exclaim, they will O God, not mine be done!

The funeral services were attended in the Presbyterian Church, the owners of which cheerfully opened their doors, with a commendable liberality. The house was filled with a large congregation, most of whom were disbelievers in Universalism, but whose devout attention to the preached word, showed the respect they entertained for the memory of the deceased. God grant that their faith and the faith of all men, be like his, who has thus been cut down in the strength of his years!

G. W. M.

#### LETTERS

Beceived during the week ending on Wednesday last.

R. S. Mesdon—A. P. Le Roy—O. O. Marcellus—P. M. Varick—S. C. Rushville—G. W. M. Auburn—P. M. Delta—N. W. Starkey—P. M. Moreland—P. M. Benton—P. M. Henrietta—P. M. Clear Creek.

#### RELIGIOUS INTELLIGENOS.

Br. Gronge Rosers will preach in this vitalage, on Wednesday, the 27th inst. at 7 o'clocks P. M.

Ba. Queat will preach at Liverpool, on the 5th Sunday in this month.

#### Portry.

From the Buffale Bulletin.

LINES ON THE DEATH OF REV. W. I. REESE.

He had come to his people in hope and delight, With the message of peace from the Pather of light,

The joy of his heart and his guide from afar, Were the song of the angels and Bethlehem's

His soul was expanded, his faith was sincere; And his heart was as generous and pure as his

His charity noble and true as his word, And his love was as strong as his trust in the

Then the postlience came with its mission of wrath.

And sorrow and anguish surrounded his path; The banquet was turned into weeping and wail, And the face of the seemer grow sunken and

And there stood formken the gebiet and bowl, Where sparkled the joy of the bacchanal's soul, As the eye, that had glow'd when it rese to the

Glared wildly a breath and forever was dim,

The heart of the trifler was laden with care. And the hope of the hypocrite sunk in despair, The miser abandoned his affect and gold, And the hireling forsook both the fleece and the fold.

And yet his felt heart in that desolving time, Mall glowed with benevelenes pure and aublime, His spirit imbued with the love of his cace, Enfolded them all in one gen rous ambriga.

But vainly he struggled by night and by day, To haffle the spoiler and reacue his prey-The destroyer had mingled a poisonous breath, And lured him along to the chambers of death.

And then fell the noble, ingenhous mind, The hope of the humble, the friend of manifold; And the labour and learning of years in a day-And their glorious aspirings were withered away.\*

team of the widowed and emphants once

- And the homests their joy is a prison of proc. Even the love beaming althr deserted and lone, f - Abid the temple re-school his knell withe moon.

And the manliest form and the loftiest brow, The throne of each virtue is desolate now, And silent and cold as the dew on the sod, Lies the first of disease on the image of God.

The the fitted of the pulpit to this head i

#### HE PREACHED JESUS.

"Then Philip opened his mouth, and began at the me scripture, and preached unto him Jesus."— Acta viii. 35.

And what meaneth this declaration-"preached unto him Jesus ?" Why, these is no mystery in it, to him who understands the gospel. This Philip was explaining the meaning of Isa. lai. 7, 8, to an Ethiopian who, having been up to Jerusalem to worship, was returning, sitting in his chariot, reading the prophecy of Issiah. He knew not how to explain this portion of it; and requested Philip to enlighten him on the subject. Philip complied with his request. He explained to him its application to the Savior; and from this he proceeded to "preach unto him Jesus."

The effect of this preaching was the conversion of the Ethiopian to a belief that Jesus Christ was "the Son of God." Of this we are informed at the 37th verse. After his conversion he was baptized by Philip, and proceeded on his way.

There is, in our humble apprehension, much meaning in the remark that Philip "preached unto him Jesus." What is the meaning of the word Jesus? It signifies Savior. "Thou shalt call his name Jesus, for he shall save his people from sin."

He who could preach Jesus then, must preach him as a Savior of his people from their sins.—And who are his people? The whole human family. "The Father loveth the Son, and hath given all things into his hands—all that the Father giveth me shall come unto me, and he that cometh unto me, I will in no wise cast out." These are the declarations of the Savier himself. In his prayer to the Father, John 17th, he says, "as theu hast given him power over all flock, that he might give eternal life to se many as thou hast given him." He is declared to be "the Sevier of all men." And this is enough. If he is the Sector of all men, then all men will be saved. There can be no truth more self-evident than this.

How many professed teachers of the gospal, are there among the popular sects in the present age; who preach Jesus in this manner? Alas! we regret to say the number is comparatively small. We fear that instead of this, they are preaching themselves, (as Faul speaks of some such preachers,) or the traditions of men and the windom of this world. This is altogether difficunt from the preaching of Philip, or that of the primitive preachers of the creas. They preached Jesus; Psul preached "Jesurand the resurrection," Acts, 17, 18; the company wish there were more Nick preathers among us in these days. We need to have Jesus prinched, the Christian Church woods it; the world needs 14. We have that enough of every thing who preached; that hatchistoristics of Gathelianista, that "fluo-thoroup paints" of Culcin's Arminianism. All those have been urged with a zeel worthy a better cause, whi James, as a complete and universal Senior, has been kept out of night.

Prenchers of the "grace that bringeth salvation to all men!" Remember the subject of Philip's preaching to the Ethiopian; and you will never be at a lose to know how you shall preach. Preach Jesus! Here is a theme on which the praise and gratitude and joy of men-and the holy songs of angels may dwell forever.

"Jesus! Thou Sun of love divine! Thy rays through boundless nature thine; In thee, with bright effulgence meet, Wisdom, and love, and light, and heat."

The Lord increase the number of such as shall go forth among those of our race who sit in spiritual darkness, and preach unto them "Jesus."—Star and Universalist.

#### ----

Noble Sentiments-Lord Emkine wandistinguished through life for independence of principle, for his integrity, and his scrupulous adherence to truth. He once explained the rule of his conduct, which ought to be generally known and adopted. It ought to be deeply engraven on every heart. He said: 'It was the first command and counsel of my youth, always to do what my conscience told me to be a duty, and leave the consequences to God. I have hitherto followed it, and have no reason to complain that my obedience to it has been even a temporal sacrifice. I have found it on the comtrary, the soud to prosperity and wealth, and I shall point it out as such to my children.'

APHORISM.—To do good to our enemies, is to resemble the incense whose aroma perfumes the fire by which it is consumed.

## I. PRESCOTT, J. T. BRUCE & S. Malbe; Proprietors and Publishers. COMDITIONS.

The HERALD OF TRUTH will be po lished every Saturday, commencing on the first Saturday in January, 1835, on good paper, with new type, in a neat quarto form; each number containing eight pages—the volume four hun dred and sixteen.

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<sup>·</sup> He: backepent: much time and labour. study of liberal literature under many and great disadvantages, in the foutflope of benefitting his fellow men, by the result of his researches.

# MBRALD OF TRUTT.

"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."-St. John.

VOL. II.

#### GENEVA, N. Y. MAY 30, 1835.

NO. 22:

## CORRESPONDENCE.

[Continued from page 165.]

From the Philadelphian and the N. Y. Christian Messenger.

Philadelphia, Dec. 23, 1834. To Mr. Abel C. Thomas:

DEAR SIR-When I have once denied a proposition, it is an unwarranted assumption for any one to assume that I have yielded the point, because I wholly neglect "to adduce any thing farther in denial." As much as possible I would avoid going over the same ground with you twice in argument; and after we have each exhibited our views, illustrations and arguments on any matter in debate, I am contented to leave it to the judgment of our readers. You "may feel at liberty to assume" also, that I concede the correctness of your con-· clusion, that everlasting (aion) does not mean primarily and radically an interminable duration; but I protest once for all against any such assumed concessions.

The question in Luke xiii. 23, "Are there few that be saved?" certainly does not prove that the whole number of the human family saved at last will be few; but it implies, that some doubt existed on the minds of those who proposed it to our Savior, or that they desired his opinion on an unsettled point in their religious belief. You deny that "the querist had in view the salvation of the immortal state of being." To what salvation, then, except the endless salvation from sin and misery did he refer? Did he ask, Are there few Jews who will be saved from being cast out of the church on earth? Christ's answer forbids such a supposition, for he replied. "Strive to enter in at the strait [i. e. difficult] gate; for many I say unto you will seek to enter in and shall not be able."

Here they were required to strive to enter, and not to avoid being cast out. Salvation always implies a deliverance from some thing; and if the question," Are there few that be saved?" referred to the Gentiles, we ask again, from what were they to be saved? Are there few that be saved from Gentilism? If this was the Squestion, the answer of Christ, "Strive to enter in," &c. would be irrelevant, for he was not speaking to Gentiles, but to Jews in one of their Synagogues, and to people in the Church of God who could say, "We have eaten and drunk in thy presence, and thou hast taught in our streets. These persons he exhorted to strive to enter in at the strait gate, in reply to a question about the number of persons who should be saved, evidently from "everlasting destruction from the presence of

the Lord;" because he foreknew, as he foretold, that When once the Master of the house had shut to the door, many of them will begin to knock, saying, Lord, Lord, open to us; to whom he will say, "Depart from me all ye workers of iniquity." To be rejected by Christ for being workers of iniquity I regard as endless punishment; unless it can be proved from the Scripture that there will be a restoration of sinners to Christ after the door of mercy has been shut to against them, and they have been appointed to receive their portion with hypocrites and unbelievers forever.

"The last enemy" of man in the present world is death, and death shall in relation to every man be destroyed, by his being raised from the dead by Jesus Christ. It is not necessary therefore to suppose that there is a later enemy than the last experienced in this life: but there is a death after natural death, and in the life to come an endless enemy that succeeds the last enemy which can assail us. I shall in my next proceed to support this doctrine, without replying to your last letter any farther; because that is but a reply to my preceding letter, and there must be an end somewhere to our controversy.

In this discussion I have intentionally had little to do with commentators, and decline any attempt to harmonize them, or derive a system from their opinion, because I deem the Bible to be the only infallible rule of faith and practice, and judge that each of our readers will form his own conclusions from his own understanding of the sacred volume.

If you choose to abound in citations from Lardner, Gilpin, Whitby, Campbell and Locke, or even from much better commentators such as Henry, Patrick, Scott, Doddridge and McKnight, I cannot object; and those who please may weigh their arguments and criticism: but common people must certainly be able to gather the fundamental doctrines of our holy religion from the common translation of the Bible, or else that translation should be repudiated as no longer the rule of our faith. I do not deny that learned criticism may help the learned to confirm those which are fundamental, and which are so plainly written on the sacred page that he who runs may read; but any doctrines that no reader of the English translation of the Bible, or of the Greek and Hebrew original would ever think of finding there, until he should be drilled into minute criticism, I hold to be no important doctrines of revelation, even if they are contained therein, or may be logically in-The doctrines ferred from the Bible.

which my correspondent teaches appear to me to be of this description. If the doctrines which I defend concerning future puhishment are not plainly, obviously, and even frequently inculcated in the Bible, I should expect every one to reject them, because all the good and all the bad would very cheerfully receive the tenet of universal salvation were it written in the book of God. If I add more, I shall be obliged to defer this letter for another week.

Yours respectfully,

EZRA STILES ELY.

PHILADELPHIA, Dec. 27, 1834. To Mr. E. S. Ely:

DEAR SIR-It is certainly true, that "there must be an end somewhere to our controversy"-but should we proceed, as you practically propose, we shall close our correspondence without finishing our discussion. In declining to answer the arguments presented in my last letter, and in desiring to leave what we have already written "to the judgment of our readers," you virtually define our controversy to be simply the written expression of our several opinions, and our Letters, in this view of the matter, should be considered as only so many Essays on controverted theologiosd points. My idea of a controversy embraces the free examination of opponent positions and arguments—the patient discussion of doctrines, and not merely the expression of opinions. You say, indeed, "As much as possible I would avoid going over the same ground with you twice in argument"—and with this I find no fault. But the greater part of my last letter you have not yet touched. I have therein presented many arguments and much reasoning, to which I really attach some importance. You stated that but for the expression, "they that shall be accounted worthy," the testimony of Jesus in Luke xx, would make you a Universalist. I penned my remarks on this passage with special reference to such desirable result; and I flattered myself that you would either attempt a refutation of my reasoning on that point, or acknowledge the truth of the doctrine you had previously opposed. The issue of our conjoint question rests entirely on the Scriptural representations of the resurrection state; and I respectfully desire to direct your especial attention to my proofs and observations on this particular subject, as contained in my last letter. I have therein attempted to refute all your arguments on 1 Cor. xv; and except you endeaver to show that I have failed in the attempt, our controversy, as before hinted, is virtually

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resolved into nothing more than the written expression of opponent opinions.

In citing passages from the works of eminent commentators and critics, I have only intended to show, that many men of the greatest erudition, talents, and piety, understood a multitude of Scriptural passages very differently from your interpretation of them, although they as firmly believed in endless punishment as do the Calvinistic or Arminian clergymen of the present age. The latter quote innumerable passages in proof of endless wretchedness, which the former could not, and did not so apply. I go for the Bible, and I believe the Bible to be the best interpreter of its own meaning. Nevertheless I shall continue, as suitable opportunity presents, to extract occasional passages from eminent commentators and critics who believed in endless punishment, and our readers will yield to such testimony no more attention than such testimony deserves to receive. I may add that your exposition of any Scripture text, is not by me considered of any more weight than the exposition of Horne, Lardner, Whitby or Clarke. I desire you to remember, that I have not quoted Ballou, Balfour, or Whittemore, in confirmation of any of my views. These are Universalists, and their expositions of Scripture might be rejected on that account; but I have quoted the testimony of men who were sound in the faith of endless punishment. Whether such testimony has any weight, and if any, how much, our readers will judge.

I have said, that I believe the Bible to be its own best interpreter. By this standard I have endeavored to test the word everlasting, and thus explain the duration it signifies. I have stated, that the Bible applies it to the priesthood of Aaron, to the covenant of the law, to the possession of Canaan by the Israelites, and to other things, which were not only temporary in their character, but had no reference whatever to the future state. Whether the fact that you declined noticing these and similar remarks, did or did not justify me in assuming that you granted the conclusions consequent of the argument, it becomes not me to decide. I submit it to the judg-

ment of impartial men.

In your letter of July 25, you denied that Matt. xxiv, 36—41, and Luke xvii, 20—37, are parallel passages, because in the former place Jesus was addressing his disciples, and in the latter, the Jews. In my reply, I showed, from the express and positive language of the passages, that Jesus was addressing his disciples in both cases. Consequently your argument was entirely lost. Of this important fact—important, because thereon rests the decision of the reference of Matt. xxiv and xxv—you took not the slightest notice. In my last letter, I assumed that you had yielded the point—and I believe that every principle of fair disputation justified me in

so doing. But as you have not yielded the point in question, I should be happy to see you attempt to sustain it. You still contend that the inquiry, "Are there few that be saved?" refers to salvation from endless wo. But before you can properly contend for such salvation, you must first prove that endless we is a doctrine of the This indeed, you infer from the Bible. tenor of the text and its connexion-but the word saved furnishes no authority for said inference. Peter said, "Save yourselves (not from endless wo,) but from this untoward generation." Acts ii. 40. Jesus said, "He that endureth unto the end, the same shall be saved,"-which language, in Matt. xxiv. 14, you admit refers to the destruction of Jerusalem. And he added, verse 22, "Except those days (of great tribulation) should be shortened, there should no flesh be saved." In these cases, you agree that the word saved refers to salvation from temporal calamity only. And such also, in my judgment, is the reference of the question, "Are there few that be saved?" There were but few saved, or delivered from the great tribulation that came on Jerusalem—and these were saved by entering "into the strait (i. e. difficult) gate" of the Gospel kingdom by faith in Christ; by watching for the coming of the Son of Man; and by fleeing from the devoted city when the predicted sign of that coming appeared. Matt. xxiv. 4-35. When Cestius Gallus came against Jerusalem, many christians were shut up in it-but "those days were shortened," else "no flesh could have been saved." The siege was strangely raised, and "the Christians had scarcely time to leave the city, before the Romans returned under the command of Titus, and never left the place till they had destroyed the Temple, razed the city to the ground, and slain upwards of a million of those wretched people, and put an end to their civil policy and ecclesiastical state." (See Dr. Adam Clarke, on 1 Peter iv. 18.) Thus comparatively few were saved, and these were they who endured unto the end, as in Matt. xxiv. 13-22. When the gates of Jerusalem were closed, and the city hemmed in on every side, by the Roman army, the door of the gospel kingdom was shut against the Jewish nation. though some might knock, and say, "We have eaten and drunk in thy presence, and thou hast taught in our streets," (Jerusalem,) yet it was too late-the day of judgment had arrived—and the sword, famine and pestilence, brought upon that unbelieving generation "the time of tribulation, such as was not since the beginning of the world to that time, no, nor ever shall be." Matt. xxiv. 21. If so great a tribulation shall never be again, the supposed tribulations of eternity are certainly imaginary.

You again incidentally introduce 2 Thess. i. 9. I have thrice desired you to come up to a full investigation of that por-

tion of sacred Scripture; but silence is the only answer I have yet recieved in relation thereunto. I am the more solicitous to examine this subject, because you have certified me, that said passage must forever prevent you from becoming a Universalist.

Paul in affirming that "the last enemy shall be destroyed, death," does not make any exception. He simply declares, that the LAST enemy shall be destroyed, and states that death is said last enemy. It is written, that Jesus took part of fiesh and blood that he might destroy, not only death, but the devil—yea, the Son of God was manifested that he might destroy the works of the devil. Heb. ii. 14. 1 John iii. 8. In furnishing the promised proof that there is an enemy later than the last mentioned by Paul, it would be proper, I think, to keep the foregoing testimonies in view.

Believing, as I do, that Universalism is the plain and obvious doctrine of the Bible, I desire that both the good and the bad may receive it. I ask the good to receive it, because I am persuaded it would make them better and happier; and I am satisfied that were it heartily and sincerely embraced by the bad, it would induce them to "break off their sins by righteousness, and their iniquities by turning to the Lord."

Affectionately yours,

ABEL C. THOMAS.

[To be continued.]

## <del>--∞-</del> Original.

## AN ENDLESS HELL FOR GOD'S PLEASURE!!

We are informed by St. John the Evangelist, that all things were created for God's pleasure.

"Thou art worthy, O Lord, to receive glory, and honor, and power: for thou hast created all things, and for thy PLEAS-URE they are and were created"! Rev. iv. 11.

Now it follows, of course, if the doctrine of endless misery is true, that God must have created an endless hell, and a personal, demi-omnipotent devil, expressly for his pleasure! This cannot be denied, if we draw our inference from the above

passage of inspiration.

Then it must be admitted, that God takes pleasure in the prosperity and success of the unhallowed machinations of his Satanic majesty; and the greater his success in "plucking" his intelligent offspring "out of his hands," the fuller the pit of perdition, the greater its horrors, and the more intense the pains of the damned, the nearer God's end will be answered, and the greater his pleasure! Horrible, though just conclusion!

Verily, the celebrated Dr. Emmons must have had his eye on this passage, when he made that heavenly revelation to us, containing the quintessuce of Calvin-

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igtic partialism, that the eight of hell tormente would augment the happiness of the caints in heaven, and give them a keener relish for their enjoyments, &c.!

Even admitting the favorite dogma of endless misery to be true, how shall we reconcile the above passage with the declaration of the Most High, that he "taketh no pleasure in the death of the wicked"? i. e. if this death means endless misery!

Will our Partialist brethren duly consider these things? God "will do all his pleasure." Shall we give "glory, and honor," &c. to God, for the creation of an endless hell? We pause for a reply.

## Original.

## FRIENDLY LETTER.

MAY 16, 1835.

DEAR SIR-Notwithstanding the random shafts hurled at our religious sentiments, the Rock which has stood for ages is not in the least fractured or broken. The same God rules over the destinies of mankind, and forever will. The staunch and stubborn opposers of an impartial salvation assert that our doctrine does not tend to improve the morals of mankind, nor help to raise their affections towards Heaven. I aver that it has been fully and clearly proved to the contrary. "Proved," did I say? what better proof do we want than our own consciences? Reason will candidly teach us this.

Man is ever prone to error, Universalists as well as Orthodox, and none can deny it. Should a person of any religious sect whatever assert that he was a true Christian, every one of common sense would naturally suppose him to be in an Perhaps some may say this is rather "far-fetched;" but take into consideration the true meaning of the word. Is it for one man to tell another whether he is or is not honest? Let actions speak: the old adage is, "actions speak plainer than words." Words in this case are of no avail upon the stranger, and still less upon the every-day acquaintance. "Still less," I say, because they would suppose

you a hypocrite.

While mentioning the above, I am reminded of an occurrence which took place some time since. It was simply this: Upon a Sunday morning, in the month of June, two friends met each other on their way, to their respective churches, one a Methodist, the other a Universalist. Says the Universalist to his friend, after passing the usual compliments of the day, "Sir, seeing you live near our church, and I live near yours, suppose that we change our attendance for a short time, which will be much more convenient with respect to the distance, which at present is very far? This naturally led to a brief controversy on religious sentiments. The Methodist was at length prevailed upon to attend the

Universalist church, and on finding they were not so bad a set of beings as he had supposed, he renounced all his former sentiments and became a regular attendant. When he was asked concerning his belief in the impartial grace of God, he did not hesitate to assert that he did not believe that God was partial in any way. He was not like the generality of the Orthodox, but had a willing mind which was open to conviction, a generous heart, and he was sincere in his religious sentiments. He is now what his friends (orthodox and all) call a good and honest man, with an upright conscience; and is a never-tiring seeker after truth. As for the Universalist, he is still a Universalist. May God give each a willing and a better heart while on earth, and may thousands of others be brought to the truth in the same way.

I remain your friend,

## JEFFERSON'S VIEWS OF PRES-BYTERIANS.

We call the attention of our readers to the following description of the umbition and cruelty of the Presbyterians in the United States. It was drawn by Thomas Jefferson, a man of acute observation, of a Catholic spirit, but of great faithfulness to his country. His name will go down to the latest posterity in connexion with the independence of his country.

PRESBYTERIANS.—" The atmosphere of our country is unquestionably charged with a threatening cloud of functicism, lighter in some parts, denser in others, but too heavy in all—I had no idea, however, that in Pennsylvania, the cradle of toleration and freedom of Religion, it could have arisen to the height you describe. This must be owing to the growth of Presbyterianism. Here, Episcopalian and Presbyterian, Methodist and Baptist, meet together, join in hymning their Maker, listen with attention and devotion to each others' preaching, and all mix in society with perfect harmony. It is not so in the districts where Presbyterianism prevails undividedly. Their ambition and tyranny would tolerate no rival if they had power. Systematical at grasping at an ascendancy over all other sects, they aim at engrossing the education of the country, are hostile to eyery institution which they do not direct, and jealous at seeing others begin to attend at all to that object.—Thomas Jefferson," Letter cxlvii, 4th vol. p. 358.

"The Presbyterian clergy are loudest; the most intolerant of all sects, the most tyrannical and ambitious; ready at the word of the Law-giver if such a word could now be obtained, to put the torch to the pile, and to re-kindle in this Virgin hemisphere the flames in which their oracle consumed the poor Servetus, because he could not subscribe the proposition of Calvin that magistrates have a right to exterminate all her-

etics to Calvinistic creed. THEY PANT to re-establish by law, that holy inquisition, which they can now only infuse into public opinion."-p. 322, Letter to William Short.

The reader will ask himself on perusing the above extract, what could have induced the illustrious Jefferson to give his fellowcitizens this warning against the baneful effects of Presbyterianism? He was no sectarist. He had no private partiality to gratify. It could have been nothing but the serious apprehension which Jefferson entertained, that the views and practices of the Presbyterians were dangerous to the liberties of his country, which he had been so highly instrumental in procuring. The Presbyterians, are in the Middle, Southern and Western States, what the orthodox are in New England. They all hold the same views, except a slight difference on the point of Church Government. Dr. Ely is a Presbyterian. He says he should prefer to have the President of the United States a sound presbyterian. He urged the election of all civil officers in reference to their creeds; and he said the Presbyterians could bring a million (or some such number) of voters into the field. Well might the immortal Jefferson say,—a their ambition and tyranny would tolerate no rival, if they had power." Reader, let the words sink deep into your soul.—Trumpet.

## BOSTON AND VICINITY,

Universalism is strong in Boston and its vicinity. In that city there are four Societies; in Cambridge, one; in Roxbury, one; in Dorchester, one; in Charlestown, one; in Malden, one; in Lynn, one; in Salem, one; in Danvers, two; in Gloucester, three or four; in Quincy, one; &c. &c. In Boston there are three Universalist papers, all zealously maintaining the doctrine of Universal Salvation: viz. the " ${f Tr}$ umpet and Magazine," the " ${f Indepen}$ dent Messenger," and the "Universalist and Ladies' Repository." We call the Messenger a Universalist paper, because it teaches the doctrine of Universal Salva-This is Universalism, and all who maintain it are Universalists. With regard to the new meaning which the Messenger and that authority alone, has been trying to fix upon the word Universalist, we feel ourselves under no special obligations to adopt it. We wish to call things by their right names.—Christian Int.

CATHOLIC MISSIONARIES.—It has been ascertained from the official records of the Custom Houses, as we are informed, that upwards of six hundred Roman Catholic Missionaries have arrived in the United States within the last twelve months. J00016 Digitized by

#### Original.

## PEACE IN BELIEVING.

Who has peace in believing? The votary of endless misery? Ah, no! He has no peace, no joy, no happiness. His life is one continued routine of gloom, of vanity, and of vexation. There is nothing on which his eye can rest for a moment with pleasure, but every thing seems to tire when it is examined, and he turns away with disgust from every charm of earth. Why those tears that course down his care-worn visage—those long drawn sighs, and the agitated frame, when the ever busy mind flies beyond the transitory scenes of earth, and fastens upon the unseen world? Why is his bosom torn with anguish, and why those startling looks of They are the certain and truly despair? lamentable effects of his belief, and the wild, frightful and haggard features of that doctrine which teaches the endless wretchedness and pain of millions on millions of the creation of God!

But the firm believer in the impartial grace of God experiences none of these miseries. No rankling cares annoy the quietude that reigns within his heart; no frightful serpent is coiled in his path to mar the peace of his bosom; no visions of horror haunt his midnight repose; but happiness and contentment render his journey through life pleasant, for he relies upon the Father of all mercies for safety and protection, "who is good unto all, and whose tender mercies are over all his works."

READER! perhaps thou hast never contrasted these things seriously! Behold yon aged and sorrowful man-the weight of many years are upon him, and anguish hangs heavily upon his trembling frame! The serpent's fang of despair has fastened upon his heart, and the gloom and despondence of affliction lower fightfully upon his soul! Would you learn the cause of these things? Listen! It was but as yesterday and he had a daughterthe pride of his heart and the joy and solace of his declining years. The sun rose not on a happier being-whose mind was more noble or whose thoughts were more exalted. Her pity and compassion knew no limits; her demeanor was captivating; her virtue religion! 'The garland of innocence wreathed its perennial bloom around her head; on her brow slumbered the mark of wisdom, and around her snowy bosom was twined the sacred wreath of affection! But she has passed that "bourn from which no traveller returns." She fell like the tender dew-drop brushed from an opening rose! She is no more! She had never subscribed to a cruel creed: she had never acknowledged her belief in the unmerciful dogma of endless misery! No; her heart was too pure-too tender. She died in what is termed an unconverted state, and the afflicted parent fears that

she is lost to him forever! How horrid the idea! How shocking the thought! Turning to a Universalist neighbor, he exclaims, "Could I believe as you do, I should be happy indeed; but now my gray hairs must descend in sorrow to the grave!"

If there is any thing in this wide world that can afford a healing balm to the torn bosom of the mourning and disconsolate; that can wipe away the falling tear and turn their weeping to joy; it is the belief of the final salvation of all intelligent beings. When will men think of these things? When will they abandon a sentiment that casts a blight and mildew over the world; which sends to an untimely grave thousands of the fairest portion of our race; which blunts all the softer and refined feelings of the soul, and weaves around the human heart the rugged texture of the mountain adamant? A. C. B.

## Original

CHRISTIAN ADVOCATE & JOURNAL.

The following remarks appear in an editorial article on "Public Sentiment," published in the Christian Advocate and Journal, of April 17, 1835.

"Look at religious disputants: instead of seeking the most charitable construction of each other's sentiments, and stating antagonist's arguments fully and fairlywhat torturing of sentences, what wresting of arguments, what sophistry of reasoning, and often, alas! what misstatements even of facts! Instead of making the simple truth the object of investigation, it would seem, if we might judge by the conduct of some wranglers, that the principal aim is to prostrate an antagonist by imputing sentiments to him which he disavows and abhors, by misquoting his words to make him appear ridiculous, and we wish we could not add in truth, by questioning the purity of his motives, thereby implicating his moral character."

I was rejoiced to see so much truth, so much needed truth, so plainly told in the columns of this widely circulated periodi-Whatever may be the situation of other denominations, Methodist preachers have at least resorted to all these practices, if not in set controversies, certainly in their own pulpits, before their own congregations. And it strikes my mind that even the Editor himself has sometimes at least winked at such practices. Witness his refusal to publish Mr. Morse's letters, and at the same time publishing Mr. Lee's. Witness his refusal to correct misstatements when informed of them, and his attempts to justify himself in them because our Lord spoke in parables.

I have frequently heard Methodist preachers declare that Universalists did not believe in any devil or hell, in any punishment for sin, and many other falsehoods of a like character; and to adopt

the gentleman's own words, "When reflecting on this subject, we have often inquired, what object a man can propose to himself by misrepresentation? Can it be any other than to gratify a malignant disposition? 'The truth of God' cannot certainly be promoted 'by my lie;' a cause that needs the weapons of misrepresentation for its support, should never be sustained."

The editors of the Christian Advocate certainly appear to be under conviction. They have arrived at a conclusion which we had long since come to. I hope they will remember that faith without works is dead, and from henceforth act up to the convictions of their understanding.

O. P. Q.

## Original.

"Understandest thou what thou readest?"

This question was undoubtedly drawn from the lips of Philip, on hearing the plain propecy of Isaiah concerning Christ (see Acts viiith chap.) read by one, who might not have been a believer in Christ. And from the answer by way of inquiry, the man was quite ignorant of what he then read, but possessed of a willing mind, and anxious to know the truth. Would to heaven that this were manifest in every professed believer in Christianity! When we hear one, who is not a believer in the doctrine of universal salvation, reading the plain unequivocal language of inspirationthe doctrine of the "restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began;" (Acts iii. 21)-"I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear: surely shall say, In the Lord have I righteousness and strength;" (Isa. xlv. 23, 24)that Christ "gave himself a ransom for all, to be testified in due time;" (1 Tim. ii. 6)-"As in Adam all die, even so in Christ shall all be made alive;" (1 Cor. xv. 22)-I say, when we hear such unequivocal testimony, with which the Scriptures abound, drop from the lips of one, who is yet faithless in the doctrine of universal salvation, which it amply teaches; we are constrained to say, "Understandest thou what thou readest?" If in the answer to our query, we discover a willingness to hear, and an anxiety to know the truth, we may rest assured that prejudice will give way when evidence is adduced. and the mind will "be no longer faithless But if we discover a but believing." manifest unwillingness to hear, and an aversion to all candid inquiry, we must infer that such a person has not yet, neither is he inclined to, "put away childish things." (See 1 Cor. xiii. 11.) From such we must turn, as did Paul, saying, "the heart is waxed gross, the ears are dull of hearing, and the eyes closed; lest seeing they should perceive, and hearing they should understand," &c. (See Acts xxviii. 26, 27.)

Reader, are you faithless in universal selvation from sin and misery? Have you no hope in the doctrine of the restitution of all mankind to holiness and happiness? Do you wish to know the truth? Open your Bible and read the evidences; put away your prejudices, your mere opinions and your prepossessions, as childish things; take Revelation and Reason for your guide; let your inquiry be, "What is truth?" and that faith which is the substance of hope will crown your research.

Gelen, May 3, 1835.

## —<del>∞∞</del>— Original.

## THE LAW OF GOD.

"My counsel shall stand, and I will do all my pleasure."—JEHOVAH.

If the law of God is infinite in its nature, an emanation from the great Eternal, co-extensive with the unbeginning existence of Deity, and will endlessly endure, morally at least; and again, if this law actually requires the holiness, happiness and sinlessnes of all created intelligences, (which no Christian will deny,) what will be the result? If this law never is answered; if it requires more than ever will be brought about; of course this law must endlessly remain unsatisfied; and if so, and it is an emanation or transcript of Jehovah himself, consequently He must endlessly remain unsatisfied—and if unsatisfied, of course unhappy—if unhappy, miserable-and endlessly and infinitely so! Horrible conclusion! But can our Partialist brethren gainsay the legitimacy or correctness of such a conclusion? We "pause for a reply"!

Henrietta, N. Y.

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# From the Universalist Watchman. PROTESTANT POPERY.

EXCOMMUNICATION.

Of late, the public attention has been called to the subject of the prevalence of Catholicism in this country. Many have become alarmed, with the fear that the Protestants are about to be swallowed up by the persecuting Papists. So great is the alarm, that a Baptist preacher is now travelling through this State, lecturing on the subject, and obtaining subscribers for an anti-Catholic paper. All this may be well enough. But I am unable to see the difference (except in name) between Popish popery, and Protestant popery. The different sects of Protestants claim all the benefits of infallibility, without the absurdity of pretending to it. The Church of

ants say they never do. In former times, both would make heretics feel the power of their infallibility; but, thank God, in this country the power of the Beast is so far taken from him, that he can only molest and injure the character and disturb the peace of those who become wiser than their teachers. These reflections have been suggested by a late act of the Baptist Church in Danville, in the excommunication of Mrs. Mary Pierce, for the awful crime of believing that "the Father sent the Son to be the Savior of the world!" Crime, I say, for the Church must have so considered it, or they could not have excommunicated their sister for this belief and nothing else. For it is impossible for the Church in Danville to find any thing against the character of Mrs. P. She is a woman highly respected for her excellent moral character by all her neighbors and acquaintance. The Church cannot boast of a better member. What adds cruelty to this act of the Church, is the fact that Mrs. Pierce is a woman of feeble health and a "meek and quiet spirit," and wished, after her views became changed, to enjoy her belief without contending with the Church; and requested a dismission. And furthermore, it was the preaching and practice at a protracted meeting, of more than 30 days continuance that opened her eves to the falsity of the doctrine preached. After it became known to the Church, that Mrs. P. had become a Universalist, she was visited by the minister, Mr. Newell, and others, and solemnly warned against Universalism, without convincing her understanding. But instead of giving her a dismission, according to her request, the Church proceeded to excommunicate her; but did not give her any information of her excommunication. Learning from rumor that she was turned out of the Church, she addressed the following note to the Church Clerk:

Danville, Vt. May 8, 1835.

Mr. Perkins: Sir-Please send me a copy of my excommunication, and you will oblige your friend,

MARY PIERCE.

In answer to this, Mrs. Pierce received the following note:

"The hand of fellowship was withdrawn from Mrs. Mary Pierce, for embracing and advocating the doctrine of Universalism.

J. PERKINS, Church Clerk."

Now, in view of this procedure, I would ask, is there any thing in Popery worse than this? The same spirit would lead to burning and dooming to hell. And I do most solemnly call upon the Baptist Church in Danville, before they proceed farther in this business of excommunication, to satisfy themselves that they have authority from Christ so to do.

dity of pretending to it. The Church of This is not the only case, there are other steals across the senses in the Rome says she cannot err; and Protest- ers who are doubting the truth of endless ishing meledy.—N. Y. Mirror.

misery, if not in Danville, in its vicinity, and in the Baptist Church, too. They may have more work to do.

Has Christ or his Apostles given any sutherity, or left any example for the excommunication of a member of the Church for any thing but immoral conduct? But in this case an innocent woman has been excommunicated for believing "that Jesus Christ is the Son of God," and "indeed the Christ, the Savior of the world.

Persons who are called to suffer, like Mrs. P. have the consolation, that excommunication has lost its power, for an enlightened and well informed public will inquire for the cause. And individuals who are satisfied that the doctrine of endless misery is not taught in the Bible, have not now, as formerly, to fear the stake. I do most, seriously request Mr. Newell, Pastor of the Baptist Church in Danville, and all other pastors and churches to satisfy themselves before they proceed to excommunicate members, for mere opinion, and especially, for believing that God "will have all men to be saved," that they are authorized by the word of God.

J, E. P.

## Original.

#### BURCHARDISM.

Rev. Mr. Burchard was some time since holding one of his revival meetings, so called, and in speaking upon the subject of Universalism, he made the following remarks: "Take a Universalist that really believes the doctrine, there's no hopes of him. I wouldn't pray for him any more than I would for the devil. But there are some who say they believe it; they don't, they lie: there is some hopes of them."

So it seems there is no hope for the honest Universalist; but the liars and hypocrites are in the fair road to Burchardism.

O. P. Q.

A MADAGASCAR PRAYER.—In Flacourt's History of this Island, the following sublime prayer is said to be in use amongst the aborigines there: "O Eternal! have mercy upon me, because I am passing away—O Infinite! because I am but a speck—O Most Mighty! because I am weak—O Source of Life! because I draw nigh to the grave—O Omniscient! because I am in darkness—O All-bounteous! because I am nothing."

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THE EFFECT OF CIRCUMSTANCES.—I have often thought that the worst and wildest of men, under proper influences, might have been the most virtuous and delightful. The same wind which uproots the tree and desolates the harvest, when softened into the breath of summer, and lingering among the tremulous strings of the Æolian harp, steals across the senses in the most ravishing meledy.—N. Y. Mirrar.

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#### HERALD.

JACOB CHASE, Jun. G. W. MONTGOMERY, Editors.

GENEVA, SATURDAY, MAY 30, 1835.

THE LOVE OF GOD THE FOUNDATION OF CHRISTIAN LOVE AND OBE-DIENCE.

ESSAY .-- No. 2.

Having in the preceding number sufficiently proved and illustrated the fact, that all true religious devotion and obedience spring from a conscious sense of Divine love to the world of mankind, we now design to show, that the devotion and obedience which spring from such a source, are rational, consistent with the moral happiness of mankind, and wisely calculated to reform a wayward world.

1. Such devotion and obedience as we have described are rational, and require no aid from fanaticism or animal excitement. Hence, in our endeavors to win the feelings and the affections of our fellow beings to God and to moral virtue, we are not under the imaginary necessity of resorting continually to the frightful visions of fanaticism-not under the necessity of portraying to the uncultivated minds of the credulous and the vicious, the terrifying horrors of a black and blazing throne, upon which is seated a Divine Sovereign whose governing attribute is infinite malice, and whose great object in his works of providence and grace, is the ceaseless agonies of the dependent creatures of his power-not under the necessity of drawing aside the sable curtain of the tomb-of carling upon sinners to listen to the shrieks and deep drawn groans of the damned-not under the necessity of admonishing them to hark with trembling forebodings to the tremendous roar of that boundless lake, whose swelling surges are liquid lava, and whose malignant ruler is the Devil! No: these imaginary scenes and frightening horrors are not sanctioned by reason, revelation, or experience, and therefore not rational. Hence, such a course of procedure to induce human beings to love and serve their Creator, is absurd in the extreme, and directly calculated to bewilder the human mind, and drive the ignorant though honest subject of such deceptions, into the black and troubled waters of confirmed melancholy and raging despair.

While we regret, therefore, that such an erroneous, extravagant and demoralizing course of religious teaching should be indulted in, we would pursue a different line: we would call on men to praise God for his goodness, to love him for his tender care over us, and to serve him for the happiness which it inspires.

To realize the love of God to sinners—to have such a deep and affecting apprehension of his unspeakable kindness and tender compassion, as may produce in the heart an adoring gratitude and an unfeigned faith—this, reader, according to the opinion of St. Paul, is the highest attainment in the sacred science of Chris-

tianity. Yes; it meets the cordial approbation of reason, and very kindly assists the natural exertions of man in the attainment and security of joy and peace divine. All devotion and obedience, therefore, which spring from such a holy principle, must be useful, happifying and retional.

2. Such devotion and obedience as we would recommend, are consistent with the moral happiness of mankind. Any devotion and obedience that are not, must of necessity be spurious, uncalled for, and highly pernicious to man. Moral duty to God or men, that is extorted by the fear and terror of pains and penalties, to be inflicted by man or God, in this world or the world to come, is so far from being valuable. that it is a perfect libel upon the character of true piety. It is not founded upon love to God nor love to man; it is performed against the will of the performer, and therefore, is inconsistent in the extreme with the happiness and improvement of human society, and a presumptuous insult to the majesty of Heaven.

Let no one, therefore, become so far deceived and seduced as to imagine for a moment, that God is pleased with reluctant ceremonies, hypocritical rites, heartless devotions and empty professions. No, reader, God requires the heart, the affections, the very soul of every true worshipper. And such servants of God need not be informed, that such love for God, confidence in his wisdom and goodness, and cheerful obedience to his reasonable commands, must result in that peace and joy of soul which the world cannot effect; for their transformed minds will not deceive them in this all important matter.

Reader, may we ever continue to reverence, and adore, and serve the kind Father of our spirits in a manner consistent with his declarative glory among men, and our own temporal and eternal enjoyment. Then shall we honor our Maker with "our spirits and our bodies which are his," in a manner consistent with the highest happiness of intelligent and conscious beings. And at the same time, our precepts and worthy examples must and will have a powerful effect in promoting that moral revolution and reformation which are so much desired by all benevolent and good men.

Will it be said that that religious devotion and obedience which spring from a conscious sense of divine love, are not the most rational and consistent with the happiness of mankind, that they are not the best calculated of any system to produce that reformation which the world so much needs? If any one should be inclined to make such statements, let him determine by a careful review of the history of our world.

How frequently have we read of the persecuting and mirderous spirit of those sects and parties in religious theory, who have paid their extorted devotions and reluctant obedience to theirimaginary

"Gods partial, changeful, passionate, unjust; Whose attributes are rage, revenge and lust"?

How frequently have such religionists exerted their usurped and unjust power in the most unmerciful persecutions, censures, anathemas and tortures against all those who divarged in the least from their line of supposed truth and duty!

But if we turn our attention to the other side of the question, we may ask, where here these who believed that God was "good unto all"that he loved all the creatures which he had made—that he had purposed in himself to reconcile the whole world to himself through the medium of an efficient Savior, and to crown all intelligences with power, and honor, and glory immortal-I say, we may ask, when have this class of believers in any age or part of the world, pursued such a barbarous and unholy course of conduct as the worshippers of infinite wrath and cruelty have been guilty of? Let historical facts answer these questions. We fear not the result. We are confident that the tendency of that religion which is founded upon the love of God to sinners, is infinitely preferable to the tendency of any other system ever vet invented.

We are firm believers in the religion of Jeanh. which is a religion of "peace on earth and good will towards men." We have no interest in promoting error and delusion. We profess to "love God because he first loved us." And if we love God sincerely and truly, we shall strive to imitate, as far as possible, his holy examples, and obey his reasonable precepts. Then will no sectarian partialities and cruelties brutalize the mind-no malice and base envy curse us with their destructive influence, and no broils, contentions and fightings depopulate the world; filling it with the groans and tears of the widow and the orphan, and rendering man the enemy, the deceiver, the betrayer and the murderer of his fellow for Christ's sake! But, on the contrary, peace, union of feeling, concord and harmony, will every where prevail when the pure religion of Jesus gains the ascendency. True devotion and genuine obedience will then unite us in the strong chords of brotherly affectionthen shall we act rationally, consistently, and in a manner promotive of that general reformation in life and feeling, and moral action, which is so much needed in our world, especially omong PROFESSORS of RELIGION. Then will our spiritual enjoyment be like a river. Then can we exclaim with the ancient admirers of the Son of David-"Peace in heaven and glory in the highest."

"Come thou fount of every blessing, Tune my heart to sing thy praise; Streams of mercy never ceasing Call for songs of loudest praise."

C

## installation in Buffalo.

On Wednesday, the 20th of May, Br. Russel Tomlinson was installed as Pastor of the First Universalist Society in Buffalo, under the most favorable auspices. The order of services was as follows:—1. Voluntary by the choir. 9. Reading the Scriptures by Br. K. Townsend. 3. Introductory prayer by Br. Hammond. 4. Hymn. 5, Sermon by Br. S. R. Smith. Text—2 Tim.

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iv. 5, "Do the work of an evangelist." 6. Installation prayer by Br. G. W. Montgomery. 7. Delivery of the Scriptures and charge by Br. S. R. Smith. 8. Right hand of fellowship by Br. G. W. Montgomery. 9. Address to the Society by Br. S. R. Smith. 10. Anthem. 11. Benediction by Br. R. Tomlinson.

These services were attended by a good congregation, although they took place in the middle of the week, when every person was engaged in the vast business which occupies the attention of the city of the lake. The Sermon was in Br. Smith's happiest style, and was delivered in that vigorous and forcible manner for which he is so eminently noted. Never did I hear or read a discourse so well calculated to do good, which so directly urged its appeals upon the judgment and at the same time touched the feelings with all the melting power of the love of God. The singing was excellent, and very creditable to the organist, the chorister, and the members of the choir. Five alergymen, one Presbyterian, two Baptists, one Episcopalian, and one Unitarian, attended the services, and by their devout attention showed that the occasion interested them. This is well. It shows that Universalism is exerting its claims to the notice and respect of its opponents, and that the unjust prejudice which has so long divided the christian world, is fast disappearing before the spirit of the gospel.

There is now nothing to prevent the Society in Buffalo from prospering. They have obtained the labors of a tried servant of the cross, who deservedly stands high in the confidence of his brethren, and whose talents are undoubtedly good; and if they do their duty, as we have no doubt they will, many souls will be added to their numbers. May God bless both pastor and people with the dews of his love and grace.

G. W. M.

## UNIVERSALISM.

The reader will perceive on the last page of to-day's paper, an article bearing the above title, copied from the Methodist "Christian Advocate and Journal," and signed "Horace Hawley."

The article, with one exception, does not invite any attention from us. He speaks of Universalists as denying the doctrine of etonement, which is as false in fact, as Methodism is in theory. We shall attend to this particular subject in our next, as we have not room in this number.

We have copied the article in question, not because of its value, but simply to show to what ridiculous and contemptible subterfuges the advocates of a sinking cause can resort to, when sound argument and scriptural testimony fail them.

But why should the Methodists be continually harping about the licentious tendency of Universalism? If the doctrine is false, why not appeal "to the law and the testimony," and show the fact; and not in the most cowardly manner retreat from the field of honorable investigation, and secort to the Indian mode of warfare, by

hiding behind the bushes and firing upon us from their concealment?

But it is really amusing to hear the Methodists prate so much about the wicked tendency of Universalism, when every body knows that there is not in Christendom a denomination of nominal Christians, that has furnished the dark haunts of vice and iniquity, jails and prisons, with a greater number of inmates! If all the "class books" in that denomination were examined, even for ten years past, and the crimes and fate of those who have been "eut off" publicly known, it would constitute a catalogue of sins and miseries which would make the cars of our voluntary censurers TINGLE, and we should be inclined to think it would give them some cause to doubt the infallibly-holy tendency of their intermittent-fever system. But as they are not disposed to look upon the true side of the picture, we shall expect that, Pharisee-like, they will continue to "thank God" that they are "not like other men," and to deal out their denunciations and abominable anathemas against a denomination with whom they dare not "contend." But they have found, and will continue to find, that "the way of the transgressor is hard."

We really respect all good and honest men wherever they may be found, let them belong to whatever sect they may; and we devoutly wish there were more real practical christians among all classes. But we have yet to learn that the Methodisis are the only good people in the world.

C.

### THEORY AND PRACTICE.

A consistent and true theory in regard to the religion of the Bible is highly necessary, and truly valuable if it be reduced to practice from day to day. But if not, it is of no possible advantage to its possessor. Jesus always illustrated the divine truths which he taught by his daily conduct with his fellow men. He enforced the doctrine of divine mercy, by showing mercy even to his enemies, as well as to those who were out of the way. He enforced the doctrine of perseverance, by his indefatigable labors of love and benevolence in behalf of his fellow men. He illustrated the impartiality of divine grace, by loving his enemies, and doing good to those who hated him. He enforced the doctrine of humility, by condescending to wash his disciples' feet, and by associating with publicans and sinners for the laudable purpose of doing them good. And we might say the same in regard to every branch of that religious theory which was taught by Jesus of Nazareth. And the Apostles and primitive disciples endeavored to copy his example. And unless we follow in their steps in these matters, we may have a name to live, but we are dead.

The apostle James has given us his views of the subject in the following very appropriate language—"As the body without the spirit is dead, so faith without works is dead also." And again—"Show me thy faith without thy works, and I will show thee my faith by my works." What a glorious rule by which to distinguish

saints from sinners! But if it should be universally applied, I fear that in many instances, the nominal saint would have to exchange characters with the reputed sinner.

But above all people in the world, the Universelists should conform their practice to their theory, for then all just consure and reproach must forever cease to affect them.

"Him that hath an ear to hear let him hear."

## NEW PUBLICATION.

We have just received an amusing pamphlet of 24 pps. entitled "An Old Settler's Narrative, illustrating the social and moral bearings of Universalism, in contrast with those of the doctrine of endless damnation, by" Br. "George Rogers."

The above pamphlet is written in Br. R.'s peculiarly interesting style, and developes the wickedness and folly of modern religious fanatics to the life.

In addition to the "Old Settler's Narrative," there is in the same pamphlet the history of an "incident" which is founded in fact, and is richly worth the perusal. We shall take the liberty to publish some few extracts from the work in our future numbers, for the edification and amusement of our readers.

C.

#### ------NOTICE—BOOKS.

The publishers of the Herald of Truth, have just received from Boston, a general assortment of UNIVERSALIST BOOKS, among which are most of the standard works of the denomination. We have room to mention but few of them, and would invite the friends of the cause in this region to call, examine and purchase. Among many other valuable works they have for sale "Whittemore's Notes on the Parables," new and enlarged edition—"Paige's Selections," one of the most useful works in the world, and ought to be had in every family in America—"Smith on Divine Government," a work which it is needless for us to recommend—"Streeter's Hymns," in 12 mo. and in pocket form—"Life of Murray"—"Ballou's Examination of the Doctrine of Future Retribution," &c. &c. &c.

It is certainly desirable that our friends should take some pains to circulate books of the above description.

C.

#### LETTERS

Received during the week ending on Wednesday last,

G. R. P. Clinton—I. G. B. De Ruyter—P. M. Speedsville—P. M. Sodus Point—S. M. Middleport—E. H. B. Moscow—J. S. C. Speedsville—J. A. M. Albany—P. M. Silver Creek—C. S. Baldwinsville—S. A. W. Pavilion—W. P. Vienna

#### RELIGIOUS INTELLIGENCE.

The Senior Editor will preach, by request, at Yatesville, (commonly called Jerusalem) on one of the Sabbaths in July, and will give notice of the day as soon as he can be informed which Sabbath will accompodate the friends there best.

The Senior Editor will preach at Mottville on the third Sunday in June, on exchange with Br. Queal who will supply the desk in this village.

Br. S. Milles will preach at Cartleton on the second Sunday in June, at the usual hours, forencon and afternoon.

Nortez is hereby given that there is stated preaching on every Sabbath at the Universities.

Church in this village.

## PODTET.

#### THE GRAVE.

Beneath the cold and lifeless sod, Within the dark and silent tomb, The immertal wasted to its God, The weary mortal finds a home. The meek, the wise, the vain, the gay, In the cold grave must mould'ring lie; Great nature's debt we all must pay, For 'tis the lot of all to die!

Art thou a child? an orphan too, And has not grieved thy youthful beart, When from thy parents fond and true, Thy brother, sister forced to part? Art thou a husband? bending near The fond remains of buried worth, Without a pang, without a tear For her who shared thy bliss on earth.

Art thou a lover? and behold The form of innocence so sweet Upon its lowly bed so cold, Within the grave beneath thy feet. Will not thy heart in anguish move For the departed being there? Ah, yes! the grave of buried love Will melt the harden'd soul to prayer.

The grave! the grave! 'tis but a span To its dark mansion from our birth; When in its bosom mortal man Returns unto his kindred earth; Whilst the immortal spirit free, Is wasted to the realms on high, To dwell through all eternity -In bliss beyond the azure sky. T. W. D.

## From the Christian Advocate and Journal. UNIVERSALISM.

MESSRS. EDITORS-In looking over a Universalist paper, my attention was drawn "The first to the following statement. established Universalist periodical paper was in 1802, and the first weekly paper in 1819. Now there are not less than sixteen Universalist periodicals in the United-States." It is certain that Universalists are doing considerable by their periodicals, and by other means to promote their cause. But does it appear that their cause is a good one? By denying the atonement of Christ, do they not reject the very foundation of Christianity? That the charge that they deny the atonement of Christ may not seem gratuitous, I quote a passage from a sermon entitled "Mistakes concerning Deity." "The blessed Jesus," says the author of the sermon, "who was the commendation of Divine love to a sinful world, has been viewed as a picarious sacrifice offered on the cross, to appease the burning wrath of an offended God! The innocent Lamb has been set forth, by an unnatural theory, as suffering the unutterably dreadful requirements of the broken law l-as bearing in his own chase and sell, lend, or gratuitously dishody the punishment that violated justice tribute some of those able works that have ers, must be post paid or free.

demanded as satisfaction to the Majesty of Heaven!" It is difficult to conceive a clearer denial of the doctrine of Christ's atonement, that inestimable truth, which is the foundation of our hopes, the source of our glorying, and the first and highest motive of our gratitude. Universalism indeed professes to honor the "blessed Jesus," but under these specious professions, it conceals a dagger with which it pierces him to the heart.

Does not Universalism exert a demoralizing influence upon society? Does it tend to reclaim the inebriate, the profane swearer, or the Sabbath breaker? Does it not rather encourage them in their sins? Turning from all speculations upon this subject, I appeal to facts, the grand test of truth. A profane swearer has been reproved, and he has replied, "I am a Universalist." A debauchee has been warned, and he has responded, "I am a Universalist." Children have been rebuked, and they have answered, "We are Universalists; there is no hell." Facts like these are overwhelming proofs of the demoralizing tendency of the tenets in question.

Again, is not Universalism unfavorable to our revivals of religion? Wherever it has its natural influence upon the mind. does it not oppose an effectual barrier to the success of the preaching of the Gospel? Some years since a young gentleman informed me that he was once in a meeting, where every individual but himself was either a professed seeker of religion, or a member of the Church. reason of his refusal to occupy the mourners' seat, I learned, was his disbelief of those truths that were exerting so powerful and salutary an influence upon the minds of others.

Worldly people generally manifest as little disposition to investigate theological truth, as to forsake sin, and flee the wrath to come. Hence, when it is solemnly declared, by men professing to regard the truth of God, that the Bible does not teach the doctrine of future punishment, they inquire no farther; but resigning themselves to the waves of error and sin, they sleep on, till by the roar of the dreadful vortex into which they are plunged, they are awakened from their dream of safety, and frantic with terror, and groaning in anguish, are swallowed up by the foaming deep. But can no effort be made to prevent their destruction? Can nothing be done to save those who are hasting to the wrath which they deny, and rushing into the hell which they ridicule? Much can be done; and if the Church duly regard her obligations and responsibility, much will be done. It is not necessary to engage in petty con-These seldom do any good, troversies. but frequently much hurt. Rather let every one that can command the means, pur-

been published in opposition to the destructive errors which have elicited these reflections. Let the ministers of Christ take the lead in this important work; and not content with this, let them in public discourse attack the disguised monster, and strip off his borrowed robes, and show him in all his hideous deformity. And if the people of God, thus laboring in the cause of Divine truth, are careful to exhibit the excellence of religion in the beauty of their moral character, it is believed that the thick darkness of this modern infidelity will disappear before the blaze of truth, as the shades of night at the rising of the morning sun. HORACE HAWLEY.

Monroe, N. Y.

## 

HANGING A MILLSTONE ROUND THE NECK.

"Better for him that a millstone were hanged about his neck." It was a favorite punishment, in ancient times, to tie a large stone around the neck of a criminal, and then to cast him into the sea of deep waters. Thus, Appa-Murte, a mass of rank, was destroyed in this way, for changing his religion, Budhism, for Hindooism. The punishment is called salaparuchy. The millstones in the East are not more than twenty inches in diameter, and three inches thick, so that there would not be that difficulty which some have supposed in thus despatching criminals. It is common, when a person is much oppressed, to say, "I had rather have a stone tied about my neck, and be thrown into the sea, than thus suffer." A wife says to her husband, "Rather than be beat thus, tie a stone round my neck, and throw me into the tank."-Roberts's Oriental Illustrations of the Scriptures.

## I. PRESCOTT, J. T. BRUCE & S. MILES,

## Proprietors and Publishers. COMDITIONS.

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All communications to the Editors of Publish

"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."-St. John.

**VOL. 11.** 

GENEVA, N. Y. JUNE 6, 1835.

NO. 23.

#### Original.

#### COMPLAINT OF HERESY.

[Continued from page 102, Vol. I.]

[The following letter from the Rev. Mr. Platt, is in answer to the letter to the Church, written by Mrs. Clough, and published in the 13th No. of Vol. I, of the Herald. We have the whole correspondence now on file, and shall lay it before our readers as fast as possible. We think it will be considered a very interesting correspondence, and it shows that even a woman is capable of maintaining the truth against all opposition.-C.]

#### To MRS. DOTIA CLOUGH:

Your communication to the Moderator of the Church, purporting to be an answer to the complaint which has been filed against you, was read before the Church, at their meeting, on the 31st of October, and considered with seriousness and affection, and it is believed with all due allowance for the peculiarity of your situation. It appeared from that document, that you distinctly confess the fact charged against you in the complaint, viz. denying the doctrine of future endless punishment, and avowing your belief in the doctrine of universal salvation. The exception which you make to the clause, "as set forth in the Bible," does not affect the confession, as it does not after the fact that you deny the doctrine above stated, which we believe to be contained in the Bible. It was therefore deemed unnecessary to examine witnesses, and the Church proceeded to pass the following resolution, viz.

Resolved, That the complaint against Mrs. Clough be sustained, and that the Pastor proceed to administer the first and second admonitions, according to the Apostolic direction. Titus iii. 10.

In obedience to the above resolution, I send you this first admonition, with the hope and prayer that you may consider it with seriousness and candor, and an honest desire to be led in the way of truth and righteousness. And since you request us to point out your error, it will be proper to. take some notice of the document above referred to, which you have signed as containing an exposition of your sentiments, although it appears to be not in your hand writing.

you," or "to put you down by authority." All their desire is to reclaim you from your errors. They would have been per-feetly willing to grant you counsel, if you had desired it; that is, some brother in had desired it; that is, some brother in the Apostle, among the works of the flesh; this or any other gospel church, to speak Gal. v. 20; and hence, the command of

custom. Nor do the Church "assume to themselves infallibility," as you charge us, not very much in that spirit of love by

which you profess to be actuated. The complaint against you is, that you deny a doctrine which we believe to be contained in the Bible, which you acknowledge is contained in our confession of faith, and to which you have solemnly given your assent. And yet you say that "you are not amenable to this confession." You call it our confession, as if it was not also yours. And yet you solemnly assented to it, and covenanted before the Lord to walk with his Church in the ordinances and fellowship of the gospel. Now you are known often to forsake our assembly, to unite with those who are endeavoring to subvert our faith, and according to your own confession, you have abandoned one of the fundamental articles of that faith which you once subscribed. And now, instead of walking with the Church, you are exerting your influence to destroy the fellowship and harmony of its members, by advocating sentiments directly hostile to the confession which we have all adopted. This the Church call heresy, and for this they feel bound to call you to They cannot whilst they contimue in their present belief, remain indifferent to the conduct of a member, who endeavors to subvert this article of their faith. They believe the doctrine which you deny to be an important doctrine, and one which is clearly contained in the Bible. They cannot but regard your conduct, therefore, as tending to subvert the truth; to draw away disciples from the simplicity of the gospel; to make divisions in the church; and to beguile unstable souls to their everlasting ruin. If you know yourself to be right—then, of course, you will have a clear conscience in abandoning our faith; but until you can conwince the Church that you are right, you must not expect them to encourage you (by a continuance of their fellowship) in endeavoring to pull down the pillars of their faith.

You object to the charge of heresy, because it is indefinite. We are aware that the word heresy is sometimes used in a good sense; but any Concordance will show you, that it is generally used to mig-The Church have no wish to "overawe nify a departure from the established faith of the Church, and consequently an endeavor to divide the Church, by drawing away a portion of its members from the truth. Hence, heresies are numbered by for you. As you have been long a mem- the Apostle; Titus, iii. 10. Hence, the ber, it is presumed you knew this to be our Apostle Peter speaks of those "who privi- died to redeem them. Hance, many who

ly shall bring in dammable heresies, even denying the Lord that bought them;" 2 Pet. ii. 1. Hence, too, the command, Rom. xvi. 17. "Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." With such commands resting on us, you must see, that so long as we believe our confession of faith to contain the truth, there is but one course for the Church to adopt. We must mark and avoid fellowship with those who hold sentiments which tend to cause divisions and offences contrary to the doctrine which we have learned, and which we believe to be according to Scripture.

That the doctrine which you have embraced is a heresy, we believe for the following reasons, in addition to those above

suggested:

1. Because it is contrary to all those passages of Scripture on which that article in our confession of faith is founded.

See Matt. v. 20, and vii. 21-23: Luke xiii. 24: Matt. vii. 13, 14: John iii. 5: 1 Cor. vi. 9, 10: Gal. v. 19-21: Eph. v. 5: Matt. x. 28, and xiii. 40-42, and xxv. 41-46: Mark ix. 43-48: Luke zvi. 23-28: Phil. iii. 18, 19: 2 Thess. i. 7-9: Heb. x. 27-31: 2 Pet. ii. 4-9, and iii. 7: Matt. xxvi. 24: Mark xiv.

2. From the fact that the doctrine which you hold subverts the principles of moral government, and tends to encourage Moral government is the influence of law and motives tending to secure right moral action.

Your doctrine takes away the penalty of the law, and of course destroys all its influence and tends to make men feel safe and easy in their sins. By this we do not mean that you deny all punishment in the-Your theory makes every pain in this life a punishment. Now, wicked men see that pains come upon the righteous as well as the wicked; and hence, they conclude it will make very little difference with them whether they serve God or not. All the peculiar discriminating punishment-all the punishment which they really dread and wish to avoid, is taken away by this doctrine. Hence, we affirm correctly, that it takes away the penalty of the law. Hence, the motives to holiness which the Bible presents, (one class of them at least,) are destroyed by your doctrine.

8. It tends to a denial of the Lord Je-

sus Christ. It denies the justice of endless punishment. Of course, it denies the necessity of the atonement. For if it is unjust to punish sinners forever, God would not so punish them, even if Christ had not embrace this doctrine, openly deny the atonement and the divinity of Christ. It maintains that temporal death is the wages of sin—the curse of the law. Now Christ does not deliver us from this—of course, he has not redeemed us from the curse of the law, as the Apostle declares he has.

Besides, those who embrace this doctrine generally hold, that every sin is punished according to its full desert, either in the present life or in a short period after death, and you seem to advocate the sentiment in your communication. This is clearly a denial of Christ. For if all sin is punished according to its full desert, then there is no forgiveness with God—no benefit from the atonement—and Christ is not a Saviour of them that believe. We do not charge you with holding these consequences in form; but we think your doctrine directly leads to it. We know many holding the doctrine which you embrace, who openly avow such sentiments, reject the idea of forgiveness, and some even ridicule the doctrine of the Divine nature and atoning sacrifice of the Lord that bought them. And we feel bound to protest against a doctrine which tends so directly to such awful results.

Your doctrine subverts the foundation of moral obligation. You say the blessings conferred on man constitute his obligation to obedience. Hence, you infer, that according to our doctrine, some men are under no obligation to obedience. And again you say, that even though it be true that men make their existence a curse, and not God-still, the "obligation to obedience cannot exist unless the blessing does, or is believed to be in reserve for By the blessing, you undoubtedly mean eternal happiness. The sentiment therefore amounts to this: No man is under obligation to obey God, unless he knows, or at least believes, that God will make him forever happy. No matter what may be his character or conductunless God will promise to make him forever happy, he is under no obligation to obey him.

The heathen then, are not, (as the  $\Lambda$ postle tells us they are,) without excuse. They have a good excuse for their disobedience, for they have never learned that God means to make them all happy. The infidel too, is entirely excusable; he is under no obligation to obey God, because he does not believe that the blessing is in reserve for him. Nor is any impenitent sinner (unless he be a Universalist) under the least obligation to obey the commands of God. But perhaps you will take that expression back, and say the blessing must be actually in reserve for us, and be so revealed. The sentiment, then, would be this: Unless God has actually determined to make me happy, let me do what I will, then I am under no obligation to serve If this is not a subversion of the very foundation of moral obligation, we

know not what is. The moral excellence of God's character, the relation he sustains to us as moral Governor, and the benefits he has already conferred upon us, lay us under no obligation to obey him, unless he will promise, in spite of our rebellion, to take us all to heaven. What would you think of a child who should say, "Unless my father will promise to favour, and protect, and support me through life, let me do what I will, I am under no obligation to obey him?" The principle destroys the very foundation of moral obligation, makes duty consist entirely in a selfish return for favours received, and looks very much like dictating to our Maker. According to this principle, any person may lay us under an obligation to obey him, if he could only confer upon us some great favour. A wicked man who should promise a poor man's child a fortune, might justly claim the child's services, in preference to his own father; and a despot who should be able to do more for us than our government does, might justly require us to renounce our allegiance to our country. Such a principle acted out, would destroy any moral government, and release men from all moral obligation.

According to your own definition, therefore, your doctrine is heresy; and unless you renounce it, painful as it may be to the Church, they will feel themselves bound to deal with you as a heretic, according to the Apostle's direction.

You say your "belief is what you hope for." No doubt it is. You have suffered your feelings to influence your judgment, till you can believe, not what God declares shall be, but what your feelings lead you to wish might be. By your own confession, you have learned the doctrine principally from your own feelings. We-entreat you not to deceive yourself any longer with the notion, that a doctrine thus founded on morbid feelings and false principles of reasoning, can be supported by an appeal to the word of God.

One word as to your creed. It contains some truths which we all believe. And so does the creed of every Deist. But it leaves out the doctrines of the divinity of Christ, of the atonement, of regeneration by the Spirit of God, and of a future endless retribution. Are we debarred from disciplining you, because you believe some truths? Then we could not discipline even an infidel. We do not condemn you for the truths which you believe. We do not condomn you at all; but we must express our disapprobation of your sentiments; we must disapprove of your leaving out several fundamental doctrines of the Bible, and attempting to connect false doctrine with the truth of

We do, therefore, as in duty bound, solemnly and affectionately admonish you of your error, and entreat you to abandon it. We regard it as a great error—one

which betrays obliquity of heart as well as error in judgment—one which is calculated to deceive and beguile the ungodly into everlasting ruin; and we earnestly entreat you to lay aside your vain speculations and take the Bible as it is, and receive all its truths into a good and honest heart, that you may become wise unto salvation.

By order and in behalf of the Church, DENNIS PLATT, Pastor. Homer, Nov. 11, 1834.

[To be continued.]

···••••··· Original. THE PRODIGAL.\*

BY A. C. BARRAY.

The sun poured down 'Twas noon. on earth his fierce meridian heat. Before the brightness of his countenance "the flowerets hung their fainting heads," and veiled their matchless beauty in the dust. The Prodigal sought the shade, and, in the agony of his soul, arising from conscious guilt, poured forth the secret of that anguish, which weighed with its ponderous load "the spirit down." 'Twas thus he spake, while the bitter tears of sorrow coursed each other down his pallid visage. "Years on years have now almost unconsciously passed away to the place where ages lie entombed, since the halls of my father have echoed to my tread. The portion allotted to me has been wasted in riot and debauchery, of which my emaciated frame bears witness. Here in the character of a menial, I toil for a scanty pittance, while in my father's house there is bread enough and to spare. Hard, hard indeed is my fate! Amid the desolations of a ruined reputation I am doomed to roam! Stricken by the rude hand of afflictionwounded by the accursed torture of anguish-the friends of my childhood affronted, estranged— life has become a burden—death is welcome!" Tears now choked his utterance. The thoughts of his long-lost home arose in his mind with all their attractive influence, and he passed them by only to weep.

"There is a magic in the name of home, Felt in the spirit's yearnings: man may rouse Careering on his wild and thoughtless way, Like the mad, untamed comet from the sun; Yet, in his wanderings, is still within The attractive influence of that sunny spot."

It was thus with the Prodigal. A sound came stealing over the mighty ocean of his memory, sweet and soft as the tones of an angel's lyre. It told him of a home where once his "childhood played;" of by-gone days of pleasure, and scenes of gayety and mirth; and it awoke within his bosom a fixed determination to return again to his home, the seat of his innocence, which he in the pride and haughtiness of a youthful heart, had hid an evertuating farewell!

\*Luke xy. Digitized by Google

He arose from his moss covered seat, while the scalding tear, of repentance trickled down his famine-blanched cheek, for the folly and wickedness into which he had inadvertently been precipitated. The thoughts of home again rushed upon his mind with an irresistible force, and nerved every fibre of his frame. The sun was fast verging to the far distant west, and its golden effulgence, which still lingered on forest, dell and stream, was rapidly giving way before the duskiness of twilight. He paused; but it was only for a moment. He cast a longing, lingering look on the last rays of the setting sun, then clenching a pilgrim's staff firm in his hand, he commenced his journeying to the land of his

"Onward he journeyed, with unfaltering step, Beneath the silent canopy of night, With famine faint, and sleepless, though the stars Were tired with watching, and the wearied light Seemed to lie down upon the mountain's couch—Onward, still onward sped he, night and day, With pace unslackened, and unwearied feet."

The sun now arose in all the grandeur of its unrivalled magnificence. The curling mist, slowly rising, ascended to the vaulted heavens. The dewy gems of morn were sparkling in the sun-light, upon the velvet foliage of the blossomed groves, from which was wafted by the sporting zephyr, a most delicious perfume. From woodland bower and shady grove, the merry songsters trilled forth anthems of glee. The Prodigal beheld with astonishment. To him all nature seemed "rejoicing in new life"-his heart was buoyant with rapture, and in his mind were yearning aspirations of praise and thanksgiving to the High and Holy One who inhabiteth eternity!

He gained a sloping mount that arose before him, and in the valley's bed beneath, arose the halls of his father in pillared pride, high over the surrounding landscape. He paused. Nought appeared to view, that had experienced change.

"The scenes of childish sport were still the same, And with familiar, and with amiling face Greeted his coming."

But soon gloomy reveries stole over his mind, and shrouded in sable drapery every fondly cherished hope of his heart! long lost home-had sickness and decay wrought changes there? Oh! the thought was enough to smite his soul with the blight and mildew of despair! "Would a kind father's voice and a mother's tears, in nature's speechless eloquence, receive their guilty, wandering and unworthy child? Or would they coldly scrutinize his form, the wreck of dissipation, and his rags, the tatters of his wretchedness and shame?" Did his parents yet live, or did the cypress now wave gloomily over the remains of those he loved? Had sorrow sunk them to the tomb, "for the low fall of their un-happy son?" Or did they yet survive his disgrace; and would they welcome back with warm embrace their long-lost boy? Oppressed with thoughts like these, he drew around his emaciated form, his shredded garments, and with "fainting steps and slow," proceeded toward the "happy spot."

The father saw his returning child. The deep fount of affection had not been broken up by his disobedience. No; but grasping his staff, he went forth to meet his sorrow-stricken son. The Prodigal recognized his father, and hastening bowed himself down at his feet, and in deep humility of soul, craved the place of a servant, acknowledging that he was no more worthy to be called his son. The father spoke no word of pardon; but, raising him from his humiliating posture, wept upon the shoulder of one whom he supposed was resting beneath the green foliage of the valley! A tide of joy now rushed in upon the drooping spirits of the Prodigal. He experienced the pardon of a kind parent. He was reinstated again in the home of his childhood-peace returned again to his bosom-joy rekindled in his countenancecontentment found a residence in his heart—and thousands rejoiced, at the return of the Prodigat!

# original. ANECDOTE.

At the close of one of my lectures at Cincinnati, as I was about to pronounce the benediction, a person suddenly called out to the audience to beware of the false doctrine to which they had been listening, and in no very gentle tone and manner demanded my immediate attention to one plain, unquestionable proof of punishment beyond death. He "was not to be put off," he said; he "would hold me to it." This mighty proof was as follows: "They that have done evil shall rise to the resurrection of damnation." A dead silence pervaded the large audience when this text was thus quoted, and my instant attention to it demanded. I saw the necessity of promptitude and brevity in the answer to be given; accordingly, I arose very moderately, and with as indifferent a tone as I could assume inquired, "Have you, my friend, ever done evil?" His reply was, "Yes; I do evil daily, and hourly." I then inquired, "Will you arise to the resurrection of damnation?" "I believe not, Sir," was his answer. "Then you disbelieve the Scripture," I rejoined, "for it says, they that have done evil shall come forth to the resurrection of damnation. You confess you have done evil, and yet you believe you will not come forth to damnation. You disbelieve the Bible." Poor fellow! he stood in apparent bewilderment; a momentary deep pause was broken by a general and simultaneous expression of applause by the audience, and thus the matter ended. I saw him a few days af-

ter, and he confessed to me that he had attended on purpose to entrap me in some way, and thus lessen my influence with the public, who he said "were running after me to the destruction of their immortal souls." This account is not a mere anecdote, but is a truth which a hundred persons in Cincinnati would confirm. G. R.

## BOTH SIDES.

The following is from the "Universalist Watchman," and certainly merits the careful attention both of preachers and societies. We hope the writer's labour will not be in vain. C.

Preachers sometimes disappoint their hearers.

It is often said that preachers disappoint their hearers in not meeting their regular appointments. We know this to be true. It is as wrong as it is true. Nothing but sickness, an attendance on a funeral, or other and very extraordinary business, can justify any man in disappointing those who are expecting to hear a word of advice and exhortation from his mouth. Every one knows, from his own experience, how disagreeable it is to travel five or six miles in order to hear good news proclaimed, and then be obliged to go home, no better off than before he left his own habitation. No better off! He is not so well off, for the disappointment has soured his mind, and rendered him peevish and fretful. There is, there can be, no excuse, except the ones above named, when a preacher disappoints his hearers. Be punctual, then, my brethren, at all times and in all places. But read what follows.

Societies sometimes disappoint their preachers.

Yes, it is even so. Societies sometimes disappoint their preachers. And we are half inclined to the belief that our societies are as often in the fault as our preachers are. This is no excuse, however, for preachers. None at all. If they cannot support themselves and families where they are, let them go to some other place.

But for the fault in societies. What is it? Is it because they do not attend public wor-This is one way they disappoint preachers. A speaker, without any body to speak to, would be in rather an awkward situation. If his hearers are few, he is proportionably so situated. Think of this, friends, and while you complain of being disappointed, see to it that you disappoint no one yourselves. Is there no other fault? We verily think there is. Societies are too slack in paying up for the services of the preacher. He must live, his family must live; and societies are not satisfied unless he appears before them decently and His dress, his horse and carin order. riage, must be such as the exigencies of the times require. He must keep free from debt, or societies are not well pleased. Perhaps it will be well for both preachers and societies to cease their disappointments in future. We hope they

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#### CORRESPONDENCE.

[Continued from page 170.]

From the Philadelphian and the N. Y. Christian Messenger.

PHILADELPHIA, DEC. 31, 1884. To Mr. Abel C. Thomas:

DEAR SIR—The account which our Savior gives, Luke xvi. 19—31, of the rich man and Lazarus, is designed to be the subject of the present letter. This account is not called a parable. I regard it as being Christ's statement of some events of which he had perfect knowledge. But had the narration been introduced by the preface, Jesus spake unto them this parable, I should say, that a parable is but an extended similitude, or illustration, designed not to introduce fancies, but to exhibit and enforce truth.

"There was," really, "a certain rich man," whom Jesus knew, "which was clothed in purple and fine linen, and fared sumptuously every day." His riches are not represented as having been a crime or any thing undesirable. He is not censured for his elegant and neat attire; nor was it any offence to God that he partook plentifully of the bounties of Divine Providence. Some have imagined a thousand evil things against this rich man, but in my judgment, Christ drew the most amiable and inoffensive character of a mere worldling that the reality of the case would allow. He intended to present the most favorable circumstances in which an ungodly man could be placed, and contrast them with the most abject poverty of a true Christian.

"And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores." Probably Lazarus had in his own past experience found that it was well for him to seek charitable assistance at this rich man's door, and therefore desired again to be laid there. There is no proof that the rich man was hard hearted, and refused him the pittance which would relieve his wants. Even the dogs of this establishment were friendly to the beggar, who must have been countenanced by the family, or instead of licking his sores, they would probably have torn him in pieces.

Mark the contrast between these two individuals in this life: one was rich, the other poor; one was well, the other sick; one was clothed in purple and fine linen, and the other in the rags of a beggar; one fared sumptuously, and the other presumed to sike for nothing but the crumbs; one was sound in body and lovely in his appearance, while the other was loathsome from his sores.

Now follow these same individuals out of this present world. "And it came to pass that the beggar died." "The rich man also died and was buried," probably

with pomp and solemnity; but whether the beggar was buried or not, has been left untold. His body was probably carried without ceremony, to some place of deposit. Each of these individuals was removed from the face of the earth.

But what became of their souls? For "there is a spirit in man:" and when "the golden bowl is broken, or the pitcher is broken at the fountain"-"then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." The Savior proceeds to inform us what became of their spirits or souls; of that part in these human beings which we call themselves. They both had a conscious existence immediately after death. That in them which thought, remembered, reasoned, desired, and felt either pleasure or pain, had a continuous duration; but leaving their bodies, they found themselves in widely different circumstances in the world of departed spirits. Both were in the state of the dead: both knew whence they had come, and whom they had left behind them on the earth. One of them was in a state of misery in which he was surprised to find himself, in which he experienced fruitless desire, disappointment and despair. "The beggar died, and was carried by the angels into Abraham's bosom;" into a holy happy society, in which he enjoyed the friendship, confidence and love of Abraham, the father of the faithful; for Abraham's bosom is but an emblem of all these social benefits.

"The rich man also died, and was buried; and in hell," in the state of the dead. or world of departed spirits, "he lifted up his eyes," just as a man in his dreams may be said to do, thereby denoting his surprise, "being in torments, and seeth Abraham afar off. and Lazarus in his bosom." They were both so situated in the state of departed spirits, that they could recognize each other still as well as they once did on earth: and the rich man knew that Lazarus was a companion of his patriarchal ancestor Abraham. In this state, the rich man, surprised to find himself lost, had not ceased to experience natural affection for himself and his kindred. He desired deliverance from his misery, and as some religionists do on earth, instead of immediately calling on God, he began to pray to one of the saints. "And he cried and said. "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

It was necessary for the Savior, if he described the torments of the lost spirit at all, so that men could understand him, to use similitudes. He symbolizes, therefore, the torments of the damned, by comparing them to pains produced by intense and unquenchable fires. He presents the rich man as desiring the least relief of which we can conceive under the parching them,"

Moses them,"

but the cooling of his tongue by means of the moistened finger of one of his formeracqueintances. To show that the last sinner is without any prospect of relief, the Savior proceeds in his narration to say "But Abraham said, Son, remember that thou in thy lifetime receivedst thy good. things, and likewise Lazarus evil things; but now he is comforted and thou art termented." Here Christ presents a contrast between the rich man in this life, and after this life. He tells us how different were the portions allotted to these persons after they were dead, from the portions which they experienced while they were alive on earth. In his lifetime on earth. the rich man had good, and Lazarus evil things; but now, beyond the present life, Lazarus was comforted, and the rich man. was tormented.

To show that none who die unprepared to pass to the society of Abraham, can after death exchange their miserable for an improved state, it is added, "Besides all this, between us and you there is a great gulf fixed: so that they which would pass from us to you cannot; neither can they pass to us that would pass from thence." Here the purpose of God that the future condition of the right sous and the wicked, of those who go to Abraham's bosom and of those who awake in torments, is denoted by an impassable gulf situated between two places. As men on one location would forever be separated from men on an opposite location, by an. impassable, bottomless abyes, so they who pass from earth to the torments of the world of spirits, are forever separated from the state and happiness of the blessed. I know not how the Savior could have taught. the future, endless punishment of some. who will die without true piety, in clearer, plainer, stronger terms.

To represent the lost in a state of future misery, as being still possessed of human nature, memory and sympathy, whose natural affections, lawful as they are, and even commendable, will still afford no relief to their misery, we have a further dialogue between Abraham and the rich man.

"Then he said, I pray thee, therefore, father, that thou wouldst send him to my father's house; for I have five brethren: that he may testify unto them, lest they also come into this place of torment." Here we learn that there is a place of torment for some human beings after they have died. This place of punishment, and the state of endless misery, we call hell; using the word to denote not merely "the hell, or state of the dead to which Christ's spirit departed, when he expired on the cross, but that Hell, or Tophet, or Tartarus, or. prison of despair, for which Christ selected. the names of the valley of Gehinnom, Gehenna, and hell fire as suitable emblems.

"And Abraham said unto him, they have.

Moses and the prophets; let them hear.

them."

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Deceiving himself, as sinners on earth have always done, the lost rich man replied, "Nay, father Abraham: but if one went unto them from the dead, they will repent."

And Abraham said unto him, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

In this representation of the world of saved and of lost spirits, there is nothing unreasonable; and in our interpretation of it nothing strange. We think every candid reader would naturally come to the same conclusions that all orthodox Christians have ever done.

To make the passage appear to teach any other doctrine, has ever required all the ingenuity of the Universalists, and will doubtless engage one of the most active and bold of their society in the present day. I refer to my correspondent, whose talents I respect, and who in perverting Scripture by Scripture, seems to me to have no superior on earth.

EZRA STILES ELY.

[To be continued.]

## 

## "I'LL LEAVE THE ORDER."

So exclaimed Simon Swagger, as he was returning from the Convention at Utica, ayear ago last spring. "And pray, Br. Swagger," said I, "which will be the loser by that circumstance, the Order or you?" Simon was stung to the quick by this inquiry, which indeed was propounded with a dryness of manner that was meant to convey both question and answer.

I will explain the wherefore of Simon's chagrin. For full three weeks previous to the session of said Convention, he had been laboring a discourse for the occasion. which he did not in the least doubt he should be called on to deliver; and he was equally confident that it would so dazzle, astonish, electrify, and all that, that he should henceforth be regarded as no ordinary personage. Alas, for Simon! The committee appointed to arrange the services, were unskilled in the head-feeling science, and, of course, could not divine from the phrenological conformation of his cranium, that Simon had a sermon in his pocket of such super-transcendent excellence; and, therefore, (I grieve to say it,) Br. Swagger was not called upon to preach.

Two weeks after that, the Orthodox papers were gloating over a recent REMUNCIATION OF UNIVERSALISM. "The Rev. Simon Swagger," it seems, "after diligent and prayerful inquiry, had become convinced of the unscripturalness and fatal tendency of the doctrine of Universal Salvation, and was therefore constrained, at a painful sacrifice of private friendship and interest, to reneurose all acclusionical

connection with the Universalist denomination." He expected his motives would be arraigned, &c. but he was prepared to bear all things for Christ's sake. "We understand," continued the notice, "that Mr. Swagger's talents are of a high order, and that his loss is severely felt by the Universalist body," &c. &c.

Well, and what became of Simon? In one short week, he had managed to gulp down the whole litter of absurdities constituting an evangelical creed of the present day-Trinity, original and native depravity, substituted atonement, the infinity of sin, its endless reign and consequences, &c.—all these delectable points of faith, Simon had managed to swallow with as much ease as the sea ingulphed the drove of hogs, as recorded in sacred story. All this, however, did not suffice to procure him admission to the priestly rank in any of the Orthodox churches. They could not believe that Simon could be so thoroughly purged from his heresy, as to suit their surposes in that department; but, with much solemn gravity, they suggested, that he might be a humble instrument of much good, in the way of begging missionary funds, distributing tracts, &c. &c. In short, they were willing to make a "hewer of wood and drawer of water" of him, and to puff upon his talents and sincerity so far as was necessary to strengthen his hands in this business, and to produce an impression that the Universalists had sustained an irreparable loss in his withdrawal; but otherwise than as a servile tool, they could not employ him.

Poor Simon! he has had practical proof by this time, whether, in leaving the Order, the Order or he has sustained the greater loss! G. R.

## Original.

### HAVE YOU EXPERIENCED RELIGION?

Have you experienced religion? is the inquiry of almost every professing Christian of the present day; and this inquiry, when put to those who are not members of some sectarian church, is almost invariably answered in the negative. Having had this question often put to us, we are led to ask, What is Religion? and when can a man be said to have experienced it? I am well aware, that many will say, that in order to experience religion, we must undergo some miraculous change, some wonderful operation of the Holy Ghost. must have new hearts created within us. join their church, and subscribe to their articles of faith. This to us is unsatisfactory, and therefore, we push our inquiries still farther, and in order to obtain a correct answer, we have recourse to the sacred revelation of God to man. Here we are informed that "Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspetted

from the world." James i. 27. Nothing wonderful, mysterious or strange is here laid down. Nothing is said about believing in the endless damnation of three-fourths of the human family, but simply "to do unto others, as we would have others do unto us." This, kind reader, is Religion, and the man who practises this, may fearlessly answer the question which heads this article in the affirmative. This is a Religion, such as we want, such as we need, and such as becometh the character of our Father which is in heaven. Away then, with your boasting pharisaical big-otry: we wish it not. We ask nothing better than the mild and peaceable Religion of our Lord and Saviour Jesus Christ. This will satisfy every soul, and will eventually bring every knee to bow, and every tongue to confess that Jesus Christ is Lord, to the glory of God the Father.

H. B.

Auburn, N. Y.

## Original.

## DEDICATION.

Middleport, May 30, 1835.

BR. CHASE—Since I last wrote, we have had another pleasing and happy, Dedication.

The friends of liberal Christianity have lately erected a convenient and beautiful house of worship in the town of Gaines, Orleans Co. N. Y. The building is 48 feet in length, 38 in width, with a well proportioned spire, a gallery on thice sides, a hall and the desk in front, and a recess back of the desk which will convene more than a hundred persons.

The house was dedicated on Sunday. the 24th inst. The day was fine, and we sat together in a heavenly place in Christ, and tasted that "the Lord is good unto all in very deed, and that his tender mercies are over all his works." It was a time of great joy, and heaven and nature smiled and shed their numerous blessings on our heads. There were more than 500 persons who could not obtain access within the walls of this delightful temple of worship, which was solemnly dedicated to the one only living and true God, whose name and nature is love. May all who shall hereafter worship in this house, follow the example of the great Master Builder, who will "gather together in one all things in Christ" our Head.

The order of service was as follows:

- 1. Voluntary, by the Choir.
- 2. Hymn
- 3. Reading the Scriptures, by Br. Newel.
- 4. Prayer, by Br. K. Townsend.
- 5. Hymn.
- 6. Sermon, by Br. S. R. Smith.
- 7. Dedicatory Prayer, by Br. S. Miles.
- 8. Hymn.
- 9. Prayer, by Br. Hiscock.
- 10. Benediction, by Br. S. R. Smith.

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### HERALD.

JACOB CHASE, Jun.
G. W. MONTGOMERY, Editors.

GENEVA, SATURDAY, JUNE 6, 1835.

THE LOVE OF GOD THE FOUNDATION OF CHRISTIAN LOVE AND OBE-DIENCE.

#### ESSAY.-No. 3.

We come now to the last particular proposed in the introduction to the present series of essays, which is, to show the propriety and necessity of promoting and defending the doctrine inculeated with a becoming zeal and heart-felt interest.

To strive for the promotion and inculcation of those religious truths taught and exemplified by Jesus and the primitive disciples, and boldly to defend them against the invidious attacks of their numerous opposers, is obviously the bounden duty of every person who has sense enough to feel an interest in that which is designed to augment individual and social happiness.

There are many strong reasons why we should strive thus to encourage and promote the truth, briefly brought to view in the preceding essays.

- . 1. Because it is truth. Any fact relative to the improvement and happiness of man, that God has seen fit to reveal, is certainly worthy our cordial reception and encouragement. Its great importance is evident from the simple fact that the God of nature and of grace has condescended to communicate it to a world lying in wickedness, ignorance and misery. Let us then not be forgetful hearers, but doers of the work. Let us not crouch beneath the usurped and unjust power and terror of an erroneous yet popular opinion. Let us never, like Peter, for the fear of opposition and persecution, deny our Lord and Master nor the divine truths inculcated by him, with imprecations and curses; nor, like Judas, betray them with a hypocritical kiss into the hands of their enemies and murderers. No, let us "hold fast the profession of our faith without wavering," ever remembering that "he who has promised is able also to fulfil."
- 2. We should strive zealously to support and defend the truths of the gospel, with a view to the beneficial and happy effects which they produce upon society. They destroy the bitter prejudices of early and erroneous educationthey serve as a powerful check upon pride, ambition, and haughtiness of spirit—they create in the heart a forgiving, charitable and friendly feeling toward all men, even enemies-they serve to refine and purify all the affections and feelings of the soul, thereby preparing it for the highest enjoyment. They serve to render God, in the eyes of all who embrace them, a merciful, kind, wise and loving Father; and nothing can exert so strong a tendency to induce us to feel and set in a corresponding manner toward those

with whom we commingle upon the broad stage of human life.

3. The promotion of these truths serves to destroy the face of that sable covering which superstition, fanaticism, self-righteousness and falsehood, have ingeniously drawn over the glorious and harmonizing nature and attributes of our heavenly Father. They serve to rend away that thick and gloomy veil, which kingcrast and priestcrast have unitedly endeavored to fasten over the future holy and happy destiny of the human family, solely for the cruel and inhuman purpose of governing them with a rod of iron, and enriching themselves by the sweat the toil and the sufferings of their subjects. They serve to equalize, harmonize and christianize mankind, preparing them for the highest enjoyment of the present life, and for hope, consolation and confidence, in the otherwise dark and trying hour of death.

O how transporting are the joys which flow, uninterruptedly, from a rational and consistent belief of the sacred truths of pure christianity! We behold distress, disappointment and sorrow in almost every department of human society. We see thousands whose condition in life is far from being a happy one. Look where we will, we are but spectators of a suffering humanity. There goes the bloated victim of intoxication; his health, his reputation, his property, his honor and his happiness are all gone to the dismal shades of moral night! There sits the lonely wife, surrounded by her worse than fatherless, and half famished children, dependent for support on the charities of a frigid world! What sadness dwells on her once serene and cheerful countenance, as she revolves in her thoughts the devastation which heaven has sent upon her! Herself more wretched than a widow-her children, dearer than self, worse than fatherless!

Again, there goes the pale, trembling and disconsolate victim of religious fanaticism and delusion! His faith, instead of lighting up his countenance with a smile and his soul with holy joy, is the instrument of the keenest anguish and the deepest sorrow. He contemplates the great majority of his race as destined, in the sacred councils of heaven, to a world of hopeless agony, and their anticipated wretchedness at once poisons the fountain of his joy-destroys all his peace of mind and embitters all the sweetest pleasures of his life. That he is excessively unhappy his appearance at the temple of devotion, in the social circle, and even in the streets, bears the most convincing testimony. He walks the path of life with a faultering step and a sad and melancholy heart-his fears balance his hopes, and at times completely overpower his mind. While all around him is life, and light, and joy, he is excessively forlorn and the unhappy subject of horrid fears and gloomy forebodings.

This, reader, is the sad condition of a great proportion of our race. It will be understood, however, that we are speaking of the christian world—of those who have been taught what is falsely called the christian religion. They believe in God, the Creator and Sovereign of the

universe. But, alas! they have been taught to circumscribe the ocean of his love, and mark out limits to his grace and salvation. Such people are unhappy, necessarily and positively so. As they walk the path of life and reflect upon what they vainly imagine the destiny of man, they sink under the burden of their fears and yield themselves up to repining and sorrow.

It is our deliberate opinion that there is not on earth, a believer in ceaseless wo who is or can be satisfied with the character and disposition which is commonly ascribed to the Father of our spirits. Such persons do and must feel that, were they in God's stead, and could they command his resources, they would reform and save every soul in the universe.

O how disconsolate and miserable must that man be, who has lost the hope of heaven for even one individual of the human family! Take from us a universal hope, so rich in bliss, in influence so divine, and you leave us destitute, wretched and forlorn.

When, O! when will the minds of an intelligent world become opened to the animating truths of the everlasting gospel of glad tidings to all men? When will this moral wilderness rejoice in the truths of heaven and the solitary place be glad? When will the tears of the mourner and the deep drawn groans of the prisoner cease, and loud horannas be sung in every land? Never till mankind universally learn to love God because he first loved them, and to serve him because his service is wisely calculated to secure present peace and future hope. When this glorious era arives-when the true knowledge of God enlightens every mind and purifies every heart, then shall all be induced to rejoice with joy unspeakable and full of glorythen will every tear be dry and God will become the confidence and the salvation of all his beloved children.

Brethren, let us not relax our exertions in so noble and so glorious a cause. "Let us stand fast in the liberty wherewith Christ hath made us free." If we must make some little pecuniary sacrifice in the promotion and defence of the truth, we shall have this happy consolation that we have done our duty, and acted in accordance with the requirements of heaven and the worthy example of Christ and the early discipler. They "endured the cross, despised the shame"they "fought the good fight of faith"-they overturned the established order of things in the religious world, and laid, in their own blood, the foundation of that glorious system of civil and religious liberty which will finally perfect the joy of the world. Let us strive unitedly for the faith of the gospel in word and in deed.

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"OVERCOME EVIL WITH GOOD."-Rom. xii. 21.

The elevating principle contained in the sublime precept which stands at the head of this article, is most touchingly illustrated in the case of Saul and David.

Saul, king of Israel, from causes which every person will discover by reading the accounts contained in 1 Samuel, was violently opposed.

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to David, and sought to deprive him of his life. On a certain oceasion, Saul was informed that David was in the wilderness. Accordingly, Saul took an armed band, and went forth to , seek David. While pursuing this object, he . entered a cave and fell asleep. In that very .cave, David and his followers were concealed, who urged him to sieze Saul as a prisoner, and de with him as seemed best in his sight. David resisted the temptation, and concealed himself till Saul left the cave, having first cut off the skirt of his robe, to prove to Saul that he had been in the power of him whose life he was seeking. No sooner had Saul left the cave, than David ran after him, and said-"This day thine eyes have seen how that the Lord hath delivered thee to-day into my hand in the cave; and some bade me kill thee; but mine eye spared thee; and I said, I will not put forth my hand against my Lord; for he is the Lord's annointed. Moreover, my father, see, yea see the skirt of thy robe in my hand; for in that I cut off the skirt of thy robe and killed thee not, know theu and see that there is neither evil nor trangression in my hand, and I have not sinned against thee; yet thou huntest my soul to take it. The Lord judge between me and thee, and the Lord avenge me of thee; but my hand shall not be upon thee." Sam. xxiv. 10 to 12.

We here discover, that though Saul was seeking the life of David, yet David returned good for the evil. What was the consequence? Did such noble conduct render Saul still more outrageous, or did it overcome his evil intention? Read the following language and we shall ascertain-"And it came to pass when David had made an end of speaking these words unto Saul, that Saul said, is this thy voice, my son David? And Soul lifted up his voice and wept. And he said to David, thou art more righteous than I; for thou hast rewarded me good, whereas I have rewarded thee evil. And thou hast showed this day how that thou hast dealt well with me; forasmuch as when the Lord had delivered me into thy hand, thou killedst me not. For if a man find his enemy, will he let him go well away? wherefore the Lord rewarded thee good, for that thou hast done unto me this day." Verses 16 to 19. We now perceive the result of overcoming evil with good. Saul was melted into tears, he gave up his bloody purpose, left David and returned

What a beautiful illustration of the moral sentiment, "overcome evil with good!" How well it proved that good will destroy evil-not by a brute force, which crushes but does not destroy rebellion-but by love, a principle whose magic power can open the fountains of the heart which have long been concealed by crime, and make the sinner humble as a little child. And can we draw from this illustration no moral reflection, the practice of which will benefit us in life? Fellow sinner, hast thou an enemy in thy power, whom thou canst crush and destroy? Recollect the conduct of David with Saul, in the cave of Engeddi-go and practice the same forgiving spirit. G. W. M.

#### EXPOSITION OF SCRIPTURE.

"And Enoch also, the seventh from Adam, prophesica of these things, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds which they-have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."—Jude, verses 14, 15.

This is a passage of scripture which is dwelt upon with much seeming confidence by a certain class of divines, as proof positive in favor of a general judgment at the close of time, which will result in the unending wretchedness of millions of our race. But this application of the text exhibits those who thus pervert its meaning, in a very unfavorable point of view. It shows that they have taken their opinions upon trust, and being deceived themselves, are zealously engaged in deceiving and misleading others. And it also shows that they are criminally ignorant of the subject upon which the writer was engaged, as well as of sacred and profane history, and the united testimony of their own most learned, pious and critical commentators. But it seems that any thing may be resorted to with the fullest approbation in support of that gloomy hypothesis which temporal policy and tradition have rendered popular. But the time is soon coming, and even now is, when reason shall resume its throne-truth prevail, and the traditionary absurdities of priestcraft and delusion vanish away before the effulgent beams of the sun of righteousness. God be praised for this unspeakable blessing.

Nothing can be more evident to the informed and unprejudiced mind, than that the above passage is a prediction, not of miseries in the future world, but of severe judgments of a temporal and limited nature. This, the reader will soon learn, is not exclusively the opinion of Universalists, who are so frequently accused of perverting and "wresting" the scriptures to nocommodate their own peculiar views; but it is the opinion of at least four of the most learned and able "orthodos" commentators. That the public may have a proper understanding of the subject, and be prepared duly to appreciate the truth of God, and also to place a proper estimate upon the zealous exertions of those "blind guides" who are laboring incessantly to deceive them into the heathenish notion that God will render infinitely wretched a fearful proportion of his dependent offspring, for whose existence they are commanded to praise the Lord, we will copy the language of Gilpin, Cappe, Grotius and Clarke, in relation to the text.

GILPIN says in his notion the text, "Against such persons Enoch prophesied, when, speaking of the old world, he threatens them with God's heavy displeasure for their enormous crimes."—Expos. in loc.

CAPPE, on the same text, says, "The Lord cometh with ten thousand of his saints, to execute judgment; which is the language of very ancient times, relating, probably, to some signal judgment of God upon unbelievers and scoffers, and applied by this writer to those of his own day."—Crit. Rem. i. 152.

GROTIUS, on the text, says, "Whatever Enoch said, or was able to say, on the approach of the deluge, might very fitly be referred, by Jude, to the almost universal slaughter which menaced the contumacious Jews."—Annat. in loc.

CLARRE on the text holds the following language, which we quote especially for the benefit of our Methodist friends. (!) "To execute judgment; this was originally spoken to the antedeluvians, and the coming of the Lord, to destroy the world, (age,) was the thing spoken of in this prophecy, or declaration. But as God had threatened this, it required no direct inspiration to foretell it."—Com. in loc.

We might adduce much more testimony to show that the text has no reference to a future state of being, or a "general" judgment; but he that will not be satisfied with the above, would not be satisfied with twice as much more.

Therefore we submit the subject.

C.

#### -----

#### HORACE HAWLEY.

We promised in our last, so far to notice the article on Universalism, published in the Methodist "Advocate and Journal," and signed by the individual whose name heads this apology, as to make a few remarks upon the stonement which he ignorantly affirms that we deny. We say ignorantly, because he is either ignorant of the true meaning of the word, or ignorant of our views of the doctrine which it teaches. And what is still more deplorable, he seems to be ignorant of the opinions and decisions of his own standard authors.

We will attend to the subject in our next without fail. The article is necessarily deferred this week for want of room.

C.

## LECTURE ON ASTRONOMY.

We have pleasure in recommending to our friends in this vicinity, a course of Lectures on this delightful science, now being delivered by Mr. J. W. Hatch, aided by a splended apparratus; consisting of an Orrery, a large quantity of beautiful Diagrams, &c. sufficient to enable him clearly to demonstrate what are generally considered the abstruse points.

#### **LETTERS**

Received during the week ending on Wednesday last.

N. B. Clarkson—P. M. Hopewell, G. W. M. Auburn—J. A. S. Auburn—J. C. B. Canandaigua—A. C. B. Walton, 2—A. A. W. Rushville—S. M. Middleport, 2—P. M. Penn Yan—E. R. Harford—I. G. B. De Ruyter.

#### DEATHS.

In Fleming, Cayuga Co. on the 28th of May, of inflammation in the hip, Mrs. Esther Leach, aged 37. The deceased endured a severe and protracted sickness attended by excruciating pain, with christian patience and fortitude. She died in perfect reconciliation to the will of God, her faith in universal salvation being firm and unwavering. The writer of this attended her funeral, and administered the consolations of the gospel from Matt. xi. 28 to 30. May God console the afflicted husband and bless his children.

[Will the editors of the Advocate copy this, that her numerous relations may obtain notice of her death?]

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#### PORTRY.

#### Original.

THE CRUCIFIXION.

Look on Calvary's trembling mount and see The Savior hanging on the cursed tree! Behold the Lamb, who takes our sins away; Hark! hear his groans! "lema sabachtani!"

Creation shook with one convulsive three,
And rocks were riven—all nature felt the blow;
The temple's veil was rent and torn in twain,
And graves were tenantless—forth prophets
came!

Bright Sol, as the askamed the sight to see, Refused to shine—seemed from his sphere to fice; Darkness was spread e'er Judah's mounts and plains:

Thick gloom and herror mid the darkness reigns.

For all, for all, the King of glory died;
"Father forgive," the reyal sufferer cried!
What melting love! "Father forgive, forgive!
They know not what they do," O, let them live!

He rose in triumph from the rocky tomb;
Triumphed o'er death, and scattered all itagloom;
Ascended up to realms of light above,
Where all shall meet the God of boundless love.
N. B.

Henrietta, N. Y.

## TREATMENT OF INFIDELS.

We are no advocates of Infidelity in any of its forms, as the public very well know. We would not be the cause of multiplying unbelievers in our land, for there are already enough of them. But the object of this article is to speak of the treatment of Infidels. How shall we treat them then? We answer as follows. It is our duty, as professed Universalists, to treat them with kindness, love and affection. They may misuse us; but no matter for that. Our Master has told us " to pray for those who persecute us and despitefully use us." And we are assured by him that if we pursue this course, we shall be like "our Father in heaven." Do Universalists invariably pursue the course marked out by Jesus? We fear there are some few exceptions. This ought not to be so. Persecuted, evil spoken of, and illy treated as we have been by our opposers, we should be the last ones to walk in the same path which we have so often condemned others for walking in. Infidelity, under the different names of Deism, Pantheism, and the like, may be our most bitter opposer. But never mind that, the only way to win them back to Christianity, in its simplicity and purity, is to let our conduct toward, and our treatment of them, be such as our Master has recommended. Whenever we deviate from the rule Jesus has laid down for the treatment of epposers, we shall drive them from us instead of making them converts to our doctrine. As we wish for

the increase and prosperity of the gospel, we must pursue a manly, independent, affectionate and Christian course towards all unbelievers. Let us never call them bad names, but by the name they choose to take for themselves. Universalism is thought, by the orthodox, to be Deism, Atheism, and every other bad ism; but still these bad names do not convert us to orthodoxy. Neither will they convert Infidels to Universalism. But no more at present. This subject may be taken up more extensively at some future period.—
Universalist Watchman.

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#### ALL THE PROMISES ARE CON-DITIONAL.

The promises of God are the pillars which support the temple of Universalism. Universalists endeavor to declare them faithfully, realizing that they " are not yea and nay, but yea and amen to the glory of God." But we are frequently met with the objection, that the promises of God are conditional; they are not absolute it is said; something is left for the creature to do, before the promise can be fulfilled; and if the creature does not fulfill his condition, the promise will not be fulfilled in respect to him. This is the common way of reasoning. But let the reader see, that the broad fact is here assumed, that the promises are conditional. We do not grant this, on the contrary, WE DENY IT. We say it can never be proved that all the promises of God are conditional. We challenge proof on this point. We are willing to acknowledge, that promises of temporal blessings are frequently conditional; but the great promises of the gospel are not conditional, but positive and absolute. God said to Abraham, Isaac, and Jacob, "In thy seed SHALL all the nations of the earth to blessed." Again, Ps. xxii. 27, "All the ends of the world, SHALL remember and turn to the Lord, and all the kindreds of the nations shall worship before thee." See also Ps. lxxxvi. 9, "All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name." But these are mere samples of what might be quoted. Look once more. "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people SHALL he take away from off all the earth: for THE LORD hath spoken it." Isa. xxv. 8. Is this conditional? Does its fulfillment depend on the creature? See the same prophecy, xlv. 23. "I have sworn by myself, the word is gone out of my mouth, in righteousness, and shall not return, that unto me every knee shall bow, every tongue SHALL SWEAR." Is this promise conditional? Does the fulfillment of it depend on the creature? Did God swear by the creature? or by himself? We have room for one more promise only. It may be

found in Heb. viii. 10, 11. "I will pet my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, know the Lerd, for all shall know ME, FROM THE LEAST TO THE GREATEST." This promise certainly is not conditional; there is no condition expressed in it; and God has pledged his word for its fulfillment.

We see then, that the great promises of God, affecting the eternal interests of man, are not conditional.—Trumpet.

#### ----

A DAUGHTER'S LOVE .- Sometimes I was conscious of gathering roughness from the continual conflict with passion and prejudice, and that the fine edge of the feelings could not ever be utterly proof against the corrosion of such an atmosphere. Then I sought my home, and called my bird of song, and listened to the warbling of her high, heaven-toned voice. The melody of that music fell upon my soul, like oil upon the troubled billows, and all was tranquil. I wondered where my perturbations had fled, but still more that I had ever indulged them. Seemetimes turmoil and fluctuation of the world, threw a shade of dejection over me: then it was her pride to smooth my brow, and to restore its smile. Once, a sorrow of the common order had fallen upon me; it rankled is my breast like a dagger's point; I came to my house, but I shunned all inmates. I threw myzelf down in solitude, that I might wrestle alone with my fats, and subdue it; a light footstep appoached, but I heeded it not. A form of beauty was en the sofa by my side, but I regarded it not Then my hand was softly clasped, breathed upon, pressed to her ruby lips. It was enough. I took my daughter in my arms, and my sorrow vanished. Had the essayed the backneyed expression of sympathy, or even the usual epithets of endearment, I might have desired her to leave my presence. Had she uttered only a single word, it would have been too much, so wounded was my spirit within me. But the deed, the very poetry of tenderness, breathing, not speaking, melted "the winter of my discontent." Ever was she endued with that most exquisite of weman's perfections, a knowledge when to be silent and where to speak, and so to speak that the frost might dissolve from around the heart she loved, and its discords be turned to harmony.

## I. PRESCOTT, J. T. BRUCE & S. MILES.

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# HIDRALD OF TRUTTE.

"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."-ST. JOHN.

VOL. 11.

GENEVA, N. Y. JUNE 13, 1835.

NO. 24.

#### Original.

COMPLAINT OF HERESY. [Continued from page 178.]

MRS. CLOUGH'S DEFENCE. To the Rev. D. Platt:

What you term your "first admonition" is now before me, and I proceed to state my impressions and views of it. Before exposing the matter of this admonition, it will be what is your due to express my thanks for the attention given to my first letter, both by you and the Church. I stop to express my gratitude, because it is a rare act of Christian liberality, and under such circumstances seldom known; and it is hoped that the same spirit may mark all your proceedings with me.

You say my excepting the words, "as set forth in the Bible," included in your complaint, "does not affect the confession." True; but does it not affect that culpability which your complaint otherwise fastens on me? There is nothing criminal in denying any human creeds, but it is a crime to deny the word of God. It is my departure from truth that must condemn me, and the Bible is the only standard by which this must be decided. You appeal in vain to any other source to convince me.

I never understandingly assented to your confession of faith in all its parts; and now by reason of understanding and truth I cannot assent to it. Do you justify Paul for deserting the dogmas and traditions of his nation? Would you accuse him of heresy, (in your understanding of the term,) because he had assented to, but now denied them?

Had Paul been charged with denying the existence of God, as set forth by Moses and by the traditions of the Pharisees, which particular of the charge would virtually be an offence? Not the latter, for Jesus condemned their traditions, but the first; and yet the Pharisees might have said, "Paul, your confession is not affected by leaving out the authority of our traditions, and appealing to Moses; you have covenanted to walk with us: if you desert us, under any circumstances, even on the authority of Moses, we must condemn you."

Now, Sir, I say the nature of the complaint, and consequently the confession, are much affected by the excepted clause. I give preference to no human arrangement of the Bible over the Bible itself; and if I ever have, I did it through ignorance and deceived myself, or was deceived.

It is then for you to show that I reject the Bible, or any part of it. My confes-

sion exempts me from culpability until you can sustain your charge against me. If you do not want me to make such exceptions to your complaint, avoid it by leaving the word "Bible" out of it.

You assume too much to address your letters to me as admonitions sanctioned in Titus iii. 10. You have not yet proved me to be a heretic, in the sense intended in the cited passage. I gravely inquire of you, who profess to be a teacher in Israel; does the term heretic in Titus iii. 10, apply to my case? if so, by what mode of exegesis do you find it out? I think, on reflection you will not dispute but that the word heretic alluded to, meant those who maintained Judaism in opposition to Christianity. Any other interpretation is forbidden by the connection. The converted Jews of the church at Crete, like all others of their nation, delighted in "foolish questions, genealogies," &c. and were ever disputing concerning the law, circumcision and rituals. As I have not embraced Judaism, nor am under the condemnation of a Judaizing teacher, therefore your cited authority is not sanctioned. When I cease to maintain good works, then say, agreeably to the apostolic injunction, that I am a heretic.

My allusion to unjust prerogatives, for not personally appearing before your Church, was made in reference to the frequent usage of churches in your denomination, and from my apprehending the same treatment from you. It was not intended as a direct charge. I learn from your document for the first time, that I was permitted to have counsel, to speak for me in answer to your complaint; but that he must be a member of some "gospel church." I am inclined to suspect the honesty of this offer, and that it is limited to what you believe to be a gospel church.

If, however, you will leave the decision to St. Paul, whether my counsel is of a gospel church, I will send one who shall speak for me. Paul's definition of the gospel is this: "The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Gal. iii. 8. "Now to Abraham and his

Gal. iii. 8. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. iii. 16. If the above be a sufficient test of the "gospel," I will send counsel,

should you acknowledge acceptance.

So much of your letter as refers to my dissension from your church, I would reply to briefly. If the fundamental article of your faith, viz. endless misery, which I renounce, is the bond of union and fellowship

of the members of your church, then is that fellowship not of love; and if my faith has a tendency to destroy it, (as you say it does by renouncing this doctrine,) what harm can be done them, if in return it should be established on the love of God. which love would be their bond of union? for "love worketh no ill to its neighbour." I do not deny but that the discipline of your church authorizes you to pursue the course with me stated in your letter; but until I am convinced that your discipline is authorized by Scripture, I cannot acknowledge it just. If you are willing to consider my case compared with the Bible, I cannot complain, if the investigation is candidly pursued. If on the other hand, you choose to follow an obviously defective discipline, you can do so, and your decision may pass for what it is worth. your variance with the Bible of which I You charge me with heresy complain. according to your discipline. I do not dispute it; but I am in hopes to convince your church of the unsoundness of that discipline. If the spirit of it is opposed to that of Christ, "it is none of his."

I seriously inquire of you, and I wish you as seriously to answer, how can I be instrumental in beguiling "unstable souls to their everlasting ruin," unless I am empowered with the ability to frustrate the plans of the Almighty? Does not your confession of faith set forth the doctrine of absolute election, in substance, that "some men and angels were elected from all eternity without foresight of faith or good works, and this number elected is so certain and definite that it cannot either be increased or diminished"? Yet you assert that it is in my power to "beguile to everlasting ruin" some of this definite number of the elect: I say elect, because the non-elect, by the same confession of faith, are doomed to endless ruin, and down they must go, not on my account, but from the unalterable decrees of their Maker. I desire of you, then, to take the accusation back, that I "beguile unstable souls to everlasting ruin;" and if you believe the doctrine of partial election to be a doctrine of the Bible, be not ashamed of your faith, but stand forth openly in its defence, nor reproach your neighbour with that, which your confession of faith attributes unto God.

I still adhere to the definition of the word heresy, as explained in my first letter to you. Neither Cruden in his Concordance, nor Butterworth, justify any other views; or if they do, the passages which they cite do not. Did either of these authors, in so many words as you state, say, heresy signifies "a departure from the es-

tablished faith of the Church," how should I understand them? Do not all popular sects claim to be "the established church?" Do you fellowship the Catholics? Is your church more numerous or more established in the world than theirs? You say the word heresy is sometimes used "in a good sense." Is it not always so used in the Scriptures? Whatever is truly the sense of a word, that is its good sense, whether applied to things good or not. It is unnecessary for me again to remind you, that you have declared me innocent of any of "works of the flesh," which you say are heresies, according to Gal. v. 20, &c.

Which of the passages referred to by you, state that such "works of the flesh" originated in denying the doctrine of endless punishment? If you assume this, you assume too much. I acknowledge heresy in some instances to signify a departure from the truth, but you have taken it upon yourself to say that this truth is endless punishment. All you have advanced by way of scriptural truth in reference to heresy, is, I conceive, applicable to those from whom I dissent. refer you again to my last letter to you on this subject, desiring you distinctly to understand, that the passages you quote do not make my case, viz. "denying the doctrine of future endless punishment," a heresy with your church. This is what you are to show is heresy. One passage which you quote, I cannot pass unnoticed "Mark them here, viz. Rom. xvi. 17. which cause divisions," &c. Sir, are there no divisions in your church, save those which my case and similar ones may make? Have you no schisms? has not destruction been threatened to your church on this account? have you not dealt with the schismatic for heresy? or have you kept silence through sinister motives? The apostolic injuncion emphatically touches the case of many among you, yet they are retained in peace.

In regard to the passages of Scripture referred to in your letter, on which you affirm is predicated the doctrine of endless punishment, I in return affirm, that they do not teach any such sentiment; because the following passages prove the salvation of all men, and limited punishment; and two opposite sentiments cannot be found in the Scriptures; and therefore, your citations are not rightly understood by you. Consult the following: Gen. xii. 3, and xxii. 16-18, and xxvi. 4, containing promises through Christ: Isa. xlv. 22-24: Phil. ii. 9—11: Col. i. 19, 20: 1 Tim. ii. 4—6: Titus ii. 11: Eph. i. 8—10: 1 Cor. xv. 22—28: Rom. v. 18: 1 John iv. 14: John xii. 32: Rom. xi. 32: Ps. xxii. 27: Isa. xxv. 6-8: Acts iii. 21. Limited punishment is expressly declared, Lam. iii. 31-33: Heb. xii. 5-11. This communication will not allow of my enlarging to the extent that I should have to, by explaining to you what I understand

to be the meaning of the passages you have advanced as sustaining the doctrine of endless punishment. If, however, you will signify your willingness to hear me farther on this subject, in my defence, I promise to give those passages consideration in another communication.

You say, "the doctrine which I hold subverts the principles of moral government, tends to encourage sin," &c. Be more charitable. How do you know this to be the tendency of my faith? Not from your acquaintance with it. Your whole letter evinces that you are uninformed concerning my faith, as much so as if I were an inhabitant of the moon. Be it known unto you and your church, ever to be remembered, that "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law."-Paul. "He that loveth not, knoweth not God; for God is love."—John. Do such sentiments lead to sin? If so, lay the charge at the door of these sainted Apostles, and not at mine. The world is labouring under the delusion, that terror is a salutary restraint, and consequently, is led to "despise the riches of God's goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth them to repentance." Rom. ii. 4. You say, "Moral government is the influence of law." True; and what is the law, the influence of which is to govern us? Does it represent God as bearing terrors and frowns on his brow? By no means. The law is love. "Thou shalt love the Lord thy God with all thy heart," &c. not dread him with all thy soul. If "love is the fulfilling of the law," then love is its influence and object: endless hatred, cursing and sinning cannot be; for Christ declares, "one jot or tittle of the law shall not pass,

until all is fulfilled." Hallelujah, amen.
You say, "Your doctrine takes away the penalty of the law, and makes men feel safe in ther sins." So you appear to have reasoned yourself into something new, that is, you very gravely conclude, that unless the penalty of a law be endless, it cannot be a penalty. Strange that lawgivers had not found this out, and so saved themselves the trouble of instituting fruitless penalties, and criminals the miseries of suffering them! Is there no safety in the government of this State, or in that of the United States, because its penalties are limited? Do you, or the members of your church, or society at large, refrain from violating the laws of their country, because of the penalty? Is there no praise in virtue, no reward in obedience? Yes; but not to those whose obedience is the fruit of fear, cold and heartless. The Scripture saith, "He that doeth wrong, shall receive for the wrong he hath done, and there is no respect to persons." "The righteous shall be recompensed in the earth; much more, the wicked and the sinner." "The wicked are like the troubled sea that can-

not rest." "The Lord will by no means clear the guilty." The righteous, i. e. they that do right, (none others do the Scriptures call righteous,) are also said to be happy in mind, enjoying the fruit of their works. You deceive a man to call him righteous, when the monitor within calls him guilty.

You sagely conclude from your premises, that with my faith sinners are "safe and easy in their sins." Tell this to the midnight assassin, the plunderer, the votary of vice, the dissolute every where, and think you, Br. Platt, they would respond to the correctness of your assertion? Are you not afraid that sin would be encouraged, if from your desk you should say, "Aside from endless punishment, there is pleasure and ease in sin?" How many within your hearing, think you, would say, "I have tried it; such was not the case with me." Sir, it is not the quantity of punishment that restrains the sinner, but the certainty of it. You hold out the possibility of escape from all punishment, both here and hereafter. The vilest wretch may go to heaven, having lived, till palsied with age, without any penal suffering. You can, if you think proper, encourage sinning with impunity; but I forbear. The good of the divine government and the justice of God require no compromise with the guilty, as it is not the dread of punishment, or the avoidance of it only, that God requires, but "Give me thy heart:" therefore, you conclude incorrectly, that endless punishment only, can be called a penalty.

Universalism does not include among the penalties of the divine government, those "ills which flesh is heir to," for decay and death are the lot of all; therefore, no reasonable being would think to avoid them in any way: consequently, the wicked are not quieted when they see the virtuous suffer from disease, but are warned that such is the lot of man, and moreover, they observe that disease and death are

hastened by vice.

Your third particular in reference to the tendency of my faith, is made without the least allusion to that part of my last letter which treated on this subject. How can you accuse me of denying the Lord Jesus Christ, after what I first stated? knows my faith best? I told you it was emphatically my belief, that Christ "died a ransom for all;" yet you dispute it. My faith does "deny the justice of an endless punishment," for neither you, nor any being of earthly extraction can tell what good it can do, and surely nobody in. heaven or hell; and an unnecessary and useless infliction of misery is unjust. There are many considerations that might be advanced to show this punishment unjust; but no one has ever yet shown the justice of it. As to the atonement, the word does not occur but once in the New Testament, and in many versions that is

rendered reconciliation. This appears to be its meaning, from the connection. Christ's ministry is a ministry of reconcili-This the Apostle affirms. hobby of your theme appears to be "endless punishment," and the best way to avoid it. You seem to think little of the honour due to God. The precepts of Jesus you pass unnoticed, informing me, if the burden of your theme is not true, there is no need of Jesus, a Saviour, &c. You say, "it [meaning my faith] maintains that temporal death is the wages of sin." This is a mistake, and I charge you not to misrepresent, either through ignorance or wilfully. I believe the wages of sin is deaththat "death which has passed upon all men," "for all have sinned"—which state of death is not eternal. "You hath he quickened, who were dead in trespasses and sins," He that believeth "is passed from death unto life." Now, Sir, a Savjour was needed to save men from sin and death, without which there would be no hope, no faith, no repentance, no reconciliation, no love to God, no devout love

Because Universalism attributes certain punishment to every sin, you conclude it to be "clearly a denial of Christ." Point to the passage in the Bible where forgiveness is applied to punishment. it cannot be done. Invariably is it applied to sins, iniquities, &c. "Thou shalt call his name Jesus, for he shall save his people from their sins;" not from punishment. Forgiving sins, I understand to be removing or taking away, by repentance or otherwise, the vicious, sinful disposition. Now this can be done; that is, Jesus is our Saviour; yet we may be duly punished for our sins. Hear Moses: "God is just, forgiving iniquity, transgression and sin; and yet by no means clearing the guilty." And now, because I say this, you charge me with denying Christ, Hear Isaiah: "Speak ye comfortably to Jerusalem, and say unto her, that her warfare is accomplished, her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." And for believing what is here set forth, your church are disposed to criminate and excommunicate me. You say, "We know many who hold the doctrine which you have embraced, who reject the idea of forgiveness." Had you not better have waited until what I have embraced was known to you? I have embraced no doctrine which rejects the idea of forgiveness; therefore, you never saw "Thine own or knew any as you state. mouth condemneth thec."

In your fourth particular, you misstate, misapply and pervert what I advanced concerning obligations to obedience, in my last. You absurdly bring up by way of slur, "God must promise to make all happy, no matter how bad their conduct," &c. Now, Sir, this is too much beneath

you was doing injustice to my statement. Did you ever hear a blind man say his blindness was no affliction; he had no desire to have his sight restored; and then advance as his reason, because he should not be troubled with it in the grave? Do the deaf say, "We wish not to hear," on the same account? Do the sick say, "Physician, keep at home; our bodies will not suffer by disease in the grave?" But you have represented the inorally blind, deaf and diseased as saying, "We wish to continue in blindness, and deafness, and the Physician of souls we want not; our maladies will harm us none hereafter." You have stated this contrary to the known law of human nature.

Your understanding of my language is a solecism in terms-confounding evil and good. A patient is informed by his physician that he can in such a time entirely remove his disease, and restore him to health; and the patient concludes, after this assurance, "Let me do what I will," I shall be restored; and he resolves, first, to believe he shall die; next, that he will not follow his physician's prescriptions; he will drink to excess, revel, &c. "no matter what;" he should be restored from disease. You would call such a man insane; and yet the principle involved, you would say, is common to all men. When you resort to such futile means, not arguments, to sustain your faith, I am the more

confirmed in my own.

If the moral condition of the heathen renders them accountable to that which they never knew, why send the gospel to them? Is it their fault or misfortune to be born in a heathen land? Not their fault, surely; and if their misfortune, where is the criminality? According to what you advance concerning the heathens being inexcusable, you would therefore say, they who are born blind or deformed are inexcusable for their deformity.

You suppose, according to what I advanced as constituting obligation, that the heathen are under no obligation, because they do not believe that "God means to make all happy." I thank you for the confession. So the vices of the heathen are not caused by Universalism: "they have not learned that God means to make all happy," but only a part: then there is wickedness in the world, where Universalism is not known, and where Partialism is exclusively taught. How happens it that endless punishment is a heathen as well as a Christian doctrine? Paul says, "Him, whom you ignorantly worship, declare I unto you;" but you affirm they are not ignorant, but believe what you call "the important doctrine of your church and the foundation of all obedience." Why send missionaries to them? Precept and practice are handmaidens.

As to the infidel, impenitent sinner, &c. being excusable, if you thought so, how the dignity of a clergyman. You knew would you account for the condition they in the supposition is, "that the child may

are in? Why is the infidel without hope, the sinner without love, if the knowledge of the truth makes no difference in the moral condition of man? You argue directly against observation and invariable truth. Change the subject for a moment. You believe men to be inexcusable for not obeying God, when by his irresistible decrees they cannot. You say God is a friend of the elect, and therefore they must The non-elect, for fear and love him. their impenitence which they cannot help, are justly deserving of endless wo; they are without excuse, though in the fatal book damnation is written and has been from all eternity against their names! To use your own language: "If this is not a subversion of the very foundation of moral obli-

gation, we know not what is."

It is your faith and not mine, that ex-You excuse the infidel, the cuses any. impenitent, &c. at any period in life, exempting them from blame for the past and future. You seem to think I will take my words back: not a word do I rescind. You have conjectured something; called it my faith; then ridiculed it: then you proceed to state as your own sentiment, what you have labored to destroy, and what in essence I stated as my own views. You say, "If the moral excellence of God's character, the relation he sustains to us as moral Governor, and the benefits he has already conferred, lay us under no obligation," &c. If we judge of causes by their effects, and of the means to promote them, then the foregoing particulars must be revealed in word or otherwise. I contend, that the excellence of God, as a Saviour and moral Governor, are made known by the revealed truth which I have You contend, that there is embraced. more obligation in believing that God has created only to destroy; and as you like to indulge in such representations, I will return one of your own kind: "The adorable excellence of God's character, the tenderness of his parental government, his grace, mercy and love in saving a sinful world through Jesus Christ, constitute no motives to holiness, unless he agree to send to an endless hell a part of mankind, for their evil deeds, however incapable they may have been to save themselves."

In the supposition you make of the case of a child and his father, you confound ideas, propose absurdities, and seem to smile at them. Your supposition amounts to this: "A son says to his father, If you will give me all I desire, and let me disobey you all my life time; why, then I will obey you." You make, through all your fourth particular, disobedience an obligation to obedience. In your difficulty to refute my premises, you have run into things as weak as they are absurd. After making your statement, you say this "makes duty consist entirely in a selfish return for favours," one of which favours

do what he will," i. e. lie, steal, get drunk, &c. Wonderful consistency!

Now, Sir, you knew that the relation we sustain to our fellow beings generally forbids that "any person may lay us under obligation to obey him, if he could confer upon us some great favour." We owe no obedience, nor can we, to our fellow beings, in the sense you use the term obedience. But are the poor and the destitute under no obligations of gratitude to their benefactors? no gratitude to a Howard? Not any "but selfish," according to your view of things. God cannot be favoured, nor benefitted; our duty, our obedience, our obligations, are privileges for human, not Divine good.

Turn our government into despotism, and place a Nero at the helm, and you would soon discover the impropriety and fallacy of your reasoning, if not of your faith. Individual obligation is altogether

foreign to our subject.

Again; you say, "A despot who should be able to do more for us than our government does," &c. This is another of your unintelligible and contradictory proposi-"A despotic government better than our own!" You might have said with equal propriety, "If a tyrant and a destroyer was more kind and merciful than Jesus," we would desert our Lord! After all your concatenation of unintelligible propositions, unfounded ideas, and unmeaning terms, you conclude by saying, "Therefore, according to your own definition, your doctrine is a heresy:" and to you let me say, "Therefore, according to your own definition, you know nothing of the doctrine you oppose.

You speak slightly of what I said concerning my faith, viz. "that it was what I hoped for." You do not attempt to refute the apostolic assertion, that "faith is the substance of things hoped for;" so I conclude that you cannot. You think my feelings have controlled my judgment, "till I believe, not what God says shall Read then: "I have sworn that unto me every knee shall bow."-Isaiah. "In thy seed shall all the families of the earth be blessed." "He will wipe tears from off all faces: he will swallow up death in victory; for the Lord hath spoken "The Lord will have all it."-Fraiah.

men to be saved."—Paul.

Another sage conclusion of yours is, that our best feelings find no response in the word of God. If God has not adapted our nature to love, he could not consistently call on us to love. If the heart is so morbid, why does God say, "Give me thy heart?"

By your exceptions to my creed, you prefer human arrangements of the Bible, to the Bible itself. Why not set in judgment over the eunuch whom Philip baptized, because he confessed, "I believe that Jesus Christ is the Son of God. ?" This is a truth all Christians believe.

The Samaritans said, "Now we believe that this is indeed the Christ, the Saviour of the world." This is a truth which few Christians believe; yet they who do believe it do not condemn the eunuch. was no doctrine of the Bible that I excepted in my faith; the words were not mine, but those of inspiration. You seem, however, to prefer your own arrangement, thus adding to the book. Will I reproach or condemn you, "because you believe some truths?" I "will not condemn at all; but must express disapprobation of your sentiments." If I did not, then could I not disapprove of the Deist or Infidel, for they hold some truths common to all Christians. I "must disapprove of your leaving out several fundamental doctrines of the Bible, and attempting to connect false doctrines with the truth of God." If this was not the case, I should not dissent from your faith.

Before concluding this communication, I cannot refrain from exposing again one of the absurdities you advance by way of illustrating my views of Christian obligation. In doing this, I think the fullacy of all your fourth particular will be made apparent. You say, "A despot who could do more for us than our government does, might justly require us to renounce our allegiance to our country." What ideas do we attach to a despot and his government? That they are cruel, partial, unjust and abusiye. What ideas do we attach to our own (or a republican) government? That it is merciful, equalizing, just and democratic. Now you advance a supposition which confounds this difference, stating, as if possible, that a despotic government could confer more benefits on the people than a republican government. your supposition embraces an absurdity. You are welcome to all the triumph which such arguments afford you.

I close with your own language: I "earnestly entreat you to lay aside your vain speculations and take the Bible as it is, and receive all its truths into a good and honest heart, that you may become wise unto salvation," thereby doing that justice to me which my case requires.

DOTIA CLOUGH.

[To be continued.]

## -----Original.

DESULTORY REMARKS-AN IN-CIDENT.

> BY N. B \* \* \* \*. NO. 1.

"Beloved, if God so loved us we ought also to love one another." \_ "Bo kindly affectioned one toward another,"-BIBLE.

What a glowing cordiality of friendship and brotherly love, should kindred believers in the glorious restitution (both clergy and laity) manifest at all times towards one another, especially when they are permitted to meet and mingle together "in | supposed coldness, and neglect tessards

heavenly places in Christ Jesus," upon, delightful and interesting occasions of spiritual and social worship! Should we not be exceedingly careful that upon such privileged occasions nothing shall transpire that shall be injurious to ourselves and the cause of gospel truth, or wound the sensibilities of the most sensitive and susceptible minds! But let us embrace one another with the fervor and affection of a "band of brothers"—with endearing welcomes and congratulations, that we may renew our acquaintances—augment our spiritual strength-increase our love-grow in knowledge and in brotherly love one toward another. I do not mean that we should conform to the mere external formalities of a far-fetched etiquette, nor ape the blustering ostentatious greetings of a lordly, sickly fastidiousness and particularity of manner; scrupulous only of a mere external appearance of cordial friendship and respect; or, which is still worse, diverge into a nervous undignified enthusiasm and low formality of deportment. No, there is a proper medium—there are proper bounds set in reference to a friendly and social intercourse with one another. Let us not be mewed up amid the towering icebergs of a cold ascetic unfamiliarity and unsympathising deportment of mind and manners; or, on the other hand, let us beware of the opposite extreme. We ought to be cordially attached and endeared to one another by the ties of one commonnature and spiritual brotherhood; we should encourage one another in the good cause-offer our heart-felt condolence to the sorrowing and afflicted—our fervent congratulations to the prosperous and happy; in short, "to rejoice with those who rejoice and to weep with those that

We ought at all times to be affable, kind and friendly towards one another, and if we meet with a young and somewhat diffident brother, one that is anxiously looking up. to us for instruction, countenance and advice, let not his ardent expectations be unrealized, especially if it is well known that he contemplates entering the gospel field as a public advocate of the restitution. Such persons above all others need the liberal advice, instruction and encouragement of their seniors in years and experience, without which their prospects will be indeed discouraging and their path A kind of kindred. dreary and dark. assimilation of corresponding sympathy. friendship and good will should be cultiva-. ted and matured among brethren of like "precious faith," and it is a fact of much. importance that it is in our power to do, much in strengthening and happifying one another, and cheering our brethren onward, in the glorious cause of divine truth.

Permit me to add one sad, yet true " incident" in illustration of the melancholy results which often flow from a real of

brethren professing to believe in the glorious gospel of inimitable love.

I once knew a young man of irreproachable character, and at least of respectable talents, who was brought up after the "straitest sect" a Partialist, until he had arrived to the years of reflecting manhood; but on more critically and prayerfully examining the word of God he was brought into the glorious liberty of the gospel of impartial grace. His joy seemed almost insupportable, and his happiness and joy in believing almost or quite "unspeakable and full of glory," and his whole soul seemed inducted into a full fountain of heavenly peace in the glorious contemplations of the illimitable and impartial grace of God. His heart thrilled with the most devotional aspirations, and his tongue was anon active in praise and thanksgiving to the Great Supreme in gratitude for his joyful deliverance; his pen was often engaged in the promulgation and defence of the resplendent and heaven-born truths of the gospel of peace, and he anxiously and ioyfully looked forward to the period when he hoped to be prepared to stand upon the spiritual walls of Zion and proclaim the glad tidings of a worlds salvation "unto all people." Yet he was young and diffident. He wanted the encouragement, counsel and countenance of his senior brethren in years and experience; he fondly expected their congratulations would be ardent, their counsels liberal, and their joy great, both in regard to his joyful delivery from the sewers of partialism, and in view of his determination to enter the field of the ministry of reconciliation. A favorable opportunity at length was presented when he expected to meet many of his brethren in the faith, and among them a large number of the ministry of the restitution. It was on an important and delightful occasion, where kindred hearts should have mingled into one, and the concourse of people was immense. It was at the dedication of a house to the only one living and true God if I mistake not. Our young brother's expectations were ardent, and probably unrestrained, he expected to have received the warm and hearty congratulations of his brethren in the faith, and reap much instruction from them by private and joyful interviews. But alas! he was sadly disappointed; he was either really or unintentionally neglected or overlooked, or fancied himself so. Instead of receiving the cordial congratulations—the much needed instruction and encouragement from his clerical brethren, he, to use his own language, declared himself shunned and neglected as though his very external appearance was repulsive, or that the phrenological bump of destructiveness was fully developed and displayed in bold and startling relief upon his pericranium. In short, he fancied himself neglected and shunned,

his brethren after all. Suffice me to say, he considered himself neglected, and that his brethren in the faith took no interest in his prosperity and expectations, not thinking him worthy of their counsels or confidence. And mark the dire result: from that time a complete reaction took place in his naturally sensitive mind; a settled melancholy brooded over his soul, and like a withering, blighting incubus, changed and crushed his whole religious principles by degrees; untill at length he was brought down to the very sewers of a cold ascetic skepticism, and remains as such at this time. The last interview I had with him he made use of the following language on parting with me-" I should have been a happy Universalist and a herald of the glad news of salvation, but for the coldness and neglect of friends. I cannot believe the sentiment now. It is past—the rubicon of infidelity is passed and I cannot retrace my steps!"

Should we not, from this sad incident, be very careful how we treat our young and inexperienced brethren. Let us remember that we are not all of the same sensitive temperament of mind. May we always study to be kind, affable and affectionate one toward another, manifesting a vital concern and interest in one another's spiritual welfare. May we "be kindly affectioned one toward another," and "let brotherly love continue," and abound-every man esteeming others better than himself—be familiar, social, brotherly; in short, what we ought to be, and all will be well. I need not say more in this No.

Albion, May 25, 1835.

## <del>−∞∞−</del> Original.

#### SUNDAY SCHOOLS.

How mighty is the force of education! Who can withstand the potency of its power? Look abroad over the face of society, and you cannot fail of beholding thousands, who have been strictly educated into the principles of certain theories, which are inimical to their peace and happiness; and yet it is easier for a camel to pass through the eye of a needle, than is the task to convince them of the erroneousness of their views. You may array before them all the irresistible powers of argumentative persuasion—awake them from their stupidity by the force of your appeals—and stun them by the thundering peals of eloquence; and you cannot—it is impossible to erase the indelible impressions that have been stamped upon their youthful minds, by the hand of education! Our modern clergy are aware of this fact. Hence, their persevering efforts and untiring zeal in establishing Sunday Schools, gathering into them the youth of our land, and instilling into their minds which are pliant and flexible by nature, the poisonous when in fact, probably it was only a matter waters of the mighty pool of sectarian of oversight or forgetfulness on the part of policy! Who has not heard of their

vaunting and boasting, that, by the aid of Sunday Schools, they could bring into the field thousands of ELECTORS to support their unhallowed designs?—designs which were calculated to sap the very foundations of political and religious liberty, and erect on their ruins an unholy hierarchy!

How necessary then, that we awake to duty. The enemy which we are engaged with is both powerful and vigilant. Every advantage will be taken of our tardiness, by which they can carry into effect their dastardly purposes, and execute their firm resolves. I for one would say, let a Sunday School be established in every Society of our denomination, where our youth may be instructed in the knowledge of the Lord, and taught those principles of religion which shall guide and support them through life, happify and cheer them through the transitory scenes of an earthly existence, and "gild the close of life's eventful day" with immortal splendour and glory!

The youthful mind is ever engaged, and very often when urged on by a powerful and fanciful imagination, is prone to wander far from the course which leads to virtue and happiness. Habit soon becomes a second nature. An unqualified propensity or inclination given to a youthful mind, by the trifling gayety or imprudence of the guardian, or the one who has the care of its education, frequently gives rise to a course of action, which, becoming habitual, determines the future character of the individual. It becomes the duty of parents, then, to guard against these things. See that your children are taught those things, and those only, which will be of service to them through life; for without this, they may ignorantly cherish and foster with partiality, principles which may one day bring upon them sorrow and mise-How baneful and disastrous in its consequences is a wrong education! It is the germ from which spring all those vices which are the bane of society, and which form an everlasting barrier to science and intellectual improvements. It hedges in the mind with error, which otherwise would have expanded and increased, until it had overlooked all obstacles or impediments, and risen to the topmost pinnacle of human greatness and grandeur!

Parents! these remarks are intended for your candid and serious consideration. The clergy, as I have before observed, are aware of the force of education, and no scheme will be left untried to gain the instruction of the youth of our land. I conjure you to beware of these things. Are your children dear to your hearts, and do you cherish them with an affection which slumbers not? Oh! protect them from the pernicious tendency—the blighting, withering influence of Sectarianism! Let Sunday Schools be established among you, and let the youthful mind be taught to follow the channel of pure and undefiled

religion: let them be instructed to pursue that holy path which will eventually conduct them to the blooming bowers of sacred contentment and virtue, and light their deathless spirits to the high and holy habitations of heaven, by the blazing beacon of immortality! Let them remain pure and uncontaminated from the popular dogmas of the day; for the chalice they reach forth to them contains poison; in the robe they present them is concealed the deadly sting of the asp; and above the banquet of which they invite them to partake, is hung by a single hair, the glittering sword of death! Parents! think of these things. A. C. B.

#### HERALD.

JACOB CHASE, Jun. G. W. MONTGOMERY, Editors.

GENEVA, SATURDAY, June 13, 1835.

### THE ATONEMENT.

According to promise, we will now proceed to offer a few remarks upon the above subject, for the special benefit of these who charge us with denying its truth and utility. Our remarks, however, must necessarily be brief as we have not room for a lengthy article. And

1. It should be kept in mind that the word atonement is but once used in the common version of the New Testament, although the word katalagen, from which it is rendered, occurs frequently in the Greek Testament, and is in every other instance rendered reconciliation. This we consider as good evidence why the word should be rendered reconciliation in the passage referred to, Rom. v. 11. This would cause the Scriptures to harmonize, and render them easy of apprehension. Its meaning and import would then be obvious to the weakest capacity. The text referred to would then read thus, "And not only so, but we also joy in God, through our Lord Jesus Christ by whom we have now received the reconeiliation," and instead of teaching the doctrine of substitution, or vicarious suffering-or, in other words, instead of teaching that the innocent and immaculate Jesus endured the infinite wrath and vengeance of an incensed God, in the room and stead of the sinner, it would teach that his sufferings and death, were voluntarily endured for the sole purpose of manifesting the love of God to a sinful world, that, understanding the nature and extent of divine love and grace, true repentance and universal reconciliation might in due time be effected. This view of the subject makes the Scriptures harmonize—for we read that Christ "shall reward every man according to the deeds done in the body"-that "the soul that sinneth shall die"-that God "will by no means clear the guilty," &c. &c.

2. It is not a little astonishing that our Methodist brethren should predicate their belief in the vicarious death of Jesus Christ, upon this word stonement, and charge all who disbelieve in such a doctrine with being heretics and infidels, when

it is remembered that their great leader, patron and example, Dr. ADAM CLARKE so effectually annihilates the common understanding of this word. We will give his note on the only text in the New Testament where the word is found. Here it is-"It was certainly improper to translate katalagen here, by atonement, instead of reconciliation, as katalasso signifies to reconcile, and is so rendered by our translators in all other places where it occurs. It does not mean the atonement here, as we generally understand that word," &c. "but rather the effect of that atonement-the removal of the enmity, and by this the change of our condition or state, from kate, insensitive, and allasso, to change—the thorough change of our state from enmity to friendship."

3. If any should be tenacious of words and object to our appeal to the original text, we have only to ask their indulgence for a few moments, and we will show that the state of the case will be precisely the same. We are able to show from authority which will not be disputed, that the primitive meaning of the word atonement agrees very well with reconciliation. We will here insert the remarks of Calmet, found in his Bible Dictionary, a standard "orthodox" work held in the highest estimation by the popularelergy-"ATONEMENT, i. e. RECONCILI-ATION. We have evidently lost the true import of this word by our present manner of pronouncing it. When it was customary to pronounce the word one as own (as in the time of our translators) then the word atonement was resolvable into its parts, AT-ONE-MENT-or the means of being at one-i. e. reconciled, united, combined in fellowship. This appears to be precisely its idea. Rom. v. 11." These are Calmet's views, and it will be seen that they are in perfect harmony with Clarke's conclusion, and certainly they are our views, completely.

4. From the foregoing it will be perceived that the atenement does not convey the horrid and unscriptural idea that Christ suffered all that weight of infinite misery, which it is supposed was justly due to each and every sinner in the world, for the purpose of opposing Divine justice and instituting means of escape from all punishment, when God expressly says he "will by no means clear the guilty." No; the sufferings and death of Jesus Christ were designed as means of reconciling the world to God, not God to the world; and the design will be fully accomplished in due time, for God "worketh all things after his own will"-Jesus "shall see of the travail of his soul and be satisfied." Thus, when he shall "bring every knee to bow and every tongue to confess that he is Lord to the glory of the Father-hath "subdued all things to himself"-conquered death-disappointed hell and confounded the devil, as Dr. Clarke contends that he will; then will the atonement—the reconciliation, be fully accomplished, and "God be all in all."

In conclusion, we would respectfully request Horace Hawley—the editors of the "Christian Advocate and Journal," and all who are in the habit of charging us with denying the atonement, to investigate, reflect upon, and carefully con-

sider this subject. Then will they perceive that, while we fully believe in and advocate the scriptural doctrine of the atonement, they themselves are denying it, and thereby proving themselves skeptics, by contending that a universal and perfect stenement or reconciliation, will never be effected by the mission of the Son of God!

Truth is our only object—the Bible is our only guide, and we shall be governed by these whether men will hear or whether they will forbear.

C.

#### -020-

#### WHAT CONSTITUTES THE RELI-GIOUS MAN?

What constitutes the religious man? what peculiar faith must be profess? what ceremonies must be practise? are inquiries which have agitated almost every age of the Christian church. These inquiries have been made the cause of much sour-hearted contention and fanatic persecution among the different sects, which have split and divided Christendom into numerous and contradictory opinions, much to the bewilderment of the sincere inquirer after truth. In endeavouring to establish to what creed the religious man shall subscribe, to what party he shall belong, professed Christians have in past ages fought with each other, until they lost the spirit of Christ, and became most sadly in want of that religion, which teaches us, "All things whatscever ye would that men should do to you. do ye even so to them; for this is the law and the prophets."

The Christian world has too frequently conducted like the inhabitants of Holland, who, when one of the dykes which prevent the sea from overflowing their lands became much out of repair and required immediate atention, disputed and quarrelled which of the provinces ought to bear the expense of rendering the dyke secure. While they were spending their time in this foolish and worse than unprofitable manner, the sea took the power into its own hands, swept away the whole dyke, overwhelmed a vast extent of country, and destroyed many lives and an immense amount of property. But had they occupied the time, during which they were quarreling, in mending the dyke, the expense would have been comparatively small, and every difficulty would have been obviated.

Professed Christians have frequently conducted in the same manner. The question has been, what constitutes the religious man? Now, instead of faithfully examining the divine oracles for themselves, and if they possessed faith, possessing it before God and not in reference to their neighbours-instead of endeavouring to ascertain what would make themselves individually religious—they meddled with the concerns of others, proceeded to legislate upon the opinions of their neighbours, and decided what they should believe and what they should not believe. In this contest for the power of ruling the consciences of men, a power which belongs to God alone, they lost even the little religion they did possess; for so far from being actuated by the heavenly principles of the gospel, they became

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the children of a fanatic, cruel, persecuting zeal, as much opposed to truth, as it was injurious to the cause of Jesus.

They then decided by force of arms, the character of the religious man-and that character conzisted in yielding assent to the established opinions of the times, and in observing the peculiar ceremonies of the church which was in power. The life was not considered so essential. The most important point consisted in a strong zeal for the church and a cordial hatred of all heretics. If a person was sound in this respect, he was received as a religious man, though his life might not be so correct-while an individual who dissented from the established faith of the times, was treated as an irreligious man and an incorrigible sinner, though his conduct might be as pure as angels' and as correct as the gospel prescribes.

From these facts we must at once discover. what has constituted a religious man in different ages of the Christian world, as the various sects have successively obtained the ascendancy over the minor and weaker ones. In the Roman Catholic world, the religious man was the Papist-while a dissent from his opinions was called irreligion. When America was first settled, he was considered religious who believed the opinions of the pilgrim fathers—to be a Baptist or a Quaker was to be marked as an enemy to Christianity and a child of the devil deserving either whipping or hanging. Thus has it always been during the times of corrupted Christianity. Men of ambitious minds, of arbitrary dispositions, and of superstitious education, have arrogated power and proceeded to deal out to the world. what they deemed to be truth; and innumerable wars and eternal contention, mixed with all the vice which must grow where there is quarreling, have been the consequences, Indeed, so terrible are the evils which have arisen from the various attempts of men, to establish what they deemed the true faith, that we are driven to the conclusion of a certain author, "whether men come honestly by their opinions or not, it is more advisable to refute than to burn, or even to scorch them."

But if men have failed in past ages to point out the truly charitable rules which define the religious man, the same difficulty still exists. Which of the popular churches of the day, will admit that a minor and a weaker sect has religious men in its ranks? Or how many are there, who, with a charity worthy of all approbation, will concede that there may be men who differ from them, and yet are religious? Such liberality is not as prevalent as it should be. One sect virtually places religion in excitement, in a multitude of meetings, in miraculous conversion in joining the church, and in assenting to certain opinions contained in the creed book. And individuals may be found, whose reputations are spotted and many of whose actions are not honourable, who yet pass for religious men, if they have experienced all the movements of an excitable system and are members of churches. On the contrary, men may be found, who, if they happen to disbelieve in the utility of protracted meetings, to reject the dogmas of the schools,

who feel that they can pray to God without proclaiming it with a trumpet, and can serve their Maker best in humble and pure lives, are denied the Christian name and denounced as ungodly heretics. Some men will not admit that a Quaker can be a religious man, though his life may shine with all the moral beauty of the gospel. And there are multitudes who will not even listen to the idea, that a Universalist can be warmed by a single spark of religion-though with them he believes that there is one God, that he is love, that Jesus is the Son of God, that he died for all men, and that it is our duty to be good. The reason of this procedure is obvious. It is because we believe that God will open the gates of heaven so wide as to admit the whole human family, instead of believing that he will prevent a portion from entering his spiritual presence. Did we admit that some must be endlessly lost, we should be freely welcomed to the Christian name.

There are some testy persons professing the name of Christ, who feel very badly if it is admitted that any person can be religious, who does not belong to their party. They will resist such an idea with all their strength, just as though those of every nation who fear God and work righteousness, are not accepted in the sight of heaven. Such characters are well described by an author, when he said of a certain individual, "there goes a fellow, who, if he happened to have but two letters to his name, would abuse every body that had three!"

But let us leave these ravings, and turn to Christ, the true foundation of faith and practice. We must endeavor to avoid the injustice and irreligion of other times. Instead of endeavoring to ascertain what will make our neighbors religious, let us diligently inquire what will make us religious people. And as we learn Christ, so must we walk in him, without any reference to what others think of us. They may deny us the christian name—they may declare that we can never be saved if we hold our present opinions-but be it recollected, that our acceptation or condemnation in the sight of Deity does not proceed from the opinions or anathemas of shortsighted man-we stand or we fall to God, and to him alone.

It is not now my intention to point out what Universalists conceive to be essential to the christian character. Let every person find an answer to the question, by searching the Scriptures. I close however, by stating that the good man who makes but little noise about his piety, gives infinitely more evidence of true religion, than the arrogant, trumpet-praying, big-oted hypocrite. G. W. M. oted hypocrite. 920

#### NEW SOCIETY.

Br. J. Babcock writes under date of May 24th as follows—"Our friends at Philipsburgh in the town of Amity, have recently organized themselves into a Universalist Society according to statute, and if we may judge from the respec-tability of its members their prosperity is tolerably certain."

#### -000-TO THE READER.

Br. Thomas's letter to Dr. Ely is unavoidably deferred till next week; it shall then be laid before our readers.

#### CLINTON LIBERAL INSTITUTE.

We owe an apology to the Executive Committee of this Institution, (as well as to the public,) for thus far omitting to comply with their polite request, published in the Magazine and Advocate. The fact is, the want of health for a few weeks past, has nearly unfitted us for the discharge of either parochial, editorial or domestic duties, and has prevented us from examining as we otherwise should have done, our exchange papers. Hence the following notice, which at this late hour we insert, had escaped our observation. But we are now in good health again, and shall attend more strictly to all the duties devolving upon us.

The present term of the Liberal Institute will close on the 8th, and the Summer term commence on the 27th of May. The Ladies' school of the Institute will close and commence again The best accommodations at the same time. can be had for the students.

J. STEBBINS, Executive T. SMITH, D. PIXLEY, Executive E. S. BARNUM, D. PIXLEY, Committee. J. W. HALE, -020

#### NEW AGENTS.

William Tilden, Pontiac, Oakland Co. Michigan-Rev. S. A. Skeele, Freedom, Cattaraugus o. N. Y.—Eldridge Farwell, P. M., Clarendon, Orleans Co. N. Y .- A. S. Barker, P. M., Middleport, Niagara Co. N. Y .- William Chaffield, Sharon, Medina Co. Ohio, are authorized to act as agents for the Herald of Truth, in their respective places of residence.

We must here express our gratitude to a liberal public, for the encouragement which we have received of late in the publication of our humblé journal. Within ten or twelve days past we have received one hundred new subscribers, commencing with the second quarter. We hope the spirit of impartial benevolence and friendship will continue to flow on till the Herald shall become a welcome weekly visitor to thousands who have not yet heard of its namethat its worthy publishers may not be weary in well doing.

#### LETTERS

Received during the week ending on Wednesday last.

I. G. Burlington-S. A. Hobbieville-A. H. B. Middleport—P. M. Bath—A. A. H. Geneseo—S. M. Moscow—L. M. Mottville—C. D. Phelpe—R. S. Detroit—J. B. Portageville—P. M. Auburn-P. M. De Ruyter-G. R. P. Clinton-G. W. M. Auburn-P. P. Upper Mississippi-C. P. Skaneateles.

## RELIGIOUS INTELLIGENCE.

'Br. Andrews will preach at Holley, Orleans

Co. on the third Sunday inst.

Br. H. ROBERTS, of Rochester, will preach at Penfield on the second, at Sodus on the third, and at Pultneyville on the fourth Sundays inst.

The Allegany Association will hold its annual session at the Methodist church in Pike Hollow, Allegany Co. on the fourth Wednesday and following Thursday of the present month.

A Universalist Conference will be held at Sumner's Valley, Allegany Co. on Saturday and Sunday, 27th and 28th inst.

Ministering brethren who can make it convenient are carnestly invited to attend.

### MARRIAGES.

In Phelps, on the 2d inst. by Rev. J. Chase, Mr. C. Carpenter, of Brunswick, Ohio, to Miss Charlotte Church, of the former place.

In Rushford, Allegany Co, by Rev. J. Babcock, Mr. Isaac Toles to Miss Clarissa Penisk, both of that place.

## PORTRY.

The fair writer of the following says-" You will readily perceive it is full half an hour too lete; but considering that the bleeming menth has been deferred till the first of June, perhaps it may not be altogether mappropriate." would assure our worthy sister that her article is not behind the season in this region, and therefore, is very appropriate as well as acceptable. C.

#### Original.

O! COME, "IT IS MAY."

The storm-driving clouds have at length floated And Sol glides majestic the blue vaulted sky;

O, arise! ye cheerful, ye sprightly and gay, Let us forth to the banquet—O, come! "it is May!"

O come, for each breeze is a balm to the soul, "The feeble are strengthened, the wounded made whole"-

For mighty to drive our dull cares far away Are the music of spring and rich beauties of May!

Behold the bright carpet of nature's gay green, Unfolding its shades as we gaze on the scene; And see the glad blossoms their colors display, Inviting us thither-O come, "it is May !"

O come, thou sweet maiden! whose mild beaming eye

Is like the bright gems that peep out from the sky,

Whose voice far surpasses the red-breast's soft lay,

O come, and gild even the beauties of May!

O come! 'mid the deep rosy blushes of May, And brush the soft dews from the sweet scented

We'll join the glad chorus as onward we stray. O, praise ye the Lord, the great Author of May! E. R. Harford.

#### THE ORTHODOX DEVIL.

" Fie, thou dishonest Sathan! I sall thee by the most modest terms, for I am one of these gentle ones that would use the devil Rimself with courte-JU."-TWELFTE MICHT.

There is no part of the machinery of Orthodoxy, that has so effectually puzzled me as the devil. According to the most intelligible and authentic description of this enemy of our race, he is represented as a being almost emnipotent, and quite omniscient and omnipresent. We are told that he has power to afflict the some of men, and is permitted to "buffet us in the flesh," to stick "thorns in our flesh," &c. It is a little singular that the 'saints,' the 'elect,' should monopolise this enemy, this adversary, as they do, but such is the fact.

Satan is, according to their language, now and then permitted, nay, commanded to 'buffet' them; he watches all opportunities to tempt them to wander; he is always lying in wait to deceive them. Satan, certainly, is not a Calvinist, or he would recollect that the saints cannot

fall from a state of grace.

The devil is, in fact, a kind of spiritual stage driver to the saints, and whenever he perceives any of his team inclined to "break trot" or "straddle the ruts," puts on the string without mercy. He is as they say, permitted to vex them, to throw temptations in their way to keep alive their zeal, so that by their own confession, Satan is the most zealous and disinterested labourer in the Lord's vineyard. The saints tell us that without such temptations and trials, their zeal would grow cold, their pace on the strait and narrow path would slacken, and they would in a short time become but little better than the ungodly.

Some time ago, I attended a "night meeting" or "evening lecture," in Massachusetts, when I received a great deal of instruction respecting the devil and his works. The reverend gentle-man who held forth on that occasion, was con-sidered one of the "lower deck guns" of the faith, a kind of "Boanerges" of Orthodoxy, and his "inse dixits" were law and gospel among the " elect."

He described the devil as co-existent with the Almighty, or at least, as being old enough to "carry arms" at the time of the creation, when, as Burns sava, he

> " Entered Paradise incog, And gave the infant world a shog, Maist ruined a':"

He assured us, that we could do nothing of ourselves; that the Almighty had given us over to the power of Satan; that the gates of Divinc Mercy were shut upon the human race by Adam's transgression; and that though "free grace" carried on a kind of smuggling trade across the frontiers, it was not possible for any but the "elect" to run "duty free."

He warned us to "beware of the smooth tongued moral preacher," and sclemnly cautioned us against obeying as a means of grace, the second great command of our Saviour,

"Love thy neighbour as thyself."

He described the devil as a being beyond the control of Omnipotence, or rather as a being whom the Almighty tolerated, countenanced and encouraged in his attacks upon the human race; and in short, that there is an evil being in existence that the Almighty cannot control, and to which being the whole human race are subjected, in effect denying both the omnipotence and goodness of God.

The reverend gentleman went off to say, that the saints were particularly annoyed by this arch enemy of their faith; that the Almighty permitted him to "vex" them, to keep alive their zeal; that he was always on the watch to deceive some of the elect; and in short, seemed to be appended to the saints as a continual apur, like the "self regulating" whip in a tread mill, to give the loiterers a smart "buffet" now and then.

The devil is a kind of scape-goat that bears the sins of the saints. Whenever a saint rolls in the mud of sin till he is tired, he gets up, and very gravely informs the bystanders, that "Satan has been permitted to buffet him in the flesh," that " the adversary has had power over him."

So that from what I can learn, a saint's spiritual day book would exhibit something like this.

Dr. The Devil-To making me cheat my neighbour-so much, (according to the conscience of the saint.)

Cr. Myself-By putting quarter of a dollar in the contribution box—one step towards Heaven. But seriously, let us imagine a Being, omnis-

cient, omnipotent and omnipresent, "wise, beneficent and kind," either becoming indolent, or growing angry with his children, should permit a being so vastly, so infinitely superior to them, to lead them into temptation, and finally into everlasting damnation: could you look up to such a Father with love and reverence? What should we think of a father, who, after lavishing every expression of kindness on his child, after feeding, clothing and educating him, should tie him to a tree for a target?

If we admit the existence of an evil principle, independent of our own inclinations and passions, and which principle our Creator permits to influence us constantly, the human race be-come in effect a target for the flery darts of the devil.

I believe that all mankind are, in the fullest sense of the phrase, free agents; that they were not foreordained to do this, nor predestined to do that, and that they will be rewarded or punished according to the deeds done in the body; but that our actions, thoughts or words, are suggested by any thing other than our own reason,

inclinations or passions, is too ridiculous, absurd and blasphemous a notion to be tolerated for an instant. Horace, in his art of peetry, has laid it down as a rule, that we never should employ supernatural agents, when we can do without them; and I think that this plan of con-juring a devil into existence, merely to saddle him with our sins, comes under that rule.

The idea of a devil, such as I have described him, seems to have originated in the earlier ages of the church, and was got up by some of the fathers of the church, who were more zealous than wise, to keep alive the zeal of their flock, to terrify those whom they had not eloquence to persuade, by representing him as a peculiar enemy of their faith, and a lion in their path.

They wished to give the evil propensities and passions a local habitation and a name; accordingly, a being was brought on the stage, whose "form was without form," of whom they did not pretend to predicate any thing but existence and power and inclination to do evil; whose dimensions and attributes could only be seen through the distorted medium of superstition, and this being they were taught to fear; as a prudent mother always garrisons her pie closet with some terrible goblin, that "will carry off little boys," in order to suppress the privateering disposition of her children.

In a short time it became mighty handy to say, "the devil tempted me to do this, or the devil tempted me to do that," and people's consciences felt eased, when they could lay the burden of their sins upon the shoulders of the devil.

As orthodoxy assumed a more regular form, the devil became an important personage in its creed. An independent, external, exciting cause of their sins, was too precious a pearl to be cast before all the swine on the face of the earth; aecordingly, the saints soon monopolized the devil, and became the "sole proprietors and stock-

And now, not a Sunday's sermon, or an evening lecture is delivered, in which the doctrine of a supernatural and irresistible agent is not held out, which agent (the devil) has power and commandment (besides his natural genies and propensity) to "buffet" the saints, to "put knives under their pillow, and set ratsbane by

their porridge." As for the sinners, they, or rather we, (for I have a wonderful partiality for the majority in almost all cases,) are "given up to the devices and desires of our own hearts;" we have no devil to tempt us, or to bear the burden of our sins; our transgressions are all and singly to be attributed to our innate and total depravity-"election" scouts us, "free grace" passes unheeding by us, and we must necessarily go to the devil; in vain we lay on the altar a broken and contrite heart; original sin has made the devil "prior creditor," and the sacrifice is vain.

Such is the idea of an independent evil principle, over which our Creator seems to have little or no control, except to countenance and encourage it. The Father of the human race has given up his family a prey to an evil being, scarcely (according to orthodox belief) inferior to himself, and threatens them with everlasting damnation, if their mortal frailty gives way to immortal strength and craft. Strange! that such a ridiohood should be able to ensnare a single victim in an age which we call refined!

But I trust that "the day cometh, and now is," when such disgusting excrescences shall be pruned off from our religion, and the precepts and example of our Saviour be considered the basis of Christianity, instead of the gloomy dogmas of Calvin, the delirious ravings of Methodism, or the idolatrous foppery of the Rossish Church .- Ames's Mariner's Sketches.

I. PRESCOTT, J. T. BRUCE & S. MILES.

Proprietors and Publishers. Digitized by

# MDRALD OF TRUTT.

"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."-St. John.

VOL. II.

GENEVA, N. Y. JUNE 20, 1835.

NO. 25.

#### Original.

COMPLAINT OF HERESY.

[Continued from page 188.]

To Mas. Dotta Clouch:

In obedience to the order of the Church. and in accordance with a postolic directions, I send you this second admonition, touching the heresy which you have embraced. In doing it, I again assure you, that the Church have no feelings towards you but those of kindness and Christian compas-All that has been done has been simply from a sense of duty. We regard you still with affection, and would gladly hail your return to the ways of truth; and it is for this reason we still labour with you. Pause, we beseech you, and reflect. it safe to believe a doctrine merely because it makes you feel happy? Was it safe for our first mother to believe the Devil, when he said, "thou shalt not surely die," although it quieted her fears and made her feel easy for the consequences? Is it right for you, a professed Christian, to advocate a doctrine which cries peace to the impenitent sinner, and promises him heaven at all events? which says to drunkards, whoremongers, idolaters, and all kars, "though you live and die in your sins, you shall certainly inherit the kingdom of God?"

The Church believe this to be contrary to the Bible, and subversive of the great principles of religion; and once more we entreat you to return from your wanderings and renounce your error. At the same time we admonish you that we cannot hold fellowship with you longer, if you persist in your present course. In you wish for more time to consider the latter, we are ready to grant you every it consble indulgence. A request to that lect, or any communication you may wish to make, can be communicated to the Church, at their next regular meeting, which will be on Friday, Jan. 2d, probably at 12 o'clock. If you neglect to appear at that time, you must not be surprised if the Church proceed to deal with you according to the rules of the gospel.

In behalf of the Church,

DENNIS PLATT, Pastor. Homer, Dec. 27, 1834.

[To be continued.]

## ····•••···· CORRESPONDENCE.

[Continued from page 181.]

From the Philadelphian and the N. Y. Christian Messenger.

Philadelphia, Jan. 3, 1835. To Mr. E. S. Ely:

DEAR SIR—The perusal of your exposition of Luke xvi. 19—31 has afforded me

not a little pleasure. Heretofore you have frequently simply cited a passage of Scripture, depending on the prepossessions of our readers for the acknowledgment of its relevancy to the point in debate; but in reference to the account of the rich man and Lazarus, you have, in the main, pursued a different (and I will add, a commendable) course. You have attempted to show that said account is properly considered descriptive of the condition of men in a future state; and in endeavoring to establish this position, you have taken a tolerably comprehensive survey of the whole subject. This is right. It is precisely what I have repeatedly desired you to do with many passages by you introduced into this discussion; and I hope that you will continue practically to acknowledge the propriety of the course adverted to.

The conclusions to which you have arrived bear the semblance of just deduction. It is generally true, that "he who is first in his own cause seemeth just;" yet it is equally true, that when "his neighbor cometh after and searcheth him," a different aspect may be given to the whole matter. In attending to this subject, I shall have occasion to search many of your statements, with special reference to the general issue; and also to bring to light a number of important considerations which you have entirely overlooked.

First of all, I will mention a few particulars, which I desire you to consider as so many preliminary objections to your exposition.

1st. You cite the testimony of Solomon, that when a man dies, "the dust shall return to the earth as it was, and the spirit shall return unto God who gave it." This is pure Universalism. Allow me to inquire whether the spirit of the rich man returned unto God who gave it, when it was sent into an endless hell?

2d. In your letter of May 15th, 1834, you distinctly state that hades, hell, is to be destroyed. You affirm, indeed, that in hades there is a Paradise, and a Gehenna of fire; but it matters not how many apartments you may suppose it to contain—for hades is to be destroyed, however numerous its divisions may be. This you allow—and yet, as if purposely to contradict yourself, you contend for the doctrine of endless punishment, on the ground that the rich man is represented as being in hades! Can you conceive of endless punishment in a place that is to be destroyed?

3d. Your whole exposition is predicated of the supposition, that the subject matter before us is "Christ's statement of some events of which he had a perfect knowl-

edge." You consider it a history, an account of literal facts. Yet you have interpreted much of the language in a parabolic sense! You consider Abraham's bosom, an emblem-and in so considering it you have abandoned the entire groundwork of your argument-for if Abraham's bosom be a figure, or parabolic representation of something else, the same may be said of Lazarus, and also of the rich man. If by Abraham's bosom be not signified the literal bosom of that patriarch, you have no right to assume that either Lazarus or the rich man was a real personage. If one part of the account be literal, such also must be the character of the entire relation. If one part be emblematical, the whole must be interpreted parabolically. Yet you have assigned to the several porret you have assigned to the several por-tions just such character, symbolical or lit-eral, as you thought would best comport with your general views of the subject. I cannot allow you this privilege. If either Lazarus or the sea man was a real per-sonage, who died a literal death, then Abra-ham's bosom was the iteral bosom of that patriarch; and the rich man was tormented in literal flames of fire; and literal water was called for; and there was a literal gulf-and so on to the end of the chapter. You assume that the torments of the rich man were symbolized "by comparing them to pains produced by intense and unquenchable fires." And if this part of the account be symbolical, the whole relation must be interpreted parabolically.

4th. Your exposition of the subject required you to make many unauthorized assumptions. I shall say nothing of the assumptions that Lazerus was "a true Christian," and that the rich man was "a mere worldling," "an ungodly man." no such intimations in the record. But I pass to notice, 1st. You assume that Lasarus was buried. The text does not say You indeed found it necessary to assume this point, in order to make out your case-but I shall presently show that the truth of the matter does not require, but rather forbids, the assumption in question. We are simply certified, that "the beggar died, and was carried into Abraham's bosom." 2d. You assume that the subject refers to the spirits or souls of the two characters mentioned. Nothing of the kind is intimated in any part of the account. I grant that such assumption is an essential item of your exposition—but I desire to receive the record as it stands, being satisfied that we need not either take from, or add to, the testimony, in order to arrive at its true signification.

Your attention is now solicited to a few considerations, which shall presently be

more particularly noticed. 1st. Why was Abraham's bosom especially mentioned, if so be that the society of the blessed hereafter is signified by that expression? Why not the bosom of Elijah, or Enoch, or Isaac, or Jacob? In my view of the subject, this question is satisfactorily answered, as I think my correspondent will yet acknowledge. 2d. Why does the rich man give the endearing appellation of Father to Abraham? and why does the latter acknowledge the affinity, by addressing the former as his Son? It is worthy of notice, that the rich man calls on no one but Abraham, and that he does not speak of Lazarus as his brother. I shall account for these facts presently. 3d. Abraham is represented as directing the five brethren to consult Moses and the prophets. Does not this fact incontrovertibly prove that none but the tribes of Israel had part in the I mention these points as prematter? liminary inquiries. They will lead our minds into profitable investigation.

We must now attend to the consideration of the general character of the subject. Is it "Christ's statement of some events of which he had perfect knowledge?" that is, is it a relation of literal facts? or is it a parable? If it be the former, you must so interpret it in all its parts, and I must yield the argument, so far as future punishment is concerned. If, however, it be a purable, Lazarus was not a real personage, but simply the parabolic representative of some nation or people, of whom his condition was a striking figure. The same must also be true of the rich man. rying out the parabolic interpretation, we shall discover that their deaths respectively, and hades, and the flame, and the gulf, and Abraham's bosom, are not to be understood literally, but only to be viewed as figures of things, which they symbolically represent.

You say, "this account is not called a parable." True-neither is the account of the prodigal son called a parable—nor are we informed that Jesus spake parabolically when he uttered the language concerning the lost piece of silver-nor did Jotham inform the people that he spake a parable when he told of the time when l the trees went forth to anoint a king over them, (Judg. ix.)—and though, in introducing the account of the hundred sheep, the historian says, "And he spake this parable unto them," yet we are not certified that Jesus called it a parable. In introducing the account of the Pharisee and publican, the historian says, "He spake this parable unto certain which trusted in themselves that they were righteous, and despised others," but we are not authorized to affirm that Jesus called it a parable. He began by saying, "Two men went up into the temple to pray." Indeed, so commona thing was it for our Lord to communicate instruction in parables, that it is written. "Without a parable spake he not unto

them, that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables." Matt. xiii. 34, 35.

That the subject before us is a parable, and not a history, is contended by Lightfoot, Whitby and Hammond—than whom never lived stronger advocates of endless punishment. But the simple fact that to interpret the whole account literally, or as a history, would involve contradictory and absurd results, argues conclusively that it is a parable. I repeat, that I cannot allow you to assign to this part a historical, and to that a symbolical meaning. It must either be wholly literal, or wholly figurative. It cannot be partly one, and partly the other.

I agree with you that "a parable is but an extended similitude, or illustration, designed not to introduce fancies, but to exhibit and enforce truth." And the question now to be answered is, what truth did Jesus intend to exhibit and enforce in the parable before us? I reply—he intended to illustrate the truth, that if the Scribes and Pharisees would not accredit the testimony of the miracles by him wrought in attestation of the divinity of his mission, "neither would they be persuaded, though one rose from the dead."

I will now state, that I consider the rich man the parabolic representative of the unbelieving Jewish people, especially of the Scribes and Pharisees; that Lazarus is the parabolic representative of the publicans and sinners, whether of Jewish or Gentile extraction; that by Abraham's bosom is symbolized the Gospel Kingdom; and that hades is symbolically used, as in other parts of the Bible, to represent the miseries and torments experienced by those of whom the rich man is the parabolic representative.

You now have the outline of what I consider the only true exposition of the subject; and I desire you to observe, that I shall not give a figurative interpretation to one part, and a literal signification to another. Viewing it as a parable, as such it shall be wholly explained.

I consider the death spoken of as being solely and alone a national death. I beg you to suspend judgment on this statement, until you bring to remembrance that the prodigal son is stated to have been DEAD, even while he lived in the flesh. "This my son was DEAD, and is ALIVE again." And I think I shall be enabled to show, that the said prodigal son, and the lost sheep, and the lost piece of silver, and Lazarus, equally stand as the parabolic representatives of the publicans and sinners, whether of Jewish or Gentile extraction.

In the beginning of Luke xv, it is written, "Then drew near unto him all the publicans and sinners, for to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them." Then commences our

Lord's discourse FROM THIS TEXT; and said discourse, comprising a series of pointed parables, is continued to the close of chapter xvi. Publicans and sinners, on the one hand, and the Pharisees and Scribes on the other, composed his audience.

In the parables of the lost sheep and the lost piece of silver, our Saviour sets forth the unjustifiable character of Pharisaic murmuring. He gives the murmurers to understand, that as the shepherd and the woman respectively rejoiced when they had recovered the things severally lost, so every one should rejoice that Messias came to save sinners, to seek and to save that which was lost. In the parable which follows, the same general instruction is conveyed. The elder brother is the representative of the Scribes and Phariseesthe prodigal son of the returning publicans and sinners. The character of the former is inimitably represented by the elder brother. He murmured because the prodigal was received into favour-"he was angry and would not go in." I cannot avoid remarking incidentally, that he who says, "if all men are to go to heaven I do not wish to go there," may behold his image in the spirit of the elder brother.

The parable with which chap. xvi. commences, was addressed to the disciples, the same audience being present. Therein the Scribes and Pharisees, (who sat in Moses' seat,) are represented by the unjust steward. To them had been committed the oracles of God, and they were the administrators of the law covenant. They were unfaithful to their trust, and were therefore to be discharged. At verse 14, it is written, "And the Pharisees also, who were covetous, heard all these things; and they derided him." They felt the power and application of the parable. Our Saviour then proceeded to show them, that as they had been married to the law, they were bound to be faithful thereunto. "Moses in the law and the prophets did write" of Jesus of Nazareth; and now that he was come, they were under obligations to receive him as the Messiah. Continuing to dilate on the subject matter before him, our Lord introduced the parable of the rich man and Lazarus; and in this parable he kept his eye on the truth he designed to enforce, namely, that if the Scribes and Pharisecs still disbelieved the divinity of his mission, "neither would they be persuaded, though one rose from the dead." A real Lazarus had been raised-Jesus himself subsequently rose—and the truth he designed to enforce in the parable was fully verified.

In Isaiah i. 6, the people of Israel are figuratively represented as being full of "wounds, and bruises, and putrifying sores." In the same sense, the Scribes and Pharisees considered the publicans ar d sinners as being covered with the sores of sin. For this reason they murmured that Jesus should receive sinners, and eat with them. Those publicans and sinners figu-

ratively laid at the gate of the temple, and desired to be fed with the crumbs which fell from the rich steward's table. The woman of Canaan who besought our Saviour to heal her daughter, was told that it was "not meet to take the children's bread, and to cast it to dogs." Her answer was, "Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table." Matt. xv. 26, 27. I refer to this example for the purpose of showing that the figurative use I have made of the fact, that the publicans and sinners desired to be fed with the crumbs that fell from the table of the Scribes and Pharisees, is altogether admissible.

Our Master, in the parable of the man who commanded his two sons to go into the vineyard to labour, said to the Scribes and Pharisees, "The publicans and harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not; but the publicans and harlots believed him; and ye when ye saw it, repented not afterward, that ye might believe him." Matt. xxi. 31, 32. When the publicans and sinners believed in Christ, they died a national death—that is, they were no longer either Jews or Gentiles, but Christians. They died a national death, BUT THEY WERE NOT BURIED—they "were translated into the kingdom of God's dear Son;" Col. i. 13; where "there is neither Jew nor Greek," as such; "For ye are all one in Christ Jesus." Gal. iii. 28. And said translation into the kingdom of God's dear Son, is signified by the expression, "carried into Abraham's bosom;" for the Apostle adds, "And if ye be Christ's, then are ye Abraham's seed." It is also written, "They which be of faith, are blessed with faithful Abraham." Gal. iii. 9. The publicans and sinners, in their lifetime as Jews or Gentiles, received "evil things." But when they died the national death before mentioned, they entered into the spiritual life of the Gospel; and in the kingdom of God's dear Son, they were comforted by the faith of Abraham. Were I to imitate your example, I should say that "every candid reader would naturally come to the same conclusions," in reference to this subject. But I will not make so sweeping a declaration. I will only say, that I do not perceive how any one who carefully examines the matter, can come to a different conclusion.

I stated that, in my judgment, the rich man was the parabolic representative of the unbelieving Jewish people, especially of the Scribes and Pharisees. They "shut up the kingdom of heaven against men." They neither went in themselves, nor suffered those who were entering to go in. In shutting up the gospel kingdom, they shut themselves out. And what was the consequence? They entered not into the faith of Abraham, and of course were not partakers of its joys.

But more than this. When they had filled up the measure of their iniquities by crucifying the Lord of life and glory, decay seized upon the vitals of their civil polity, and in the final overthrow and destruction of their city and temple, and consequently the abrogation of the law covenant, they died a national death. Before Jerusalem was hemmed in on every side, they who had been translated into the kingdom of God's dear Son, saw the black thunder cloud of judgment lowering over the devoted city-and they escaped to the mountains of Judea. The unbelieving Jewish people, of whom the rich man is a parabolic representative, not only died a national death, but they were buried. They were dead and buried in the same figurative sense that the same people were dead and buried during their captivity in Baby-The vision recorded in Ezekiel xxxvii, places the latter subject in its proper light.

Continuing the parabolic interpretation, I desire to say, that the Jews opened not their eyes to behold the utter hopelessness of their case, until their city was surrounded and besieged by the Roman army under Titus. Our Saviour had foreseen and foretold this difficulty. He wept over the city, and said, "If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace; but now they are hid from thy eyes. ['The Scribes and Pharisees lifted up their eyes afterwards, and saw those things-but it was too latethey were in torment.] For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side; and shall lay thee even with the ground, and thy children within thee." Luke xix. 41-44. These obstacles, interposed between the believing Christians and the unbelieving Jewish people, in the destruction of the city and temple, are symbolized by the great gulf. Hence Abraham is represented as saying, "they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." Such was strictly the fact at the period of the siege and overthrow of Jerusalem; and a symbolical gulf still interposes between Christians and Jews. The latter have ever been a distinct people; and whoever will consider their present condition, will perceive the existence of a gulf of separation between the Christian community and the house of Israel.

They of whom the rich man is the parabolic representative died a national death, and were buried in hell. Dr. Adam Clarke certifies us that, in his old MS. Bible, the passage reads thus: "Forsothe the riche man is dead; and is buried in helle." This reading is supported by several versions—and I verily believe it expresses the true signification of the text. The unbelieving Jewish nation were buried bodily in the hell to which their city and the Father; the you—even Mose had ye believed lieved me—for v.45—47. Ho to the closing pust the reading is even mose had ye believed lieved me—for v.45—47. Ho to the closing pust the reading is even mose had ye believed lieved me—for v.45—47. Ho to the closing pust the reading is even mose had ye believed lieved me—for v.45—47. Ho to the closing pust the reading is even mose had ye believed lieved me—for v.45—47. Ho to the closing pust the reading is even mose had ye believed lieved me—for v.45—47. Ho to the closing pust the reading is even mose had ye believed lieved me—for v.45—47. Ho to the closing pust the reading is even mose had ye believed lieved me—for v.45—47. Ho to the closing pust the reading is even mose had ye believed lieved me—for v.45—47. Ho to the closing pust the reading is even mose had ye believed lieved me—for v.45—47. Ho to the closing pust the reading is even mose had ye believed lieved me—for v.45—47. Ho to the closing pust the reading is even mose had ye believed lieved me—for v.45—47. Ho to the closing pust the reading is even mose had ye believed lieved me—for v.45—47. Ho to the closing pust the reading is even mose had ye believed lieved me—for v.45—47. Ho to the closing pust the reading is even mose had yellow the reading is even mose had yellow the reading is even mose had yellow the reading is even mose had yellow the reading is even mose had yellow the reading is even mose had yellow the reading is even mose had yellow the reading is even mose had yellow the reading is even mose had yellow the reading is even mose had yellow the reading is ev

temple were thrust down: the same hell mentioned in Luke x. 15. "And thou Capernaum, which art exalted unto heaven, shall be thrust down to hell," hadesthat is from a state of prosperity and opulence, that city was to be thrust down to degradation and wo. In the very same hell the Jewish people "lifted up their eyes, being in torments." It was a hell of fire, in the scriptural figurative sense of that expresssion. The Lord declared by the mouth of a prophet that he would make Jerusalem as Tophet, Jer. xix; and Isaiah says, "Tophet is ordained of old; \* \* \* \* the pile thereof is fire and much wood; the breath of the Lord like a stream of brimstone, doth kindle it." Isa. xxx. 33. Where that fire was to be kindled, we learn from Isa. xxxi. 9. "And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the Lord, whose fire is in Zion, and his furnace in Jerusalem." This furnace of fire is mentioned in Matt. xiii. 42-50, in which passages the reference is the same as in the parable of tho rich man and Lazarus. See also, Ezek. xxii. 19-22: "I will gather you into the midst of Jerusalem, \* \* \* \* and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof." In Jerusalem, therefore, the flame of fire was kindled, in which they, of whom the rich man is the parabolic representative, were to be tormented.

The fact that the rich man is represented as calling upon "Father Abraham," argues conclusively that the Jews were the persons so tormented. Nothing was, or is, more characteristic of a Jew, than the pride with which he speaks of Abraham as the progenitor of the Jewish nation. "We have Abraham to our father," was an expression in common use among that people. See Matt. iii. 9. John viii. 39. In the parable before us, Abraham is represented as acknowledging the relationship, in calling the rich man "Son"-for the Jews were the lineal descendants of that patriarch according to the flesh. I desire. you to notice also, that Abraham speaks of "Moses and the prophets" as the testimonies to which the five brethren should attend. The Christians on the one hand, and the house of Israel on the other, are the only people who ever accredited those writings. Our Saviour, on a certain occasion, said to the Scribes and Pharisees, "Do not think that I will accuse you to the Father; there is one that accuseth you—even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me-for he wrote of me." John v. 45-47. How remarkably this answers to the closing part of the parable before us! "They have Moses and the prophets; let them hear them.... If they hear not Moses and the prophets, neither will they be persuaded, though one rose

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This language certainly implies that Moses and the prophets had spoken of the torment which the rich man is experiencing. But I ask you to cite a single passage either from Moses or the prophets, in which there is any intimation of future endless punishment. Dr. Geo. Campbell says, "It is plain that in the Old Testament the most profound silence is observed in regard to the state of the deceased, their joys or sorrows, their happiness or misery." 6th Prelim. Diss. P. ii. §19. Dr. Jahn confirms this statement—for he says, "We have not authority decidedly to say that any other motives were held out to the ancient Hebrews to pursue the good and avoid the evil, than those which were derived from the rewards and punishments of this life." Archeology, §14. In view of your exposition of the parable before us, I ask, how could the five brethren of the rich man learn any thing from Moses and the prophets in relation to a place of endless torment, concerning which Moses and the prophets observe the most profound silence?

But Moses and the prophets both speak plainly of the torment to be endured by those of whom the rich man is the parabolic representative. I have already cited several passages on this subject, from Isaiah, Jeremiah, and Ezekiel; and I will now direct your attention to the language of Moses in Deut. xxxii; "For a fire is kindled in mine anger, and shall burn unto the lowest hell, (Sheol, Heb., Hades, Gr.,) and shall consume the earth with her increase, and set on fire the foundations of the mountains. I will heap mischiefs upon them; I will spend mine arrows upon them. They shall be burned with hunger, and devoured with burning heat, and with bitter destruction." This is figurative language--:und such were the symbolical torments set forth in the parable; and Abraham is therefore properly represented as saying "They have Moses and the prophets; let them hear them."

David was a prophet. He says, Psalm kxxvi. 13:—"Great is thy mercy toward me, and thou hast delivered my soul from the lowest hell," Sheol, Hades. He explains his meaning in Psalm cxvi. 3. "The sorrows of death compassed me, and the pains of hell gat hold on me: I found trouble and sorrow." Such was the hell in which the Jewish nation "lifted up their eyes, being in torments." It was in Jerusalem. There the fire of the Lord was kindled; and there they were "burnt with hunger, and devoured with burning heat, and with bitter destruction."

No reason can be assigned why the kingdom of heaven was likened unto ten virgins—nor why one hundred sheep is the number mentioned in the parable—nor why the woman is represented as having the pieces of silver. So neither can a perfectly satisfactory reason be assigned why five is mentioned as the number of the

rich man's brethren. In interpreting parables, the moral is more to be regarded than the details of the story.

I have thus given an extended exposition of the parable of the rich man and Lazarus. With "perverting scripture by scripture" I have nothing to do. I have humbly endeavoured to compare spiritual things with spiritual, and thus allow the man of my counsel, the Bible, to be the interpreter of its own meaning. If I am in error, there is no one more competent than my respected correspondent to show me wherein I have erred, and to set me right. I can assure him that however "bold and active" I may be in disseminating the knowledge of Immanuel's love, I do no more than my duty. I am sensible that were I to become the advocate of a limited salvation. I should be honoured of men. and avoid multiform reproaches which I have already suffered and must continue to suffer. "But none of these things move me, neither count I my life dcar unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

Affectionately Yours,
ABEL C. THOMAS.

[To be continued.]

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## Original.

#### THE ORIGIN OF SIN.

While some have supposed that sin originated in heaven, others have as firmly believed that it originated in the flesh, or heart of man, who was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." Rom. viii. 20. The latter appears to have been the opinion of our Saviour-Autodoxy to the contrary notwithstanding. Hear him and bow to his word. "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man." Matt. xv. 19-20. The heart of man is the most subtle and powerful deceiver in the universe. I say this from the highest authority that can be offered, i. e. the sacred word of truth, as recorded by the pen of inspiration in the following words: "The heart is deceitful above all things, and desperately wicked: who can know it?" Jer. xvii. 9. Now suppose we should allow the existence and personality of an infinite devil; would not he be more likely to be deceived by the heart, than to deceive that subtle power which "is deceitful above all things"? Reader, permit me to caution you to beware of your own heart, or you will follow the example of our mother Eve, who to hide her shame could palm her wickedness upon the scrpent that deceived her, as though she would charge her crimes

heart was the hetbed of that unhallowed passion, desire, or lust, which was now as the head of all evil.

I say at the head of all evil, because the "Love of money is the root of all evil." Here permit me to remark, that the love, desire, or lust, which so easily besets us and leads us astray, must have existed long before our present currency, or Autodoxy was known, or had its being. I have made these remarks to show the reader that the evil exists not in the form of the article, nor in the value of the metallic substance, but in the Love, desire, or lust after it.

I will now introduce a number of passages of holy writ, to show the absolute necessity of our being on our guard, or we shall deceive ourselves in relation to the origin of sin. I feel it to be my bounden duty to say in the language of Paul, "Let no man deceive himself." 1 Cor. iii. 18. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." I John i. 8. "For if a man think himself to be something, when he is nothing, he deceiveth himself." Gal. vi. 3. And here I would ask,

Admit the above to be verily true, And what is there then for a devil to do?

What a devil is our lust, that so often besets us like some ravenous beast that walketh about seeking whom he may devour! When Cain was about to murder his brother, his wickedness was like a serpent at the door. Gen. iv. 7. Had he ruled over him, his lust would not have been carried out into practice, in the untimely death of his friend. From whence, then, is the origin of sin? or, in other words, "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" James iv. 1.

Yes, here is the devil, the tempter to draw us away from the path of rectitude. "Every man is tempted, when he is drawn away of his own lust, and enticed." James. i. 14.

If lust may be called an hereditary principle in man, then it may grow with our growth, and strengthen with our strength. until we "see a law [governing power] in our members, warring against the law of our minds, and bringing us into captivity to the law of sin which is in our members." Rom. vii. 23. "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would." Gal. v. 17. This was the unhappy lot of our first parents in Eden's delightful bower, as well as ours in the present time. If it were not, our Saviour would not have said, "Ye are of your father the devil, and the lusts of your father ye will do." John viii. 44. "Have not I chosen you twelve, and one of you is a devil?" John vi. 70. This was un-

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doubtedly said of him, because he was governed by the "love of money which is the root of all evil."

Sin, when personified, is represented as a monarch on his throne, as a deceiver, a murderer, that reigns unto death. Those who are insensible of this important fact, would do well to remember the interrogation of an Apostle, in his epistle to just Here is the such beings as ourselves. question. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." Rom. vi. 16. Again; God be thanked, that ye were the servants of sin." verse 17. Why thank him for this? Answer: "That as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord." Rom. v. 21. Sin is an unhallowed tyrant; he was a murderer from the beginning; and here "For sin, taking occasion is my proof. by the commandment, deceived me, and by it slew me." Rom. vii. 11. From the above, we learn that the law was the tree of knowledge in the midst of the garden: and not only so, but that sin in the embryo, that is, lust, was the old serpent which seduced our first parents and slew them in the day of transgression. In confirmation of this fact, hear the testimony. "Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Rom. vii. 7. Now if there is any other tree of knowledge of good and evil, I should be very thankful to be informed where it may be found; and if there is any other serpent to deceive us, than lust that tempts us to sin, and entangles the world in "wars and fightings," &c. I hope some person will have the goodness to enlighten us upon this great and important subject. now, to bring this article to a close, I cannot but express my thanks to God, and my joy in Christ, "Who gave himself for out sins, that he might deliver us from this present evil world, according to the will of God, even our Father." Gal. i. 4. "Forasmuch then as the children are partakers of flesh and blood. [which 'lusteth against the Spirit,'] he [Christ] also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life-time subject to bondage." Heb. ii. 14, 15. "Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, [or bell,] where is thy victory? The sting of death is sin; [which will be left in the dust;] and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. xv. 54-57.

From the Magazine and Advocate.

MINUTES OF THE PROCEEDINGS OF THE NEW YORK STATE CON-VENTION.—1835.

1. The New York State Convention of Universalists met, according to adjournment, at Cooperstown, on Wednesday, May 27th, 1835; and after uniting in prayer with Br. Menzies Rayner, proceeded to organize the Council by appointing the following officers:—Hon. WILLIAM BERRY, Moderator; Br. I. D. Williamson, Clerk; and Br. C. F. Le Fevre, Assistant Clerk.

2. Appointed Brs. Job Potter, A. B. Grosh and Seth Doubleday, jr., a committee to arrange the order of public services on the present occasion.

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3. Appointed Brs. D. Skinner, T. J. Whitcomb and J. Britton, jr., a committee to receive requests for letters of fellowship and ordination, and report to this body during its present session.

4. The committee of general correspondence reported, That no cause of complaint had been reported to them during the past year. Report accepted.

5. Brs. S. R. Smith, P. Morse and T. J. Sawyer were appointed a committee of correspondence for the ensusing year.

6. Appointed Brs. J. Potter, I. D. Williamson and S. Van Schaack a committee to nominate delegates for the United States Convention.

7. The following resolution was adop-

Whereas, it is known to this body that the brethren composing the Hudson River Association have appointed an extra session for the purpose of taking into consideration the propriety of a division of that body; and

Whereas, it has been intimated to this Convention, that an expression of its opinion upon the subject would be desirable by the said Association; therefore,

Resolved, That this Convention recommend a division of said Association, in such a manner as to form two associations in the country now embraced in its territorial limits.

8. Adjourned to Thursday morning.

Thursday Morning.—9. Met, according to adjournment, and opened by prayer, from Br. A. B. Grosh.

10. A request from the Chautauque Association to be received into the fellowship of this Convention having been presented through Br. M. B. Newell, Voted,

that said request be granted.

11. Appointed the following delegates to represent this body in the United States Convention at its next session, to be held in Hartford, Conn. on the third Wednesday and Thursday in September, 1835, with power to appoint substitutes, in case they, or either of them, should be unable to attend. Ministering brethren—C. F. Le Fevre, S. R. Smith, G. W. Mont-

gomery and D. Skinner. Lay delegates—Col. C. Harsen, New-York; S. Van Schaack, Albany; Hon. W. Berry, Hemer; E. J. Stebbins, Clinton; I. Prescott, Geneva; A. G. Moore, Buffalo.

12. The committee appointed to receive requests for fellowship and ordination, reported in favour of granting letters of fellowship to Brs. Maxcy B. Newell and Gustavus S. Ames. Report accepted.

13. Voted, That when this Convention adjourn, it adjourn to meet at Auburn,

Cayuga county, N. Y.

14. Received requests from the Universalist societies in Albany and Oxford, N. Y. each petitioning that this Convention meet with them in the year 1837, or as soon thereafter as possible.

15. Appointed Br. Job Potter to deliver the occasional sermon at the next meeting of this body. Br. I. D. Williamson, sub-

stitute.

16. Appointed Br. D. Skinner to prepare the minutes of this Convention for the press, and publish them in the Maguzine and Advocate, accompanied with a Circular; and that they be copied into all the Universalist papers in this State.

17. The following preambles and rese-

lutions were adopted:-

1. Whereas the general and long established custom of wearing mourning apparel on account of the loss of friends and relatives, is often attended with great inconvenience, and an expense frequently oppressive and grievous to be borne, especially by the poor; and whereas the custom can neither benefit the dead nor the living; therefore,

Resolved, That this Convention consider the wearing of mourning apparel unnecessary, and would recommend the general discontinuance of the custom.

2. Whereas the General Convention of Universalists, at its session in 1815, passed a resolution disapproving of the use of ardent spirits as an article of refreshment, which resolution has been confirmed by various public bodies of our order, at various periods, since then—and whereas the expression of the opinion of this Convention may have some beneficial tendency on this subject—therefore,

Resolved, That we consider the use of ardent spirits, by persons in a state of health, to be attended with many great moral and physical evils to all classes of society, and we therefore recommend a discontinuance of a practice so unneces-

sary and deleterious.

3. Resolved, That the person who shall deliver the closing address in the services of this afternoon, be instructed, in the name of this Council, to tender to the brethren in this place, the grateful thanks of this Convention for that kindness with which we have been received, and the liberality with which they have administered to our wants.

18. Adjourned at the close of the after-Digitized by

S. M

noon service, to meet at Auburn, as by a former vote.

W. Berry, Moderator.
I. D. Williamson, Clerk.
C. F. Le Feore, Assistant Clerk.

ORDER OF PUBLIC SERVICES.

Wednesday morning.—Prayer, by Br. G. Messinger. Sermon, by Br. D. Skinner, Rom. xii. 12—14. Benediction, by Br. D. Skinner.

Afternoon.—Prayer, by Br. J. Whitney. First Sermon, by Br. C. F. Le Fevre, Gal. iv. 24. Second Sermon, by Br. E. M. Woolley, Matt. xi. 28—30. Benediction, by By Br. J. Potter.

Evening.—Prayer, by Br. G. Sanderson. Sermon, by Br. I. D. Williamson, Ps. xl. 4. Renediction, by Br. I. D. Williamson.

Thursday morning.—Prayer, by Br. L. C. Browne. Sermon, by Br. S. W. Fuller, 1 Cor. xiii. 13. Benediction, by Br. S. W. Fuller.

Afternoon.—Prayer, by Br. A. B. Grosh. Sermon and Addresses, by Br. Menzies Rayner, Text John ii. 10. Concluding Prayer, by Br. I. D. Williamson. Benediction, by Br. M. Rayner.

Evening.—Prayer, by Br. T. J. Whitcomb. Sermon, by Br. A. B. Grosh, Luke xvii. 18. Benediction, by Br. A. B. Grosh.

Charles Smith, Seth Doubleday, Jr., Henry Cook, Esq., S. Van Schaack, Hon. Wm. Berry, Nathan French, B. Thayer.

CLERICAL DELEGATES PRESENT.
D. Skinner, J. Britton, Jr., L. C.
Browne, Job Potter, C. F. Le Fevre, T.
J. Whitcomb, I. D. Williamson, G. Messinger, Jr., C. S. Brown, O. Whiston.

Menzies Rayner, G. Sanderson, A. B. Grosh, J. Whitney, G. S. Ames, Jesse Bushnell, E. M. Woolley, A. K. Marsh, Aaron Kinne, S. W. Fuller, M. B. Newell, H. Gifford, A. C. Barray, W. H. Waggoner.

#### HERALD.

JACOB CHASE, Jun. G. W. MONTGOMERY, Editors.

GENEVA, SATURDAY, June 20, 1835.

#### CHRISTIANITY.

It appears to me, that christianity is presented to community with too much endless misery about it. This remark, I am aware, is liable to objection—it may be said, that it arises from prejudicial bias against that doctrine in my mind. It may be so—it is difficult for any man to divest himself of prejudice entirely. If the writer of this article exercises any prejudice at all on this subject, which God forbid, it is because the doctrine in question is opposed to the

benevolent feelings of the heart, its own advocates being judge, and because I firmly believe that it is not taught in the Bible. It is a cruel opinion which has been fastened upon the lovely form of christianity, where it has hung as a foreign excrescence, sadly marring the word of truth.

What possible good can arise from always presenting christianity in connexion with endless misery? The sentiment cannot procure the love of the heart, nor can it be shown that its effects have been so beneficial to community, as many people imagine. It has been generally preached for 1500 years, and it may well be said, that of itself, it has checked no passion of the heart. Why, the greatest persecutors which have ever lived, whose hands have recked in blood, have believed in this sentiment. The dungeon of the inquisition was built and the fires of the Auto da Fe were lighted by the labours of those who admitted eternal torments. The hanging of witches and the exercising of whips upon Baptists, was performed by advocates of ceaseless wo, in the first settlement of America. And it is firmly believed that it was a Calvinistic heart, which caused the pile of green wood to be lighted, that consumed Servetus. Even at the present day, we cannot discover that this opinion exerts a superior moral influence over every other system. It does not exert the power which it is said to exert. Men professing to believe it, live and act like other people, without any reference to it.

Let me not be misunderstood. These remarks are not introduced for the purpose of endeavouring to prove that no good people believe this opinion, for such a course would be as monstrous as it is false. There are many warm-hearted Christians who widely differ from us in sentiment. This point therefore is not the question. The question is, how came they good? Was it by the influence of ceaseless torments? Of the multitudes who profess to have been converted, how many will admit, that they were converted by the fear of unending wo? Not one in fifty. They can tell you of other facts, expressive of the goodness of God, which induced them to follow Jesus.

If Christianity is expected to call forth the love of the heart, it must be divested of every thing which tends to produce slavish fear. It is an imaginary notion, that men must be driven. People are opening their eyes to this fact. As an evidence of this, they are adopting milder modes of government in their families and schools. Instead of whipping arguments to produce obedience through the skin, they now discover the necessity of appealing to the affections. And it is indeed time that this change had come, for force and violence have long enough been used—men have been driven by the lash to their labour like brutes—and the result has been, a long train of terrific evils.

An analysis of the mind will show that it is not the rushing storm which attracts the affections of the heart. When the thunder roars in the heavens and echoes in terrific grandeur, it sends a thrill of terror to the soul, and man

shrinks with affright. But let the gentle zephyr, balmy with the odours of myriads of flowers, float on the evening hour and fan our fevered brows, and it at once draws our admiration, while we ardently court its refreshing influence.

It is so with Christianity. Invest Christianity with terror, present it belching fire, and like a fortress bristling with cannon, frowning death upon the approaching wanderer, and its loveliness is dimnied and its intrinsic merits hidden. The sinner who has spent his substance in the deserts of sin, has already seen terror enoughhe now wants something to entice him away from the husks of iniquity-and if, when he turns his attention to the house of his father, he there discovers nothing but frowns and whips, he will not arise in all the confidence of filial love, and go home with the assurance, that his father has bread enough and to spare. The moment Christianity is invested with a wall of fire, and demons are placed upon it to watch those within and frighten those without, that moment its permanent efficacy is gone.

Let Christianity be a free city. Break down the walls with which men, ngt God, have surrounded her; let her waters be without money and without price; present the bread of Zion as free as the dews of heaven; and the slaves of vice and the pilgrims of error will flock to the place of rest. Let Christianity speak in all that soul-touching fervour, which rivets the mind and penetrates to every recess of the soul, and its rower will be felt, its charms acknowledged, its claims upon our attention admitted, while it will captivate the heart by the arms of that universal love, which animates all nature. Yes, the word of God in its purity has no fears, but so touches, softens and convinces the mind, that . all its powers are called forth in the practice of religion. May God lead us to see the beauty of Christianity and to adorn our lives with its moral G. W. M. flowers!

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### HERESY.

The frightful "heresy" of Universalism seems to be making rapid progress in this land of religious liberty; and nothing appears to occasion more alarm among the "saints," or to fill them with a greater degree of fearful apprehension. But how the swelling tide thereof can be arrested we know not. Every expedient that the fruitful genius of "God's clect" could invent, has been zealously tried without effect. Home missionaries have been sent out in every direction-immense fumls have been collected to augment the "Lord's treasury"-Sabbath schools have been established in almost every neighbourhood-Bible Clasees have been organized in nearly all their churches-our Legislatures have been invoked for aid and assistance-Congress has been appealed to and zealously petitioned to lend a helping hand. Finally, the unheard-of plan of holding protracted meetings from four to forty days, has been adopted throughout the Union, as an effectual means of accumulating numbers and strength: And all for the purpose of promoting. "the work of the

Digitized by GOOGIC

Lord," and putting down "the damnable heresy of Universalism." But this "heresy" still prevails to an alarming extent; and it does really seem that all the untiring efforts of "God's people" have proved worse than useless—we say worse than useless, because they have served to close the eyes of many of "the saints" so effectually, that they have ceased to behold the "beauty and consistency and pure benevolence" of that "glorious system of endless misery," which "is so clearly revealed in the Scriptures," and have been so "wretchedly deceived" as to embrace "the soul-destroying delusion" of Universalism!

Scarely a week passes but we are made acquainted with the "apostacy of some pious soul," from "the comforting and consoling doctrine of infinite damnation," who has embraced the "monstrous and absurd belief" that God is good unto all and his tender mercies are over all his works, Ps. cxlv. 9—that he "will have all men to be saved and come to to the knowledge of the truth." 1 Tim. ii. 24.

We have been led to these remarks, partly from the fact that quite a number of respectable individuals, mostly worthy females, have of late been excommunicated from the "orthodox" churches in this village, for no other reason than that they believed that Jesus Christ was the Saviour of the world; but more particularly from the following circumstances, which we are requested to publish.

That the subject of the following excommunication is a worthy, well informed pious member of society, may be fully shown by the testimony of those who have been personally acquainted with her for fifteen years, and members of the same church with her for the above mentioned period, and also by the following certificate, which her pastor gave her in April, 1831, when she was expecting to remove to the city of Utica:—

To the Session of the Presbyterian Church in Ulica, Oneida Co. State of New York.

This is to certify that Mrs. Aurelia B. Sholes is a member of the Presbyterian Church in Waterloo, Seneca Co. N. Y. in good and regular standing, and as such she is, at her request, dismissed, and recommended to the watch, care and fellowship of the Presbyterian Church in Utica, Oneida Co. N. Y.—and when received there, her particular connexion with us will be considered as dissolved.

AARON D. LANE,
Pastor of the Presbyterian
Church in Waterloo.
Waterloo, April 30, 1831.

In January last she became an open and professed believer in the doctrine of impartial grace, in consequence of which, the church commenced "proceedings" against her as a heretic.

#### ACOPY

OF THE PROCEEDINGS OF THE SESSION OF THE PRESENTERIAM CHURCH IN WATERLOO, SENECA CO. N. Y. IN RELATION TO THE CASE OF MRS. AURELIA B. SHOLES.

Jan. 3, 1835.—" It having become a

matter of public rumour that Mrs. Aurelia B. Sholes, a member of this church, had renounced her belief in the doctrines of the Presbyterian Church, and embraced the doctrine of Universal Salvation, therefore

"Resolved, That Elders Pease and Parsons be a committee to visit Mrs. Sholes and converse with her upon the subject, and report to this body."

March 2, 1835.—"The committee appointed on the 3d of January last, to see Mrs. Sholes, reported that they had called upon and conversed with her, and that she informed them that she had no longer any desire to conceal the fact, that she did not believe that any of the human family would be finally and eternally lost, that Christ came to save sinners, and was able and willing to do it, and would exercise that willingness and ability towards the whole

"Whereupon Resolved, That Elders Pease and Strong be a committee to further wait upon Mrs. Sholes, and by christian kindness and effort to endeavour to impress her with a sense of her error and point out to her her duty, and report."

human family.

April 3, 1835.—"Elders Pease and Strong, the committee appointed on the 2d of March last, to visit and converse with Mrs. Sholes, in relation to the heresy charged upon her and admonish her, reported that they had performed the service, and stated that she continued to persist in her error."

April 18, 1835.—" Our Pastor informed the Session that he had called on Mrs. Sholes since the last meeting, and after conversing with her in relation to her belief in the doctrine of Universal Salvation, found her still decided in that belief.

"This being the third admonition, (Titus iii. 10. 11.) and Mrs. Sholes exhibiting a determination to persist in this heresy,

"Resolved unanimously, That she be, and is hereby excommunicated from this Church, and that notice of the same be given in public, on the next Sabbath according to the form prescribed in the Directory of the Church."

Sabbath, April 19, 1835.—"According to the resolution of the session, passed on the 18th inst. Mrs. Aurelia B. Sholes was publicly excommunicated from this Church according to the form in the Directory."

Extracted from the Minutes of the Session.

J. McALLISTER,

Clerk.

April 29, 1835.

Thus it will be seen that sister Sholes is excommunicated from the Presbyterian church—but she looks upon the circumstance as an honour instead of a disgrace. We rejoice to believe that all liberal and benevolent members of community look upon it in the same light. The time has gone by when an excommunication from an "orthodox" church for heresy, renders the subject a public nuisance—and God be praised that it is so.

We shall next week present our readers with some things in relation to another similar case to the above.

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#### REVIEW OF A SERMON.

Br. J. Gregory will accept our thanks for the copy sent us, of his pamphlet, entitled "A Review of a Sermon, by Bishop Hopkins, against Universalism, preached before the Universalist Society in Burlington, Vt. on Sunday evening, March 29, 1835."

## UNIVERSALIST ALMANAC.

It has frequently been a matter of surprise to us, that whilst other denominations have perfectly inundated our country with their annual floods of Partialism and puerility, no attempt has heretofore been made to produce an Almanac or Calendar adapted to the taste of our enlightened, extensive and rapidly augmenting denomination. With a view to supply this desideratum, we last year made some preparations, but from circumstances were unable to produce it sufficiently early to give that publicity which such a publication requires; however this season we have not been idle, and we have now ready and speedily will publish our first annual offering for 1836. The astronomical matter is calculated for the meridian of Geneva, by G. R. Perkins, Esq. professor of Mathematics in the Liberal Institute, Clinton, and will contain a list of our preachers, with their addresses—notices of our conventions, associations &c. with a variety of information interesting to the inhabitants of this state, and especially so to the believers in the doctrine of God's impartial, unchanging and enduring love. I. Prescort & Co. -000---

### MEMOIR OF REV. J. FREEMAN.

We have just received a small supply, on sale, of a new work, entitled "Memoir of the late Rev. J. Freeman." It is written by Br. S. R. Smith, of Clinton. The entire proceeds of the work, after paying the expenses, are to be appropriated for the benefit of the widow and children of Br. F. Who will aid, in this way, the widow and the fatherless? The volume is 50 cents.—Messenger and Universalist.

#### LETTERS

Received during the week ending on Wednesday last.

D. E. Troy—P. M. Bath—W. Q. Aurelius—D. C. L. Canal—H. M'D. Moscow—A. S. B. Middleport—S. C. Baldwinsville—P. M. Romulus—P. M. Johnson's Creek—A. T. Leyden—J. T. P. Penn Yan—H. S. Aurora Springs.

#### MARRIAGES.

In Jamestown, Chautauque Co. on the 24th of May, by J. Lewis, Esq. Ma. JAMES M. CLARK, of Baldwinsville, Onondaga Co. to Miss EUNICE A. HARRISON, of the former place.

## DEATHS.

At South Onondaga Hill, on the 15th of April, Mrs. Sarah, consort of Mr. Eleazer Carter. The deceased was an amable wife and affectionate mother, and has left a deeply afflicted husband and four children to mourn her departure. She died a firm believer in the doctrine of impartial grace. As she approached near her end, she disposed of her effects with the utmost composure. When visited by a Baptist clergyman, she testified to him that her faith was sufficient to support her in a dying hour, and to smooth the pillow of the bed of death. May the faith that sustained her in life and death, console the bereaved survivers through life, and prepare them for a departure of equal peace.

## POBTRY.

#### Original.

FUNERAL HYMN.

She "has gone to the land where the patriarchs

Where the bones of the prophets are laid," And where the dark vale of the shadow of death, Veiling her, is profoundly displayed-

To the land where her Saviour once mournfully

"Where he triumphed o'er death, then ascended to God,

As he captive captivity led."

She has gone to the land where no knell's solemn sound.

Neither sighing, nor sorrow shall come, Whorein silence and darkness their pall throw around

And enshroud her sepuichral home-To that bourn where oblivion's fathomless

Overwhelms ev'ry hope, ev'ry fear; But the archangel's trump shall re-open the grave.

The entombed one, immortal appear!

She has gone-O, thou Saviour of sinners!-we

Though we pray not thou wouldst her restore, That thou wilt not forsake her whom thou hast

"Thy blessing we humbly implore!" May it ever attend her! thus endlessly blessed, Eye ne'er hath beheld, nor thought e'er con-

The angelic delight that shall dawn on this rest, And, with heaven, crown the change so achieved. E. H.

From the Star in the East.

#### REMARKS ON LUKE XIV. 24.

"None of those men who were bidden, shall taste of my supper."

This expression, it has been supposed, necessarily involves the doctrine of the final and endless exclusion of some from the presence of God and the salvation of the gospel. The argument used is this, "Here those who were first invited, refused, and the consequence was, they were excluded, and the master of the feast declares that none of them shall taste of his supper. Now we are not told that they shall ever be invited again, or that they shall at any after time be admitted. This then shows that those who refuse the offer of salvation, will be excluded from the blessings of the gospel, and will not be permitted to taste of the part of salvation." This argument might perhaps appear somewhat plausible if we would quietly admit all it takes for granted, but this we shall not of course do. The objector says, "we are told that they shall not taste of the supper, that they are excluded, and we are not told hat they shall be admitted at any after

time," and therefore concludes that they never will. But this is getting at conclusions too fast, there are a great many things of which we are not told, that are nevertheless true. We are not told in the parable that those who were received to the feast, those who accepted the gospel invitations, would always hold to them, and if they represent the saved, and the argument just mentioned be a sound one, it will prove that the saved will not continue saved, because we are not told that they will. The poor, maimed, &c. accepted the invitation, but we are not told that they will not be turned out before the feast is over, and we have therefore just the same right to infer that they will be turned out, as the objector has to infer that those who were first invited will never have another offer because we are not told they will. So that the argument is as broad as it is long, and cuts just as far one way as it does the other.

But again, there is another particular taken for granted in this argument-which is that the negative expression, "none of them that were bidden shall taste of my supper," is to be understood as endlessly negative, without regard to the circumstances connected with it, which is not the case. Declarations are frequently made in Scripture the fulfillment of which depends upon conditions, which conditions are understood; threatenings are often made which apply to individuals in a certain state or condition, which when that state or condition is changed, are not at all applicable to them. Hence God declares by Ezekiel, "when I say to the righteous that he shall surely live, if he commit iniiquity, he shall surely die for it. Again when I say to the wicked he shall surely die: if he turn from his sin, and do that which is lawful and right, he shall surely live and not die." Here we see that the promise and the threatening were applicable to these persons only while they continued in that state in which they were when the promise and the threat were made, and no longer. If the righteous continued to be righteous he should live, if he committed iniquity he should die; if the wicked continued to be wicked he should die, if he turned from his sins he should live. In accordance with this style of speaking Paul says to the Corinthian brethren, "Be not deceived; neither idolaters, nor thieves, nor covetous, nor drunkards, nor revilers, hor extortioners, shall inherit the kingdom of God. And such were some of you; but ye are washed, and sanctified and justified." Here you perceive that there is at first an explicit declaration on the part of the Apostle, that none of those whom he mentions shall inherit the kingdom of God, and yet in the very next words tells the Corinthian believers that they were once such characters, and surely it will not be disputed that they inherited the kingdom of God, as they were afterwards

All communications to the Edito

washed and sanctified. Now this goes to

ers, must be post said or free.

establish what we have said, it shows that this sentence of exclusion is applicable to them only while in a certain condition, that as drunkards, revilers, &c., they could not inherit the kingdom, or could not while they continued drunkards and revilers, but when they should be washed and sanctified, then they would cease to be such, the threat would no longer apply to them, and they might and would be admitted, as was the case with the Corinthians. Again, Paul says of the works of the flesh-"hatred, variance, wrath, strife, envying," &c. "they who do such things shall not inherit the kingdom of God." Now if we turn to his letter to Titus we find that he himself was once guilty of these, "we ourselves," he says, " were also sometimes foolish and disobedient, living in malice and envy. hateful and hating one another." If then the sentence is to be understood as an endless negative, Paul cannot inherit the kingdom of God. This will not of course be admitted. It shows then that those who were first bidden to the gospel feast, were to be excluded, not forever, any more than Paul, but until they should be washed and sanctified.

This will appear fully evident when we consider the next defect in the objector's argument, which is that he applies this expression to individuals, when Jesus designed it for a nation as a nation. It will be recollected that they who were first invited and refused, and were consequently excluded, were the Jews as a people. Now then if the objector's argument be good, it will prove that the whole nation of the Jews will be forever lost, as they are the very ones of whom it is said, "they shall not taste of my supper." Here ther. the whole falls to the ground, for no one will contend for this, since the Apostle has distinctly declared that "blindness in part is happened to Israel until the fullness of the Gentiles be come in; and so all Israel shall be saved." This will of course settle the question with all who are willing to believe Paul. T. B. T.

I. PRESCOTT, J. T. BRUCE & S. MILES, Proprietors and Publishers.

## CONDITIONS.

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All communications to the Editors or Publish-

# IRDIRARD

"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."-ST. JOHN.

VOL. 11.

GENEVA, N. Y. JUNE 27, 1835.

NO. 26.

#### Original.

COMPLAINT OF HERESY. [Concluded from page 193.]

Mrs. Clough's Defence.

To the Rev. Dennis Platt :

What you term your "second admonition," touching, what you persist in calling, my heresy, was received about the time that my last was handed in to you. would seem, that you had at that time already written the communication before me, and adopted this fact as an excuse why no notice was taken of my reply to your first admonition. But, Sir, can this be satisfactory, even to yourself? Should an excuse so trifling, so easy to have been obviated, cause you to overlook what you believe to be my eternal interest? If you believe the doctrine which you profess, why not by persevering with me, endeavour to clear your hands from my guilt? The cause of my stumbling, if such it be, is before you; and I had hoped from your professions, that in your sight, my soul was worth saving, and that you would have attended to removing the difficulties in my

But on the subject of my last letter, you are "silent as the house of death." the interest you profess in my behalf (and if you are correct in doctrine, it is called for) prevents you from attributing your silence to the want of an opportunity or disposition to faithfully consider my case, I conclude, (and how can it be otherwise?) that you are utterly unable to reconcile your faith with the gospel; and consequently, have adopted the maxim which wisdom dictates—that when we can say nothing satisfactory of ourselves, it is best

to keep silent.

I sincerely regret that you did not take some notice of my last communication, either by way of acknowledging its truth, or refuting as error what was there advanced.

I proceed now to consider your second admonition, which you commence by introducing the unwarrantable assumption. that your proceedings are in accordance with apostolic directions. If so, then there is no truth in religion. Do not Catholics denounce you according to apostolic directions, and you them? Indeed, do they not denounce all Protestants as heretics according to apostolic directions, and all Protestants one another by the same authority? Hence arises the multifarious sects in Christendom. Now, Sir, how are we to tell who properly have the right they assume? It is easier to conclude that all are wrong, than that any one of them is right in this particular. For their denouncement of each other has been, and

is uniformly now, on account of differences in point of faith. In this respect then, none of you are right; you all act from the same cause and the same motives; consequently, if one is wrong, all are.

The difficulty I believe to be this: You are all determined that men shall all bclieve alike, whether right or wrong. You complain of each other, for acting on this principle. The Catholics, to attain this selfish and sectarian object, have unsheathed the sword at one time, and established an Inquisition at another. Their immediate descendants, the Protestants, have adopted measures no less forcible. John Calvin was so sanctified that he could inflate a fellow being alive. very pious ancestors were so pure in spirit, that they hung Quakers, whipped Baptists, &c. all of which has been charged And, Sir, the spirit to a zeal for God. which seems to actuate your Church, is not unlike that which has followed it, since the errors it embraces were first incorporated into Christianity by Tertullian.

You go to the length of the laws of our country now, and I am often inclined to think beyond them. We do not know what other measures, beside the terrors of excommunication, you would adopt, if you could do so, with the sanction of our gov-

ernment.

There is a redeeming spirit abroad, unsealing the eyelids of the blind, until it shall triumph over every vestige of Goddishonouring errors. Do you suppose, Sir, that an intelligent community are always to build righteousness on the unintelligible and inexplicable dogmas of your faith? or that they will allow that any have the right to seize a prerogative, which belongs to Heaven alone,

"And deal damnation round the land,"

on whom they please?

We feel grateful, that the mind, which has been fettered by a designing priesthood, and riveted by the terrors of excommunication and the fears of hell, is fast rising in the might of its majesty from a debased servitude; and depend on it, the day is not far distant, when the advocates of Zion "shall be clothed with salvation as with a garment," when with the wreck of other fables that are forgotten, shall be buried those that now survive; and for this end, you are taking the proper measures, that others may "laugh at your calamity, and mock when your fear com-

We read the history of the Church in vain, if we do not discover the indelible stigma which is fastened upon it by the wickedness of its professed defenders, who I If so, you ought to have given the chapter

were believers in endless misery. How shall we account for it, otherwise than in this way: that a man's belief, and not his character, has been, as it is now, the only criterion of his worth? It is faith with you, and not charity, which "hideth a multitude of sins."

You have been known frequently, (or at least your denomination have,) to reject those, against whom you could not find one exception in character, at the same time retaining in full fellowship others, whose character and examples were bad. You deceive your church, by encouraging such practices, because you leave them to conclude, that he is religious who talks about religion, or pious who applauds the Christian graces.

It is then to the result of that method, by which the Papists in common with yourselves, have decided who are, and who are not heretics, that I appeal, to show it radically defective and pernicious-consequently, false and unfounded in the gospel. By those less prejudiced than yourself, it may be said, that this last argument is uncalled for, until you sustain your complaint against me. I am aware of this; but still it may be profitable to you.

I leave then the decision to every candid mind, whether a denial of the doctrine of endless punishment, and a belief in universal salvation, are, according to apostolis

authority, a heresy.

You seem to think my faith deceives mankind, after the manner that Eve was deceived; hence you inquire of me, "Was it safe for our first mother to believe the Devil, when he said, 'thou shalt not surely die,' although it quieted her fears and made her feel easy for the consequences?" How do you know, Sir, that it was your imaginary, personal devil which deceived Eve? Moses makes mention of no such person in the account he has given. For what service could God have created such a being? You will say, to deceive the This you admit is his only emworld. ployment; hence the frequency with you of presenting Christ and the Devil in contrast-one a servant of God to enlighten and save man, the other a servant of God to deceive and condemn him. And as you are somewhat fond of satire, permit me to observe, in view of the final endless damnation of a part of mankind; will not the Devil deserve the plaudit—"well done, good and faithful servant?" When you say of Eve, that the soothing language of the serpent "quieted her fears and made her feel easy for the consequences," do you mean to be understood that she was first threatened with endless punishment?

and verse which contains the threatening. Perhaps you will say, the words "thou shalt surely die," set forth endless punishment: if so, then we are both in an error, and the universal damnation of mankind is true; for Paul says, "Wherefore, as by one man sin entered into the world, and death by sin; and so fi. e. in some manner | death passed upon all men, for that all have sinned." Rom. v. 12. I apprehend, however, that this conclusion will not suit you, and you will say, the word death has a three-fold meaning. then, Paul is to be understood as saying, that death, in a three-fold sense, has passed This will not, you perupon all men. ceive, obviate the difficulty. But, Sir, from whence do you derive the "death eternal?" State chapter and verse: "to the law and testimony," let your appeals be made.

Admitting, however, that Eve was deceived, and her fears of endless punishment quieted; was it produced by being told that she should surely die? No; but that she should not surely die. In what manner do you treat with sinners? you not assure them that they shall not surely die, if they will hear to your instruc-And what more or less did the serpent do? Are not you constantly endeavouring to persuade men, that they can with perfect ease, escape what you confess is justly their due? What member of your church is there, that is not quieting himself, believing "he shall not surely die," although a sinner? Sir, it is your own faith that makes it possible for man to escape all punishment. You give a world of sinners particularly to understand this; and as man is prone to vice, be not surprised if he take you at your terms; if he live until mature in iniquity, accept of your offers, and thus be made to believe that for all his wickedness no harm will be done him. You may dare to tell the sinner, that he can transgress with impunity; but I dare not.

Eve found to her sorrow, that the conditions to which she acceded were delusive; for in the day that she "eat thereof," she did surely die the same death which "passed upon all men; for all have sinned"—from which the Ephesians were quickened; (see Eph. ii. 1-5;) from which also Jesus said the believer passed unto life. v.) That the sinner abideth in death, the Scriptures positively declare. "The soul that sinneth, it shall [not may] die." have already informed you, that it is not agreeable with my faith to compromise with the wicked; for the Lord "will by no means clear the guilty."

In view of the foregoing, to use your own language, "Is it right for you, a professed Christian, to advocate a doctrine which cries peace to the impenitent sinner, and promises him heaven at all events?" Sir, you have no excuse for the misrepresentution you have made of Universalism;

you knew better, for my statements to the contrary of what you have advanced, are in your possession.

Turn your attention for a moment to a system of religion which you daily advocate, (I mean that of election,) and apply to it language which you have applied to Universalism. You do not dispute but that some were unconditionally elected; and that the number is so definite, that it cannot either be increased or diminished. Is there not as much truth in the assertion, as in yours, that the doctrine which you avow says "to drunkards, whoremongers, idolaters, and all liars, 'though you live and die in your sins, you shall certainly inherit the kingdom of God?""

I observed not until now, that I had neglected to answer your inquiry, "Is it safe to believe a doctrine merely because it makes you happy?" Then you advance the case of Eve. I infer from this, as well as from the tenor of all your communications, that you suppose all the happiness which religion affords is the security which we feel from just punishment. is not surprising that you should have such views, for it is the natural consequence of your faith; and they are as debasing as they are erroneous.

Let it be known unto you, that my happiness is the result of confidence in God, and of my faith in the gospel. I da not desire that the Parent of all mercies should withhold justice from me. Whatever his justice demands, I desire and pray that its

claims may not be relinquished.

You conclude your last letter, by entreating me to return. I have the charity to suppose, that if you had the ability, you would not hesitate to secure my salvation; but I am disposed to put my trust in God, believing him to be both able and willing; and if man, with the little love he possesses, would rescue from wo the human family, what must I conclude concerning God, whose whole nature is love, and with which our love is less than a drop compared to the mighty ocean?

You request me to appear before the Church on Friday, Jan. 2d; but you will recollect that counsel was allowed to speak for me. I have certified acceptance to the offer in my last, stating according to Paul, who my counsel should be. Why are you silent on this particular, if you intended in making the offer, to be honest? You moreover inform me, that if I do not appear at the above mentioned time, I "must not be surprised if the Church proceed to deal with me according to the rules of the gospel." Sir, I shall be very much surprised; for it would be something that they have as yet shown no disposition to do, but which I have endeavoured through all this affair to have them do. To the rules of the gospel, then, let your decision be conformed, and not to the rules of what you have substituted in its stead.

DOTIA CLOUGH.

### Original.

### INFLUENCE OF EDUCATION.

Alabama, June 16, 1835.

Messas. Editors-While reading the 18th number of the present volume of the Herald, my attention was arrested by an article entitled, "Influence of Calvinism on a Child," which recalled very forcibly the feelings of my early life, and suggested the thought of penning my early impressions on the all important subject of religion, together with the means, which in the common providence of our God, were made instrumental in opening my mind to the knowledge of himself, and leading me to the enjoyment of that truth which mak-

My father was a steadfast Universalist, both in faith and practice; yet he never taught his sentiments to his children, but chose rather to have them form their views of the character of God and of his government from nature, reflection, and a careful perusal of the word of God, than from parental dictation, or from early imbibed During my early childhood, prejudices. I took much delight in reading merely for amusement; and among other books, the Bible fell in for a share of attention, which I used to read much without any other design than as mere pastime, particularly because the historical part of it was well calculated to beguile a tedious hour.

While this state of things continued, my attention was arrested by an invitation from the Presbyterian clergyman of that town, which was given to me and some of my school mates of an equal age, to attend a Sabbath school at his house, on Sunday morning, which was conducted by the clergyman's wife. I accepted the invitation, and as he undoubtedly anticipated, attended on his ministry through the day. wish to have no one infer from this, that this was the first time that I ever attended meeting. I have mentioned this time, because this was the time my attention was first arrested to the importance of the Scrirtures. Here the doctrine of unconditional election and reprobation, accompanied with the doctrine of total innate depravity, was most forcibly presented to my mind. Then followed a terrible description of God's wrath and vengeance. The flames of Mount Sinai were rekindled; the lightning gleamed upon its awful summit; the thunders rolled in fearful majesty along its base, and bewildered, astonished and deafened the terrified hearer. Hell's deep vaults were unfolded to the astonished There might have been imagination. heard the the wild, fearful cries of hopeless despair, the groans of eternal anguish, the appalling howlings of the damned, and heaven's high arches re-echoing back the sound with one long loud shout of reanimated glory, which rose higher and higher at every ascending groan of anguish from the dark abyss. All this by turns was

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presented to the imagination of the bewildered and confused hearer. And then the speaker, lowering down from his tone of terrific description to the mild accents of sympathetic goodness, feelingly described the kindness, benignity and compassion of Jehovah in sending his Son to redeem us; in the universal invitations of the gospel, whereby life and salvation were proffered to all on the terms of repentance and obedience.

These terrific descriptions of Jehovah's character and of a future world filled my young mind with terror and dismay. The language was, "Repent and obey, or you will be damned!" I resolved to obey the mandate. Again, I reasoned with myself: "How shall I obey? how can I repent? I am totally depraved, utterly incapable of doing a good deed, speaking a good word, or thinking a good thought. It is still worse: every thought which arises in my heart, every word which falls from my lips, and every action which my hand performs, is evil. And the least of these deserves eternal death." I tremble when I think of what I then suffered. Hell was before me: how could I escape it? What should I do? As a next refuge, I fled to the decrees of God: but how could I know that I was one of the elect? My friends next came in for a share of my anxiety. Even could I have been persuaded that I was safe; could I see my parents, brothers and sisters separated from me and cust down the dark gulf? O! horrible thought! Terror, indescribable terror stifled every sensation. 'The face of nature, which then shone in all its beauty and grandeur, had no charms for me. These evidences of God's goodness were only designed as the prelude to endless wrath. Gloom and darkness overshadowed my mind; fear shook my frame; trembling seized every nerve; and enmity filled my heart. Thus I felt; and in the enmity of my heart, I could willingly have hurled Deity from his throne. Yea, I was even ready to curse the day of my birth, and earnestly did I pray that I might sink to oblivion's cold grave.

But this course of things was not of long continuance. Had it been, I might long ere this, have been mouldering in the tomb. One Sabbath, after returning as usual from Sunday school and meeting, my father asked me if the "instructress talked to me any." I answered that she asked me if I heard much said about religion at home. "Why did you not tell her you had the Bible which tells you all about religion?" was his reply. This was spoken in parental affection, and it reached my heart. A new turn of thought was opened to my mind. "The Bible told us all about religion:" and this was true. Possibly the preacher might be mistaken. Reason bade me search the Scriptures, and learn from them the character of God of man. I resolved to obey. I read prayerfully with a firm intention to learn the truth. But O, how changed! There was no eternal wrath there. The mandate was: "Search the Scriptures; for in them yo think ye have eternal life: and they are they which testify of me." They taught that "God is love;" that he "is good unto all: and his tender mercies are over all his works;" that he "will not cast off forever; but though he cause grief, yet will he have compassion according to the multitude of his mercies: for he doth not afflict willingly nor grieve the children of men;" that "as in Adam all die, even so in Christ shall all be made alive;" that he "will have all men to be saved, and to come unto the knowledge of the truth;" and that he "worketh all things after the counsel of his own will." as I read, the joyful conviction rushed upon my understanding, warmed my heart, and gave me peace. The thick, dark cloud, which had so long brooded over my mind and led me to the borders of despair, dispersed like the sable curtain of night before the approach of the king of day, and the light of divine truth reached my understanding. Love's renovating power destroyed the hatred and enmity of my heart. Confidence and joy superseded distrust and fear, and gloom and despondency fled before rejoicing and hope. Then I could believe in God without fear, and rejoice that the Lord God Omnipotent reigneth. Nature was again clothed in demonstrations of Jehovah's unchangeable goodness; the universe beamed with joy; and I could anticipate that glorious period when parents, brothers, sisters, relatives, friends and all mankind should partake of the full fruition of redeeming love.

Generous reader, in the above description there is nothing exaggerated, but it falls far short of the reality; and if you would enjoy the peace without the mental anguish which I endured, I entreat you, trust not the infallibility of your preacher, but go learn and obey the sacred mandate: "Search the Scriptures." J. W. H.

### Original.

### THE POCKET HYMN BOOK.

Is it a fact, that the publisher of this book cannot furnish it at a less price? or is the price regulated by the wants of the denomination? If the former be true, it surprises us; because there are Hymn Books of an equal amount of matter, and as well executed, that can be purchased at less than three-fourths of the price of this: but if the latter be true, it is certainly wrong, and an advantage is taken which is not warrantable. It appears to us, that the book can be afforded as others of a similar kind are, at a quarter less than the present retailing price.

We are certain that the Universalists of

dissatisfied in regard to the expense of this book; and for one we should not take the freedom of expressing an opinion in this manner, if we had not a right so to do, as a member of that denomination for whom the Hymn Book is expressly intended.

FIAT JUSTITIA.

June, 1835.

### THE COMMUNION.

This word is compounded from two words, common, and union; and is used to denote that oneness of spirit, with which the ancient disciples commemorated the dying love of the Saviour. In the strictest sense of the term, the ordinance of the Lord's supper was celebrated by all who professed faith in the Lord Jesus Christ. In fact, those who became converts to Christianity in the times of the apostles, were so united in the observance of what is now called the sacrament, with one bare exception, and their adherence to the other requirements of the Gospel, that it is stated by Luke, that "the multitude of them who believed, were of one heart, one mind, and one judgment." At the present day, this ancient word is almost wholly laid aside, and most of the modern professed disciples use the phrase sacrament.

It is becoming, in no small degree, the advocates of partialism, to use this new fangled word; but those who believe in a common salvation, and love the common Saviour who came to redeem the common people, as well as the self-righteous, would act more consistent with themselves to use the term communion.

It is to be deeply regretted by all. Universalists, that the celebration of the Lord's supper is not more common; that union in reference to this institution is not more generally felt. . To me, it is a source of regret, that when it is announced that the communion will be administered, most of the members of the congregation leave the house, and those, too, who profess faith in the Son of God. Is there not some way in which this celebration can be rendered more common, according to the signification of the word communion? - Universalist and Ladies' Repository.

There are a multitude of ready-coined phrases which we lay up as in a magazine, using them as we have occasion to congratulate one another: though they are often spoken without affection, and accordingly heard without acknowledgment, yet we must not omit them, being, at least, the imagery of the best thing in the world, which is friendship; and since men cannot depend on one another for reality, they seem to have agreed that its appearance should be current.—Bruyere.

REPUTATION.—The way to gain a good reputation is to endeavour to be what you and that religion which contained the duty Western New-York are disappointed and desire to appear. Socrates.

### CORRESPONDENCE.

[Continued from page 196.]

From the Philadelphian and the N. Y. Christian Messenger.

Philadelphia, Jan. 5, 1835. To Mr. Abel C. Thomas:

DEAR SIR-Whilst I live, I confidently expect to oppose the erroneous doctrine, that all mankind will in a future state of existence be perfectly happy, so that it is highly probable, that "we shall close our correspondence without finishing our discussion." You have seen fit to complain a good deal about my mode of managing my part of the controversy in which we are engaged; but I have no disposition to return the compliment. I am content that you should manage your part of the discussion according to your pleasure, and I take liberty to do the same.

"The written expressions of our several opinions" must, indeed, make up our Letters, and I have no objections that they should be considered as good natured opponent Essays. We give our opinions about passages of Scripture, about arguments on them, and sometimes about the opinions of others. If your opinions are supported by the statements of truth in the Bible, they ought to prevail; if my opinions are most scriptural, they ought to be adopted to the exclusion of yours. There is very little reasoning among men that amounts to demonstration; for in a demonstration every step must be either a selfevident proposition, or some necessary inference from such a proposition. On the subject of testimony, which is the sole object of faith, such demonstrative reasoning is not necessary. Syllogistic reasoning would be of little use in helping us to ascertain what God has said, and what is the plain and obvious meaning of his declarations. All attempts to show what he ought to have spoken, will go for nothing, if we can learn what he has actually said.

A good illustration, explanation, or reconciliation of seeming inconsistencies, which commends itself to the common sense of mankind, is often worth a hundred syllogisms, and a pamphlet of verbal criticisms.

Hitherto in our discussion I have made it my business "to go ahead" in supporting the position, that there will be some future punishment of men who die impenitent and unpardoned in their sins: you have principally confined yourself to following me, with what you deem refutations of my sentiments: if you please, I should like that you would now take the lead in establishing your tenet: and so far as I may think it desirable and am able, I will follow you with such considerations as may show that your scheme of theology is not built on the foundation of the Bible.

Let me take turns with you in acting on the defensive; and perhaps we shall both your head—for you ferrently desire and I

grant that it is easier to pull down a house than to erect one that is impregnable.

In the mean time, permit me to ask, what language could be employed in the Bible to teach the doctrine of an endless hell, if it were granted by you that there is any such thing? According to your mode of interpreting Scripture it would seem impossible for God to reveal any knowledge of everlasting punishment to men on earth, even if he intended to inflict it; because in speaking to us he must employ the names of things with which we are acquainted to express the idea of an endless hell, or else use no intelligible language. We see no possibility of avoiding the use of figurative language on this subject, any more than in relation to the soul of man. Because the name of spirit literally signifies breath, or air, or wind, shall we conclude that there is no spirit in man but the air inhaled into his lungs? Because the name of a soul literally means animal life, shall we say there is no rational, immortal soul in man?

Because there were literal fires and worms in the valley of Gehinnom, and a literal valley of the son of Gehinnom, shall we conclude that by hell fire, unquenchable fires, and the worm that never dies, we are to understand nothing more than those terms literally mean? This mode of interpretation would banish all figurative language from the most highly figurative style of writing, and would render the Bible a nullity. God himself, because his names literally signify breath, wind, infinite existence, and the like, would be rendered as to his deity a nonentity.

I remain yours respectfully,

EZRA STILES ELY.

PHILADELPHIA, JAN. 10, 1835. To Mr. E. S. Ely:

DEAR SIR-Your virtual pledge to oppose the doctrine of Universalism so long as you live, simply implies that you at present believe said doctrine to be false. I desire you to remember that I am as confident of the truth of Universalism as you can possibly be of the truth of endless punishment. And I judge it to be a more reasonable supposition that you will yet become a Universalist, than that I shall become a believer in the doctrine of interminable wo. You will pardon me for mentioning the grounds of this statement. 1st. You have discarded the old fashioned idea that the greater part of mankind will be irretrievably lost-nay, if I have understood aright, you believe in the final salvation of about three-fourths of our race. And it seems more reasonable to suppose that your faith will yet embrace the salvation of the remaining fourth, than that I shall adopt the belief of endless punishment in any form. 2d. The word of faith which I preach is in your heart, if not in pray that Universalism may prove true. On the other hand, the word of faith which you preach is neither in my heart nor head—for I neither believe, nor desire, nor pray, that a part of our race may be cast off forever. 3d. You have stated, that but for the expression, "they which shall be accounted worthy," the testimony of Jesus concerning the resurrection would make you a Universalist. This single expression, then, is all that stands between you and Universalism. But there are thousands of Scriptural expressions which stand between me and the doctrine of endless punishment. I might mention other grounds for the statement in question-but

the foregoing may suffice.

I have indeed complained, and I think justly, of your mode of managing your part in our friendly controversy; and I am satisfied that in so doing I have not rendered myself obnoxious to the rebuke in Rom. ii. In your controversy with "the high school brethren of the Presbyterian Church," you reason precisely as I should be happy to find you reasoning with me. You take up their positions and arguments; and I have oft times admired the dextrous manner in which you bar their deductions by pointing out the fallacy of their premises. You are not satisfied with stating your opinions, nor with writing Essays on the particular topics which are now unhappily distracting the Presbyterian Church, and alienating the affections of brethren of a common faith. more than this. You endeavour to show them, by straight forward argumentation, that they are certainly in the wrong. When they attempt to rebut your reasoning, you are careful to publish a rejoinder-from which course you do not desist until the point in question has been fully and mutually canvassed. This, in my judgment, is right—and had you pursued a similar course with your Universalist brother, he would have sincerely rejoiced.

With the exception of the first sentence, I cordially concur in the sentiments of the second paragraph of your letter, to which this is a reply. The third paragraph

meets my entire approbation.

In your sixth paragraph, you ask, "What language could be employed in the Bible to teach the doctrine of an endless hell, if it were granted by you that there is any such thing?" This is my answer: If you can adduce any Scriptural representation of the immortal resurrection state, in which it is declared that there is a hell of misery in that state-or if you cite Bible testimony in which the word endless, or any term of equal force, is connected with punishment-or if you refer me to any sacred Scripture which in treating of the things of the immortal state of being, connect even the equivocal adjective everlasting with misery—then, in either of these cases, I will yield the argument. It is a plain principle, both in law and logic, that "the. testimony must be equivalent to the declaration, or the point to be proved is not sustained. If the testimony be not to the point, it must be set aside." Your declaration is, that the Scriptures teach the doctrine of endless punishment. In my judgment, you have not yet adduced testimony equivalent to the declaration.

But you say, that according to my "mode of interpreting Scripture, it would seem impossible for God to reveal any knowledge of everlasting [endless] punishment, even if he intended to inflict it." In reply, allow me to state, that you find · no difficulty in expressing your faith in endless punishment—but you have not yet expressed it in Bible language. You do not find it necessary to coin any new words or phrases, expressive of your doctrinal views. And I will add, that if God designed to teach the doctrine of endless punishment, he would have found positive and unequivocal language to teach said doctrine. God's language in the Bible is perfectly intelligible to me, without the supposition on my part, that he intended "to express the idea of an endless hell."

Your queries in relation to the fact, that "the name of spirit literally signifies breath, or air, or wind," affect not my views. I hold to no future "life and immortality" save that which will be consequent of a "God only resurrection from the dead.

hath immortality in himself."

Your questions in reference to the valley of Hinnom, touch not my argument. I have shown in previous letters, that said valley, and Tophet therein, and the abominations thereof, are used by the inspired writers as symbols of temporal calamities which came on Jerusalem and the Jewish people more than seventeen centuries since. You are therefore desired to remember, that "the mode of interpretation" by me adopted, would not "banish all figurative language from the most highly figurative style of writing," nor would it "render the Bible a nullity." My mode of interpretation is simply to explain scripture by scripture. When we have agreed that any passage is figurative, it does not follow that it is symbolical of things to transpire in a resurrection state. The question of reference is an important item in the examination of testimony.

You state that you have hitherto labored to establish the doctrine of endless punishment, and it is your desire that I should now take the lead in an attempt to prove the doctrine of Universalism. This is certainly equitable, and I am entirely disposed to "take turns with you in acting on the defensive." There are, however, two objections to proceeding immediately with this work. I will state them for your consideration. 1st. You have not replied to my letter on the rich man and Lazarus. This is an important branch of our discussion, and I much desire to hear your objections to my exposition on that subject.

My scriptural proofs of the doctrine of Universalism will, I think, demand undivided examination. 2nd. You have certified me that 2 Thess. i. 9 must forever prevent you from becoming a Universalist. You have not yet especially introduced said passage into this controversy; and I am loth to proceed with any thing else until we have thoroughly examined that portion of sacred scripture. Otherwise I might labour in vain—for how can I reasonably expect to convince you that Universalism is the truth of the Bible, so long as there exists a passage which must forever prevent you from becoming a Universalist?

Besides, I have already introduced a number of scriptural proofs, with comments thereupon, which you have not condescended to notice. In some instances, you have entered your objections to my views, and to those objections I have replied, without receiving the slightest attention. I verily believe that the arguments by me advanced in reference to Prov. xi. 31, destroy the doctrine of future punishment in all its forms; and the evidences presented concerning the resurrection state, in my judgment fairly and fully establish the doctrine of Universalism. It is my earnest desire that the testimonies referred to, should receive some attention. If you wish it, I will again introduce said proofs in a condensed form, with such an abstract of your objections and my replies, as will bring the matter more fully into view. In this way, our readers will be enabled to judge of the bearing and weight of the Universalist argument, without being confused with a multiplicity of topics.

Respectfully Yours, ABEL C. THOMAS.

[To be continued.]

### -000 Original.

### A PENITENT'S SOLILOQUY.

Among the tombs, and around the relics of ancient worth, I was led to meditation. Although the pleasures of this world are short, yet so much the more sensibly I was struck. They run as follows :-

Our best happiness on earth is short; we flourish as a flower to-day; but alas! to-morrow the taste can no more relish its delicacies, nor the ear be delighted with the eloquence of the orator; no more can the tongue express the pleasure or the pain of the heart; the eyes open no more on sublunary scenes; the cheeks that now glow with health, shall then become pale; the feet shall decline their functions, and the useless hands shall fall heavily by the side. Farewell then, all the engaging scenes around me, for " as the shadow that departeth, it fleeth away, and its place is known no more;" so we vanish from the earth, and our memory is soon buried in oblivion. To us little regard is any longer paid; our associates with usual gaiety and ardour pursue their several designs;

still, as before, the business of life goes briskly on; the sun shines as bright, the earth blooms as gay, the flowers smell as sweet, the plants spring as green, and the world proceeds in its old course; the forest echoes sweetly with the music of its winged inhabitants; all things wear their accustomed form, while our neglected clay

is mouldering in the dust.

O, death! hast thou no respect for youth and beauty? Can nothing divert thee from thy prey? Dost thou seize alike the learned sage and the illiterate peasant the helpless child and the gray headed old man? And canst thou prey upon youth and beauty, piety and usefulness?

Look at yonder cemetery—see a fond mother weeping over the grave of a beloved child: he was her only hope—her only son—and she is a widow. There is an elegant youth reclining on the cold urn of her whom he loved—he seems fixed like a weeping statue—his heart is entombed with his fair one; see the tears run down his manly cheeks in torrents of grief—his eyes are like fountains of water. She was lovely in her person and amiable in her manners; he promised himself many years of happiness in society so agreeable. But alas! how uncertain is all created bliss! Sickness first faded, and then death withered the flower. Go, disappointed youth -expect not to find happiness on earthfix thy affections on things above. Get an interest in the love of the Saviour; for his love is stronger than death, and will continue when all things else decay. Here is one contemplating over the death of a friend; "they took sweet counsel together, and walked to the house of God in company." How congenial were their sentiments-how often did they bow together before the Father of spirits, and enkindle in each other's breasts an ardent flame of devotion and love. See him about to leave the sacred spot—he turns and takes one more look and cries out, "I am distressed for thee, my brother: very pleasant hast thou been to me as we travelled on our journey towards the grave." Look at yonder aged father following his only son to the temporal tomb; he was the comfort of his old age, and the only hope of his grey hairs. See how the tears rush from his dim eyes, and the faltering tongue exclaims, "O! Absalom, my son, my son! would to God I had died for thee!"

Dark and intricate are thy ways, O Lord! Why do I indulge in such vain and idle speculation! May I wait with humble submission to the consummation of all things; then shall the mysteries of Divine Providence be unfolded, and the ways of God fully vindicated to man.

Man is a responsible being; responsible to his fellow men as well as to his maker, God. Thus far has my reason led me, and while this sense of duty rests upon me I can assiduously call him "love." His ways are just and holy. My past life

has been thus far indulged in the pursuit of worldly lusts; I feel that God will not suffer one of his children to perish, from his kindness towards me. And now can I call him a God who is not infinite in goodness? my conscience tells me it is wrong. God forbid that I, a creature of the dust, should call him unrighteous. And now will I, in the sacred oracles, find comfort under every trial and affliction, and especially when the moment of death approaches, like a child, submissive to the benignant will of such a father, will receive it with noty resignation and thankfulness.

L.

### HERALD.

JACOB CHASE, Jun. G. W. MONTGOMERY, Editors.

GENEVA, SATURDAY, JUNE 27, 1835.

#### THE BOOK OF REVELATION.

The Book of Revelation contains much figurative language which it is difficult to understand and still more difficult to clearly illustrate, as the multitude of fanciful expositions which have been given of it, fully demonstrate. Were I to give an opinion concerning the Book, when so many great and good men have given opinions which contradict each other, I would say, that it refers to the rise, progress and establishment of the gospel, the punishment of the apostate Christians and of ...e Jews, and some other events as far down as the destruction of Jerusalem. That its principal subjects do not extend beyond that time, is considerably evident from language found in the first and last chapters, if we may indeed except what appear to be ecstatic outbreakings of joy, in view of the final triumph of the gospel as we frequently find in the epistles of Paul.

If we may make this exception, then there is an idea in the fifth chapter which is most soulelevating and "worthy of all acceptation." When Christ was born, and the angel was sent to announce that event to the Shepherds of Palestine, "suddenly there was" on that occasion, "with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will towards men." Luke ii. 13, 14. In like manner, when John was informed that Christ the Lamb had prevailed to open the book, which appears to me to represent the gospel, that was opened to the world by Jesus, he "heard the voice of many angels round about the throne, and the beasts and the elders: and the number of them was twice ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and etrength, and honour, and glory, and blessing." Chap. v. 11, 12. This rejoicing of the saints appears to be on the same account, for which the angels appeared to the shepherds, viz. the presentation of the "unsearchable riches" of the gospel to the world.

In the next verse, John's view seems to extend, until it stretches from the commencement of the gospel to the final closing up of the mediatorial reign, when God shall be all in all. Then John heard "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Oh, how the soul burns with divine love and animates with sacred benevolence, when we contemplate that joyful state of the mind, at the period of its being clothed with immortality before the throne of God, and the harmony of its perfect happiness shall not be disturbed by a single discord of sin or ignorance!

Whether this view of the language of the Revelator be correct or not, it perfectly accords with the glorious fact which the evangelical prophet has recorded-"The word is gone out of my mouth in righteousness, and shall not return; that unto me every knee shall bow, every tongue shall swear," or confess, "surely shall say, In the Lord have I righteousness and strength." Isa. xlv. 23, 24. What an elevating theme is here opening to our view! What glory, surpassing thought; what joy; beyond imagination, shall fill every soul, when they shall expand in the heaven-born powers of universal reconciliation-when every creature shall give praise to God and bless his holy name! May G. W. M. God make it so.

### DR. BEECHER-HERESY.

It is stated in the New York Observer, that the Cincinnati Presbytery, at the last dates, were seriously engaged in the trial of Rev. Dr. Beecher, on the charge of heresy. Now we are anxious to learn of what heresy the doctor is guilty, for it may be the alarming and widely prevailing heresy of Universalism, as there seems to be no other kind of "heresy" that proves so great an annoyance to the "good saints" of the present day. It has been thought by some, that the doctor's conversion to Universalism, was an utter impossibility; and they have probably come to this conclusion from a consideration of the steadfastnesss of his faith in the popular creed. But we think they have reasoned wrong, for we well recollect reading, in an old book, about one Saul of Tarsus, who was brought up at the feet of Gamaliel, and was exceedingly mad against all those who believed in "the Saviour of the world." He was certainly as bitter against heretics as the Rev. doctor ever was. But at length he himself was numbered among those he once despised and vilified, and became an able minister of the reconciliation. The doctor may have met with a similar change. We should be inclined to the opinion that he had, from the conduct of his Jewish brethren, for they are charging him with, and trying him for heresy-and perhaps for sedition and a profanation of the temple.

But the doctor may have turned Mormonite, for "when a man begins to apostatize there is no guessing where he will stop." Peace and happiness to the old gentleman. C.

### —<del>•≎•</del> THE PLEASURE OF GOD.

There are certain positions concerning the pleasure of God, which we think every believer in Christisnity must admit, which admission, if pursued to its legitimate result, will prove Universalism.

- 1. That all things were created for the pleasure of God, cannot be denied by any person who reads Rev. iv. 11.
- 2. God has no pleasure in the misery of his children. "Have I any pleasure at all that the wicked should die? saith the Lord God." Ezek. xviii. 23. Then it is the pleasure of God that he should not be miserable. But it may be said, that the wicked do die a moral and sometimes a natural death, as the consequence of transgression-and as that death is contrary to the pleasure of God, the sinner may be endlessly lost, in spite of any argument which may be urged from the divine pleasure. Reflect! If the earthly parent is not pleased, does he pursue a course which will make himself displeased forever? And if God is not pleased with the death of the sinner, will be therefore exercise means which will make himself eternally displeased? Let it be remembered, that it is because God is not pleased with sin and its miseries, that he has instituted a plan to exterminate them, and save the sinner from wo.
- 3. Whatever may be the pleasure of God, it is evident, that he sent Jesus to execute that pleasure; for Isaiah informs us, that "the pleasure of the Lord shall prosper in his hand." Chap. liii. 10.
- 4. Whoever reads Eph. i. 9, 10, cannot avoid admitting, that it is the pleasure of God, to gather mankind in Christ, make them one in the spirit of Jesus and reconcile them to joy.

Now, reader; if all things were created for the pleasure of God—if God has no pleasure in the misery of his children—if he sent Christ to perform his pleasure—and if his pleasure is to gather all men in Christ—what other faith can you adopt, than, that in the fullness of time, God shall be all in all? Think of this subject.

G. W. M.

# MERCY AND JUSTICE.

The mercy of God is perfectly consistent with the demands of strict justice; therefore, because we believe that infinite mercy forbids the endless woe of any intelligent being, it is not to be inferred that we do not believe in the just chastisement of the wicked. Justice demands, however, no greater amount of punishment than will ultimately prove a benefit to the punished; hence it requires nothing that mercy would oppose. Justice requires the perfect reconciliation of every transgressor, and mercy approves of all the means which are designed to produce so glorious and benevolent an end. That justice will have its demands answered in a manner perfectly consistent with the holy principle of divine mercy, is clearly evident from the following scriptures, "One jot or tittle of the law shall

in no wise fail till all is fulfilled." "Justice and judgment are the habitation of thy throne, mercy and truth go before thee," &c. "He is a just God and a Saviour." God "is good unto all and his tender mercy is over all the work of his hands." "His mercy is everlasting—endureth forever." God "is no respecter of persons."

Thus we learn that God "will by no means clear the guilty," and that he is unchangeably good and merciful to all his creatures. But no one will contend that there is any mercy in infinite misery, and it is equally as unscriptural and senseless to say there is any justice in such an event.

C.

### <del>-∞-</del> WHAT A MISTAKE!

"I am an Universalist," said a man to me, whom I knew to be intemperate, after I had been administering the consolations of the gospel to some persons who were mourning the loss of a friend. "Poor man," said I, "what a mistake—you are not nor can you be an Universalist, until you forsake your sins. They who love Christ keep his commandments. You may be a professing Universalist, but never forget, that true Universalists, instead of lending their influence in the cause of intemperance, are always sober and temperate." He turned from me and left me in disappointment.

What a pity it is that such a man should commit the mistake of supposing himself a Universalist! Such a man is like a sun without heat, a tree without fruit, a believer without practice; and he should give good heed to himself, less he be overtaken by the judgments of God. May the Lord lead all such to a hearty and sincere repentance for all their sins! G. W. M.

### AN EXPLANATION.

Having inserted in our last, proposals for publishing a Universalist Almanac for 1836, and having perceived also, a notice of the intention of Brs. Sanderson and Whiston to publish a similar work—we deem it necessary to remark that Messrs. Prescott & Co. and Messrs. Sanderson & Whiston have come to an agreement which renders it unnecessary and improper for the former to go on with their publication.

It may be proper to state that each party was totally ignorant of the design of the other, until the notices of both publications came out. But an amicable compromise has been made, and we wish Brs. S. & W. abundant success in their laudable enterprize. We will render them all the assistance and encouragement in our power. We insert with pleasure the following. C.

### PROPOSALS

FOR PUBLISHING, AT UTICA,

▲ UNIVERSALIST REGISTER AND ALMANAC—FOR 1836.

A work of the nature intimated in the above title, has been long called for by the large and growing denomination of Universalists. We have hitherto looked in vain to the numerous statistical annuals, for any thing like a fair statement of our numbers and standing in the

religious world; and we have come to the conclusion that correct information can be derived only through a work of the nature proposed. No pains or expense will be spared to render the statistical information full and precise; to effect this object, each ministering brother in the United States will be applied to for such facts as their different locations may afford.

The following is a brief outline of the proposed work.

- 1. A good almanac for 1836, the astronomical calculations by professor Perkins, of the Clinton Liberal Institute.
- 2. United States and State Conventions—their relations to the denomination—times of meeting, &c.
- 3. Associations—when organized—boundaries—times of meeting, &c.
- 4. Societies—when formed—number of members—and if supplied with preaching, what proportion of the time.
  - 5. Meeting Houses-where located.
- 6. Preachers—when and where fellowshipped and ordained.
- 7. Periodicals—where and by whom published—terms, &c.
- 8. New publications—together with scriptural explanations—illustrations of our doctrine—with a variety of such articles in prose and poetry as is thought will interest and improve.

The work will comprise from 40 to 50 large duodecimo pages, and afforded at the low price of 12 1-2 cents single. A liberal discount to agents and those who purchase to sell again. The work will be ready for delivery by the first of October next. All orders to be addressed to the publishers at Utica N. Y. Editors of Universalist papers will oblige the subscribers by giving the above an insertion in their respective papers.

O. WHISTON, G. SANDERSON. Publishers.

June, 1835.

### 

Will the ministering brethren who have received from us requests to furnish for the Register, the statistics of the cause in their vicinity, please make returns as soon as possible, as it is our desire to put the work to press by the middle of August.

> O. W. G. S.

### UNIVERSALIST AND LADIES' RE-POSITORY.

We have received the first No. Vol. 4. of the above very interesting and valuable work. It is wholly original, and embraces matter highly beneficial to the amiable class of readers for which it is mostly designed. We wish its respected publisher abundant success in his laudable undertaking. The following is a prospectus of the work.

### PROSPECTUS OF VOL. IV.

OF THE

Universalist & Ladies' Repository,

Edited and published by D. D. Smith, at No. all of McLean.

32 Cornhill, Boston. It will be issued monthly, each number containing 40 large octavo pages, handsomely printed, stitched, and covered; embellished with Engravings and Music. A handsome engraving will be placed upon the cover; and a title-page, neatly executed upon copper, with an appropriate vignette, will accompany the first number. Price \$2 per year, in advance; 25 cents for every three months delay in payment. Eleven copies for twenty dollars. No. 1 will be issued immediately, dated June, 1635. All communications relative to the work must be directed to the proprietor, and those sent by mail must be post paid.

### REMOVALS.

Br. James W. Hiscock has removed from Parma, Monroe Co. to Oakfield, Genesee Co. where he wishes all papers and letters intended for him, to be directed.

Br. L. L. Saddler, having taken up his residence in Perry, Genesee Co. wishes all letters and papers designed for him to be directed accordingly.

### --000-

### TO CORRESPONDENTS.

We have received an excellent communication from our friend and brother, James W. Hiscock, with a number of subscribers as a token of his confidence and good will.

He is hereby informed that we do not require our approved correspondents to pay postage on their communications, particularly when they send us the names of subscribers.

Br. H. may be assured that we shall always be happy in receiving articles from his pen, and shall take pleasure in laying them before our readers.

"W.R." is thankfully received and shall have a place in our columns shortly.

Several other communications are on file, and shall be attended to as soon as possible.

### LETTERS

Received during the week ending on Wednesday last.

P. M. Genesee Valley—P. M. Oran—J. M. C. Baldwinsville—P. M. Fredonia—W. R. Caroline—J. R. R. Hartland—J. W. H. Alabama—S. M. Bristol—H. G. Waterloo—O. W. & G. S. Harford—J. A. M. New York—P. M. Cazenovia—P. M. Marcellus—H. D. S. Auburn—M. K. Rushville—P. M. Dundee—G. H. R. Rochester.

### RELIGIOUS INTELLIGENCE.

The SENIOR EDITOR will preach at Yatesville, (Jerusalem) on the fourth Sunday in July.

The Senior Editor will preach a lecture in the Court House at Waterloo on the third Sunday in July, at 5 o'clock P. M.

### MARRIAGES.

In the Universalist church at Auburn, Sabbath afternoon, June 14th, by Rev. Geo. W. Montgomery, Mr. Richard Swift to Miss Melissa Tibbles, both of Sennett, Cayuga Co.

At McLean, on Thursday, 18th inst. by Rev. O. Whiston, Mr. Wm. A Noyes to Miss Eliza Reed.

At the same time and place, by the same, Mr. Moses M. Boyington to Miss Lydia D. Spence, all of McLean.

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### POBTRI.

### Original.

### TO MY FRIEND.

Yes, my Cleora, that dread hour will come, Will quickly come, when thou and I must part! E'en now I know it-feel it near, by ev'ry breeze That fans the cheek-by ev'ry throbbing pulse-By these careering hours that seem the length Of tiny minutes!

Yet why anticipate And drink the bitter cup of future ill? Why mar, by words like these, our present peace, And blast the fragrant flowers within our reach? -Nav-list-First let me crave of thee that which I know Full well, thou begg'st of me. Since fate and

Ordain that we must sever-Go! go with smiles Upon thy ruby lip-with joy and hope Bright sparkling in thine eye and words of cheer Upon thy tongue, as though we met again At morrow's dawn! Grasp not this palsied hand At that sad hour-I would not feel its touch-And breathe, O breathe not in mine ear, one lone, One dread farewell! Too well I know this heart-I could not bear the thrilling, awful tone! That knell of horlid sound! 'Twould steal

My strength, my fortitude, and be a dagger To the swollen bosom.

"Then, go! clad with thy own, thy native smile, And leave the forms of etiquette, for those Who proudly boast of warmer hearts and more Refined feeling!

And when stern Truth shall ton, that thou, indeed.

Art gone forever from me-if this heart With stifled grief, shall burst with triple force From its long-pent agony, then, will I Shrink from all human eyes and pour my wo Into the faithful bosom of my God!

He only knows its secret pangs, And H4 alone can cool the burning flame, Or calmithe rolling billows of the soul!

E. R.

### THOUGHTS FOR THE AGED.

To whom is the doctrine of divine grace more sweet, than to those who feel that the hours of life are all counted, and that the last is near at hand, and still hastening on? Children look forward to manhood-manhood looks forward to a serene and placid old age-but old age, what does that look forward to? To death. There is no intermediate point of life about which human hopes can cluster; the eye of the aged is steadily fixed on death. The criminal under sentence of death can obtain a reprieve, but to the aged there is no reprieve. The sick man, although brought to the very borders of the tomb, may recover from his weakness, and return back to life and strength; but who can conquer the weakness of old age? It is truly said of around you; let not this dishearten you. ers, must be post paid or free.

the aged, that they are "encompassed about with the floods of death;" they are like an individual who is hemmed in upon an island, which the rising waters will certainly and speedily overwhelm: which way soever he turn, he meets death; there is no repreive, no escape; "dust thou art, and unto dust shalt thou return."

"I congratulate myself," says the reader, "that I am young." And are you young? it is certain that old age will come upon you, unless death shall snatch you away in early life. The aged man is not more certain of meeting death, than you are of meeting old age. The course is All things are in a state of irresistible. progession on earth. The aged man was brought one year nearer death by the last circuit of the earth around the sun, and so was you!

From these considerations, we see there are thoughts which should occupy theminds of all men, but especially of those who advanced in life. And what is months weet to the contemplation of a dying creature, than the grace of God as revaled in the gospel? To know that we have a Father in heaven whom no changes can affect; who lives forever, although we die; who is the same God to all beings, and in all worlds; who is essentially good, unalterably good, impartially good; such a reflection will fill the heart of all with joy, but especially those who know that death is near. But add to this, a strong faith in an immortal existence—a belief that death shall be swallowed up in victory—that sin, the sting of death, shall be destroyedthat "this corruptible shall put on incorruption, and this mortal shall put on immortality—that in the resurrection we shall be as the angels of God in heaven." what a soul-inspiring-theme! What bliss, what rapture doth it give the soul-what perfect contentment to abide the will of Providence—what complete willingness to leave this world—0! what a victory over death! With such a faith, to die is not to dies it is to live-to enter upon a new and gher grade of being; to join another dom-to take rank with the immortals; it is to shake off the corrupt body which clogs and retards the spirit here, and to become a tenant of that glorious body if paid within three menths, and \$3 the which is described as "a house not made close of the value, 50.

Wait then in patience, ye aged souls, until your change come. Look always to the manufacture menths, and \$3 the menths, and \$3 the paid within three menths, and \$3

Wait then in patience, ye aged souls, until your change come. Look always to heaven. Remember that whether you live, you live unto the Lord; or whether you die, you die unto him: for to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. What though your body grows feeble, the step trembles, the eye grows dim, the ear becomes dull of hearingwhat though your memory fails, and you seem to be a being different from all

It shows that you are about to enter into your eternal rest-it shows you what a poor, miserable world this is, compared with an imperishable eternity, where you shall flourish in eternal youth. It should rather make the soul "in haste to be gone." As the new formed bird struggles to burst the shell that encases his expanding body, so will your spirits struggle to break loose from the tenement of clay. But be patient, the time will come. There is nothing painful in death, but death itself, and that is but a momentary pang. Patiently wait the Lord's time.

To die is landing on some blissful shore, Where billows never beat, nor tempests roas, E.e well we feel the kindly stroke, 'tis o'es.

Trumpet and Magazine.

"Cultivate peace with all men, but reprove their vices."

#### NOTICE-BOOKS.

The publishers of the Herald of Truth, have just received from Boston, a general assortment of UNIVERSALIST BOOKS, among which are most of the standard works of the denomination. We have room to mention but few of them, and would invite the friends of the cause in this region to call, examine and purchase. Among many other valuable works they have for sale "Whittemore's Notes on the Parables," new and enlarged edition—"Paige's Selections," one of the most useful works in the world, and ought to be had in every family in -"Smith on Divine Government, work which it is needless for us to recommend-"Streeter's Hymns," in 13 mo. and in pocket form—"Life of Murray"—"Ballou's Examination of the Doctrine of Partie Retribution," &c. &c. &c.

It is certainly desirable that our friends should take some pains to circulate books of the above description.

### I. PRESCOTT, J. T. BRUCE & S. MILES, Proprietors and Hiblishers.

### CONDITIONS.

The HERALD OF TRUTH will be published every Saturday, commencing on the first Saturday in January, 1835, on good paper, with new type, in a neat quarto form; each number containing eight pages—the volume four hundred and sixteen.

PRICE \$1,50 per annum, in advance, or within three months from the time of Subscribing,

subscription received for a less term than one year, unless the money be paid in advance, and none discontinued, unless at the discretion of the Publishers, until all arrearages are paid up.

Agents, Universalist Clergymen in good standing, post masters, and responsible mean friendly to the work, and disposed to render us their friendly assistance in giving our paper a more general circulation.

Subscribers who have their papers delivered at their houses or places of business, in this willage, will be charged 25 cents per year extra-All communications to the Editors or Publish-

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# HDRALD OF TRUTH.

"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."-ST. JOHN.

**VOL. 11.** 

GENEVA, N. Y. JULY 4, 1835.

NO. 27.

### ORIGINAL SERMON.

BY JACOB CHASE, JR.

### DUTY OF CHRISTIANS.

"Overcome Evil With Good."-Rom. xii. 21.

EVIL is not always to be understood as meaning the same thing; for if we refer to the Scriptures, we shall find the word used in relation to things of very different natures. An evil is an evil, to be sure, and cannot be any thing else; but there are different kinds of evil, and evils which erise from very different sources, and which produce very different effects. We may safely divide the evils that prevail in our world into two classes. The first we may denominate physical evil, and the second moral evil. Earthquakes, tornadoes, inundations, conflagrations, &c. are properly denominated physical evils, and over them mankind have no control; hence, they cannot "overcome" them. But backbiting, covetousness, intemperance, profanity, theft, robbery, murder and unreconciliation to the Divine Will, are justly denominated moral evils, and over them mankind may exercise control; and to neglect so to do, is a violation of moral duty, and therefore blame-worthy.

The habit of confounding these two kinds of evil, as they are frequently brought to view in the Scriptures, has resulted in some of the most vain and foolish conclusions ever dreamed of by rational beings. The fatalist will come forward and charge God with being the immediate author and mover of all the crimes in the universe, and to systain his assumed position he will resort to Isa. xlv. 7, and quote, "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things," taking no notice of the context, which clearly shows that the prophet was speaking of physical events and not of moral action, which gives the matter a very different aspect. But it is really surprising to hear the old Calvinistic fatalist, after he has pretended to prove conclusively that God is the immediate author of all kinds of moral as well as physical evil, begin to reiterate the language of my text, exhorting sinners to overcome evil with good," to "cease to do evil and learn to do well." But we will leave this controversy to be discussed on some future and more convenient occasion, by simply remarking, that our theory should be consistent with itself at least, if we wish to have it believed.

That the Apostle had direct allusion to of one family, under the same obligations of love and gratitude, and destined to the text, is obvious if the connection of the same immortal inheritance in the paradise text is taken into consideration. Neither of God. He says in the 4th and 5th vers-

can it be denied that man is a moral agent, acting under a moral government fitted and adapted to his limited and finite moral powers and faculties. He commences the chapter by saying, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Observe, he Observe, he does not beseech them by the vengeance and wrath of God, nor by the fiery terrors of endless perdition. Neither does he tell them that in order to be truly religious, they must discard reason and moral propriety. No; he beseeches them by the mercies of God to perform a reasonable service.

He farther adds: "And be not conformed to this world: [or age:] but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." How reasonable, how plain, how easy of understanding is this language! does not enjoin upon his brethren the performance of impossibilities, like many teachers of the present day. No; he only exhorts them to the performance of those moral duties which they were every way qualified to discharge. He does not tell them that they must go to work and create for themselves new minds or new moral faculties, but only to be transformed by the renewing of the minds and moral faculties which they already had. Neither does he tell them that the mighty energies of omnipotent power must change their natures before they could "prove what was that good, and acceptable, and perfect will of God." All this they could prove by the due exercise of the faculties they then possessed, if they would rightly direct and improve them.

The Apostle goes on in this interesting chapter, in the most mild, forcible and convincing manner, to set forth and clearly illustrate those practical and reciprocal duties which devolve upon moral beings as members of society and subjects of divine grace, presenting also the most forcible and captivating reasons why we should attend strictly to these things and be happy.

If I had time, I should take great pleasure in quoting, and commenting upon, the whole chapter. I must beg leave, however, to observe, as a prelude to my subsequent remarks upon the text selected, that the Apostle contemplates in this chapter, all mankind as brethren, members of one family, under the same obligations of love and gratitude, and destined to the same immortal inheritance in the paradise

es: "For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another." Lest it be said that the Apostle here alludes to believers only, we would remind the hearer that the same author says, "the head of every man is Christ;" of course, every man, whether believer or unbeliever, is a member of his body, not actually, but prospectively. This position is more fully confirmed by the verse immediately preceding the text. It reads thus: "Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head." And then, in conclusion of the chapter, it is added: "Be not overcome of evil, but overcome evil with good." From these remarks it will be seen that this important admonition should not be restricted to the righteous only, but should receive a general application. All therefore, who are in the habit of yielding to the deleterious influence of vice, who are led captive by the will of the flesh, and wandering in the dark and thorny mazes of sin and iniquity, should feel themselves peculiarly addressed in the language of our text, and be admonished to "overcome evil with good." What a heavenly principle this! How divine, and yet how consistent with reason and all the native powers of the human understanding! how widely diverse it is too, from the principle of moral action embraced in the Jewish law! There, retaliation was authorized and strongly recommended. There, the principle of moral action was, "an eye for an eye, a tooth for a tooth," injury for injury, and life for life. The contrast is jury, and life for life. worthy of notice. And how widely different it is also, from the moral institutions of heathenism. There, as well as in the judicial laws of Moses, retaliation was the governing principle in all things pertaining to morality and religion. But, in the Christian system, you perceive that it is far otherwise; that the principle to be observed is far more reasonable, more heavenly, and more divine. This principle is worthy of its divine founder; it is worthy of its immortal origin; it is worthy the admiration of angels and of men; it is worthy the prompt reception of every intelligent being.

This principle, however, is not only founded upon the nature and attributes, the providence and grace of Jehovah; it is not only a principle of revelation; but it is a principle founded in, and according to, right reason, and the nature and moral fitness of things; and it is adapted to the capacity of every rational being.

The principle laid down in our text claims our approbation from several important considerations.

1. It is a principle which, if contemplated, serves to unfold to the human mind the perfections of God as displayed in those institutions commonly called the laws of nature. Every cause in the natural world must act in accordance with itself, and produce an effect consistent with its own nature. We never saw a kernel of wheat, when sown, produce a mulberry tree; neither did we ever see fire extinguished by throwing into it combustible materials. Or, we may adopt the language of Jesus and say: "Men do not gather figs from thistles nor grapes from thorns." "The same fountain cannot send forth at the same time sweet water and bitter." The same cause that produces light cannot produce darkness; neither can the same cause that produces fruitful seasons produce a famine. To every cause there must be a corresponding consequence, and to every effect there must be a corresponding cause. facts which cannot be refuted, and when duly considered, must stand forth to the mind as a powerful evidence of that wisdom which was employed in contriving this systematic arrangement of causes and effects in the physical world, of which mankind form an important part. And if we take a view of the moral world, the principle remains the same, the analogy is per-Wisdom cannot produce folly, knowledge ignorance, nor power weakness. Love cannot produce hatred, nor hatred love; virtue vice, nor vice virtue. It was to illustrate and enforce these moral facts that our Saviour and the Apostles appealed to the visible operations of nature. "For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust." Matt. v. 45. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Rom. i. 20. And the principle is just as true in the moral world as in the natural.

2. It is a principle which not only holds good in every view we can take of the world; it is not only enforced by every legitimate deduction of moral philosophy, and fully sanctioned by the word of God and the declarations of Christ and the Apostles; but its exemplification in the lives and characters of our Saviour and all his faithful and true followers, has ever been approbated by the wise and good of all nations in Christendom. And it must forever be contemplated as, in kind, the true essence of moral holiness and perfection.

To say nothing of those worthies who lived in more ancient times, we may recommend a careful consideration of the life and character of the adorable Son of God as a perfect illustration of this divine prin-

ciple of "overcoming evil with good." we carefully trace the history of this illustrious personage, from his birth to his crucifixion, we shall find that every word, every precept, and every action, tended to the exemplification, illustration and establishment of this exalted principle among mankind. To this end came he into the world, for this purpose did he labour, and for the accomplishment of this important end, he willingly and cheerfully encountered the sneers and taunts of the proud and the vain, the scoffs and the revilings of the ignorant and the licentious, the insults of the bigoted and the self-righteous, and the envy and malice of the persecuting and the unmerciful. Faithful to his trust, and true to the purpose of his mission, he forbore to render railing for railing, injury for injury, or cursing for cursing; but on the contrary, he invariably returned benefit for injury, mercy for cruelty, benevolence for insult, gentleness for temerity, forbearance for oppression, and loving favour for detraction and unrelenting abuse. word was filled with wisdom and charity, every action developed the benevolence of the Divinity, and every miracle was a miracle of mercy. Nothing could divert him from his purpose, or induce him to abandon for a moment the holy principle brought to view in the text, which was enforced by every event of his life.

Witness his gracious disposition at the passover. When he recognized Judas as his enemy and betrayer, and was perfectly aware of his perfidy and horrible intentions, he manifests no symptoms of displeasure or revenge; he looks upon him with the eye of tender compassion, and treats him with all that kindness and devoted attachment that he does the other eleven disciples whom he had chosen. He informs Judas that he is the individual who is to betray him into the hands of his cruel nurderers, and says to him, "What thou doest, do quickly."

Behold his inimitable beneficence at the time he was arrested. A band of soldiers, with Judas for their leader, came out to apprehend him, armed with implements of war and destruction, expecting that he would resist the accomplishment of their inhuman enterprise. But he expresses his astonishment at their warlike preparations, and tells them, as a reason why he and his little band would not retaliate, that "his kingdom was not of this world." notwithstanding the manifest design of this armed party was to apprehend him and take his life, still, when Peter, from the momentary impulse of resentment, drew his sword and cut off the ear of the high priest's servant, Jesus was ready to exercise his miraculous power in immediately healing the wound; ordering at the same time his passionate disciple to put up the instrument

Again; when we reflect upon his conduct at the bar of the Sanhedrim; when

every stratagem and art were resorted to for the purpose of securing his condemnation, false accusations preferred against him, and numerous insults heaped upon him; his characteristic mildness and lamblike patience and forbearance continued to shine forth with the most resplendent lustre.

But lastly; when his suffering and benevolent life was about to be made a sacrifice to the wisdom of this world, which is "earthly, sensual, devilish;" when his condemnation had been extorted from Pontius Pilate; when he had been scourged and made to carry his own cross to the place of execution; yes, when he had suffered all this amount of insult, malice and torture, innocently and unjustly; we now behold him nailed to the cross on Calvary's bloody eminence. During all these unrighteous and extreme sufferings, not one uncharitable sentence escaped his immaculate lips. No anathemas were pronounced, nor curses invoked upon his barbarous and inhuman persecutors and revilers. We now behold him in the agonies of expiring nature, his friends weeping around him, and his murderers mocking his extreme pain and exulting in the sure prospect of his speedy death and the end of their fears! Now, if the principle of overcoming evil with good, ought, under any train of circumstances, to be abandoned, we might look for an example here. But we must look in vain; for instead of manifesting a spirit of revenge and retaliation, by invoking the wrath of God to seal their endless ruin, and consign them to the dismal shades of infinite misery and despair, he confidently raises his weeping eyes to heaven, and in a voice that should melt every heart, excite every tender feeling of the soul, and cause every sinner to tremble in view of his frightful destitution of charity and virtue, and his criminal unreconciliation to God and to holiness, says, "Father, forgive them, for they know not uhat they do."

Thus, my attentive hearers, you may behold, in the life, character, precepts, sufferings and death of him who is proposed as our worthy pattern, guide and example, a full and perfect exemplification of the principle we are recommending to your notice and approbation. And can you in conscience question its propriety or its divine utility in perfecting the moral nature of man? I know you cannot! bright and interesting appearance which glows in your countenances, bears ample testimony to the high estimation in which, in theory at least, you hold this exalted and refined test of moral action. Then be persuaded, O be persuaded, to follow the bright example of Jesus, in reducing this divine theory to practice, remembering that " wisdom's ways are ways of pleasantness, and that all her paths are paths of peace."

3. In addition to the foregoing arguments and illustrations, we may consider

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the conduct of the great Apostle of the Gentiles the author of our text, as a further recommendation of the principle which we design to enforce at this time. individual was by birth and education a Pharisee; he was strongly attached to the traditions of his fathers, and verily thought he ought to do many things contrary to the name of Jesus, which things he also did, in slandering, abusing and persecuting the harmless disciples of the Redeemer. He was taught to look upon Christianity as a great evil, very much as most religionists now look upon Universalism. - He resolved on overcoming this evil; not with kindness, benevolence and charity, but with censure, ridicule, persecution and And to overcome the physical force. doctrine of impartial grace, the same unfair and vicious means are frequently resorted to. We regret that this is the case, and hope and strive for a better state of

things—a reformation. If we review the history of the early part of St. Paul's life, we must perceive that, like the rest of his church and nation, he was governed in his moral conduct by the fell spirit of retaliation and revenge. And we have seen that this spirit was in perfect -accordance with the Jewish law: a law that "was added because of transgressions, till the seed should come to whom the promise was made." (Gal. iii. But in due process of time, it pleased God to arrest this mad zealot in his unreasonable career, convert him to a knowledge and love of the truth, and make him an able minister of the gospel and a faithful servant of his divine Master. Not only his mind and all the feelings of his heart underwent a change, but his daily conduct and deportment were precisely the reverse of what they previously were. And he now looks upon his former traditions and persecuting course of conduct, as directly opposed to reason, philosophy and moral propriety. But he still loves his former associates, looks upon them as his brethren, mourns over their manifest departure from the spirit of that moral law given them through Moses, and ceases not in his zealous labours to promote their spiritual improvement and happiness. The whole world of mankind were now the dear objects of his affection and fervent charity, and he labours for their good. He was not a stranger to the moral evils that existed and were multiplied around him. He saw the malignant spirit of his countrymen manifested towards him, and also towards all those who named the name of Jesus. He was well aware of the bitter feelings which the Gentiles harboured towards him and all the followers of Christ. An extensive field lay spread out before him, uncultivated and overspread with the briers and thorns of sin and iniquity, ignorance and moral madness. He cheerfully enters into the service of his divine Mas-

moral cultivation, and fully resolved to carry out the same in practice. He was indeed remarkably zealous in his ministerial labours, and blessed with a very extraordinary method of reasoning, whereby he was enabled to prove the fundamental doctrines of Christianity beyond exception or rational doubt. This irritated the Jews to the highest degree, and at length they found means to prevail on the governor of Damascus to have him put to death. But observing the example of his Master, and realizing that "evil" must be overcome with good, he denounces no curses, fulminates no threatenings; but perceiving that the tide of opposition was running too high to be subdued or overcome by any means for the present, he silently departs and seeks a more congenial soil in which to sow the seeds of truth and grace.

Not long after this, a new scene of malignant opposition was to be experienced at Jerusalem, where he met with Tertullus, who preferred the most aggravated charges against him, such as heresy, sedition and the profanation of the temple. But, true to the principle of overcoming evil with good, and being permitted by Felix to make his own defence, he addresses his opposers and persecutors in the most affectionate and melting manner, and in the true spirit of that religion which he had embraced with joy. The spirit of kindness, and sincerity, and uncommon charity, which characterized his defence, so far overcame the evil heart of Felix, that he refused to pass judgment against him till he should inquire more particularly into the truth of the charges preferred against him. But on the succeeding day, he was arraigned before Agrippa, where he was again permitted to speak in his own defence. Here he gives a brief but faithful and affecting account of his former life, principles and conduct; of his conversion to Christianity, and the means by which it was effected; of the principles of the religion of Jesus, and his reasons for pro-mulgating and defending them. This speech, like the preceding one, was characterized by forbearance, mildness and charity, and so far wrought upon the hard heart of the bigoted Agrippa, that he involuntarily exclaimed, "Almost thou persuadest me to be a Christian." O how powerful are love and truth! But Paul had judiciously appealed to Cæsar for the decision of his case, and was conducted, accordingly, in bonds to Rome, at which place, it is supposed, he was subsequently inhumanly beheaded for his faith in Christ and his adherence to the moral duties it enjoins.

An extensive field lay spread out before him, uncultivated and overspread with the briers and thorns of sin and iniquity, ignorance and moral madness. He cheerfully enters into the service of his divine Massarters in the service of his divi

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emplification, which we should all carefully remember.

I might proceed to show that the same holy principle has been adopted as the rule of moral practice by all the true and devoted followers of Jesus, from the commencement of the Christian era down to the present time; but I forbear. Suffice it to say, that this principle is a perfect transcript of the Divine Nature, as is clearly taught in the Scriptures, justified by all moral philosophy, and subscribed to by all wise and good men in every age and in all countries.

St. Paul says, God has "commended his love towards us, in that while we were yet sinners Christ died for the ungodly." Again, he affirms that it is the goodness of God that leads men to repentance. And St. John says, "We love him because he first loved us." And nothing is more true in the moral world, than the divine declaration, that "every spirit begets its own likeness;" hence, nothing but good can overcome eril. It is, therefore, the goodness of God, manifested through Jesus, the primitive disciples and all true Christians, which shall finally vanquish every foe, reconcile all enemies, overcome the world and all its alluring temptations, and perfect the eternal holiness and consequent bliss of every intelligent creature.

This principle should be adopted as the standard of all national economy. Then would all national hostilities cease; love, harmony and mutual good-will assume the place of war and commotion; and the kingdoms of this world would become the peaceable kingdoms of our adorable Redeemer, the Saviour of the world.

This principle should also be adopted as the only rule of moral action among neighbours and citizens. Then would all discord, dishonesty, craft, deception, tattling, backbiting and slander give way to the promotion of social harmony, kind feeling, and all those moral virtues, which only can render life and social intercourse a comfort and a blessing to mortals here below. O that we might be convinced of the benefit, and the beauty, and the glory, of doing unto others as we would that oth-Then would we ers should do unto us! realize indeed, "how good and how pleasant it is for brethren to dwell together in unity." Then would we feel the power and enjoy the blessings of pure and undefiled religion. Then would the portentous and sable clouds of pride, self-exaltation, party feelings and party names, jealousies and bitter envymgs, roll away in shadowy succession, and a clear moral horizon permit the bright rays of the sun of righteousness to penetrate every dwelling, and cheer and animate every benighted and mistaught mind; and all would be enabled to set together in heavenly places in Christ Jesus, and rejoice in the prosperity and happiness of each other, and in the downfall of all moral evil.

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But lastly, this principle should be adopted as the only rule of moral conduct in the family circle. Parents should conduct towards their children, and children towards their parents; husbands towards their wives, and wives towards their husbands, upon the exalted principle of "overcoming evil with good." I am aware that too many act upon an opposite principle; and I am aware too, that such families have but little, if any, real enjoyment, in or out of each others' society. Insubordination, contention, envy, and all the bitter and tormenting sensations arising from the want of confidence, love and respect for each other, are rendered so many blighting curses upon their existence. But, my hearers, contemplate the overflowing streams of costatic and uninterrupted enjoyment, where conjugal love, parental reverence, and fraternal solicitude and affection, are founded upon, and governed in their exercises by the glorious principle we are recommending! But, says the hearer, necessary and good as all this evidently is, I cannot act upon this principle; it is too exalted, too refined, and too perfect. Terrible mistake! My dear hearer, if you were anxious to procure a certain piece of property, and had the means of paying for it, and I should inform you where it might be obtained on the most reasonable terms if application be made immediately, how long do you suppose you would delay your time in securing the object of your desire? and what excuses would keep you from attending to the matter? Your good sense will readily answer. Then remember, we are all ardently desiring, and striving after, moral happiness. We may not all be fully instructed where to find it, or how to obtain it. We all have the means, however, of obtaining it; and I have shown you where it may be found, and explained to you the principle upon which it may be obtained. And I have the confidence to believe that you fully credit what I have said; for I know that your consciences will not permit you to question it. Now. by what strange infatuation can you be induced to pursue the old, dark, dreary and thorny paths of sin and wretchedness? Can you render a satisfactory apologyone that will satisfy your own minds? You are aware that you cannot.

But you may say, "If every body would act upon this divine principle, why then, I would undertake it." But dear hearer, when every body comes to act upon this principle, you will be too late; for then there will be no evil to be overcome with good. Now is the time to act—the acceptable time. The more evil there is in the world, the more necessity there is for overcoming it. Hence, your obligations to your God, to the world, and to yourself, require your immediate attention to the subject. It is worse than useless to be talking about the exalted nature of our reliand the universality of his grace, if we do not reduce our theory to constant practice. O, then, my friendly hearers, let us begin to-day to "overcome evil with good," to "live soberly, righteously, and godly in the present world." Amen.

### CORRESPONDENCE.

[Continued from page 205.]

From the Philadelphian and the N. Y. Christian Messenger.

PHILADELPHIA, JAN. 13, 1935.

To Mr. Abel C. Thomas:

DEAR SIR—The following remarks are intended as my reply to your letter of

Because at death the spirit of every man shall return to God that gave it, none can infer with any shadow of reason that every spirit will be happy in the immediate and sensible presence of its Maker. Its return to God after death does neither imply any incorporation into the essence of the Deity, as the Hindgos feign; nor any transformation of its nature or moral habits, or free exercises, which should render the immediate presence of God a source of delight. It has been, in my judgment, sufficiently evinced that the spirit returns to God to undergo a particular and personal adjudication either to endless life or endless death.

I have admitted, that after the resurrection of the bodies of the dead, the spirits of men that have died will be united to their risen bodies, and no longer exist in a separate state; so that in this sense hades, spoken of primarily as the state of separate human spirits will be no more. No other destruction of hades has been admitted by me; for the Scriptures clearly teach that beside human, there are other spirits, in existence, in what we commonly call the world of spirits. Because there will be no more spirits of men in a state of separation from their bodies after the resurrection, and no more a hades in this sense, it will not follow that there is no paradise of God in which the whole complex persons of the saints, consisting of spirits united to glorified bodies, will be happy with God: nor will it hence appear, that there is no state of misery in which the whole complex persons of the immortal wicked ones will be equitably punished forever. You ask, if I can conceive of endless punishment in a place that is to be destroyed; and I answer, that place meaning position, point, or portion, in infinite space will never be destroyed. Infinite space is as indestructible as that God whom we could not conceive of as infinite, and omnipresent, without necessarily admitting such a thing as unbounded space.

While infinite space exists there can be no such destruction of place as will preclude a state of misery, or prevent any gion, and eulogizing the goodness of God | place from being hell where any being

can be found who experiences unmingled misery and is assured of its perpetuity.

By regarding many expressions in a history as highly figurative we do not invalidate the truth of that history. speaking of the battle of the Nile one might say, that Nelson's cannon breathed out flames and grape shot. Would it follow from this figure of breathing that there was no battle of the Nile? Just as unreasonable would it be to infer from the figurative expression of Abraham's bosons that Christ gave no true history of events with which he was acquainted.

Your whole argument, designed to show that the account of the rich man and Lazarus is a parable founded on this false principle, that if one part, or word of a history be used figuratively, the whole history must be deemed a parable. No principle of interpretation could be more absurd; for it would follow that if any figures of speech are used in the history of General Washington, then there was no real Washington, and no revolutionary war, but Washington's name was the symbol of some fancy, and the American revolution was but an emblem of some Don Quixotie rencounter.

Every one will see the utter fallacy of the inference, that if Abraham's bosom was an emblem of the society of that father of the faithful, then Lazarus must have been a figure, instead of a real beggar, and the rich man no man at all, but a symbol of the Scribes and Pharisees.

Your whole attempts to disprove the statement that Christ gave a simple narrative of facts, of which he had knowledge. rest on your assertion, that " if one part be emblematical, the whole must be interpreted parabolically." This I deny.

Your strained, unnatural paraphrase of the whole account, were it a parable, would be sufficient to discard your scheme which appears sufficiently ridiculous, without further remarks from your friend.

EZRA STILES ELY.

PHILADELPHIA, JAN. 22, 1835. To Mr. E. S. Ely:

DEAR SIR-Were I to answer one of your communications with the sweeping declaration that your premises are false, and your deductions ridiculous, you would most probably inform me that I had disregarded the principles of controversial courtesy and rendered myself obnoxious to the rebuke, that he who is at a loss for argument frequently resorts to the assertion that his opponent's reasoning is unworthy of attention. I verily believe that the exposition I have given of the parable of the rich man and Lazarus, is the only true biblical interpretation thereof, and on a subject of so much importance as this, it ea pecially becomes us severally to manifest a disposition fully to investigate the evidences presented in the case. Bravity in Digitized by

composition will not compensate for lack of argument, nor is assertion the equivalent of proof. In replying to your letters, I have invariably proposed the examination of every point which had even the semblance of a bearing on the conjoint question now in debate; and I am aware that in so doing, my communications have sometimes occupied more space than yours. If an apology be necessary, it may be found in my fervent desire thoroughly to canvass every position and argument introduced into this discussion.

You concede that on the demise of each individual of our race, "the spirit returns unto God who gave it." In view of this concession, Universalism is established beyond the reach of cavil, unless you can prove one or the other of the following points · 1st. That spiritually to abide with God in his heavenly courts does not necessarily imply unmixed enjoyment; or 2d. That some of the spirits which return to God, will be ejected from his sensible presence. The first point you will not attempt to establish-for it is written, "In thy presence there is fulness of joy; at thy right hand there are pleasures forevermore," Ps. xvi. 11; and the second is not susceptible of proof. On the contrary, it is written, "The Father leveth the Son, and hath given all things into his hands. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." John iii. 35: vi. 37. You say, indeed, "It has been, in my judgment, sufficiently evinced, that the spirit returns to God to undergo a particular and personal adjudication either to endless life or endless death"-but I have not yet seen any testimony equivalent to this declaration. To be sure you have endeavoured to establish the doctrine of a future general judgment and of endless punishment—but I cannot refer to any part of our correspondence in which you have so much as attempted to prove "a particular and personal adjudication" of the spirit. Besides, in your exposition of the parable before us, you suppose that immediately after the death of the rich man, his spirit entered into a state of misery! In this case you intimate nothing concerning a "particular and personal adjudication," nor does it appear from your paraphrase of the subject, that the spirit of either the rich man or Lazarus returned wato God who gave it.

In your remarks in relation to the destruction of hades, you have in some measure abandoned the views advanced in your letter of May 9, 1834. In that letter, you consider paradise a department of hades; and consequently in whatever sense hades is to be destroyed, paradise will also cease to be. Yet in the communication before me, you speak of paradise as the immortal abode of the saints with God! Besides, you allege that "place, meaning position, point or portion, in infi-

nite space, will never be destroyed." Granted—but on the grounds hitherto assumed by you, hades, meaning a place or state of departed spirits, will, as such, be destroyed. Consequently, you must either yield the doctrine of endless punishment, or show that there is another hell of misery in "infinite space." You assume the latter position-but your correspondent respectfully awaits the proof. I desire you to remember that the scriptural use of the word hades will not assist you in your attempt to establish the doctrine of endless punishment—for hades, as a place or state of departed spirits, is to be destroyed. And though it does not hence appear "that there is no state of misery in which the whole complex persons of the immortal wicked ones will be equitably punished forever," neither does it follow that there is such a state of misery. I am not required to show that there is not-but you are required to show that there is, or you fail to establish your position.

In special reference to the case of the rich man, I again repeat, that hades, however numerous its divisions may be, will cease to be as a state or place of departed spirits, according to your own showing; and the inquiry occurs, Can you conceive of endless punishment in a place, that is to be destroyed? If you cannot, you must concede that the case of the rich man, even in your own view of the matter, furnishes no proof of interminable wretchedness.

Your remarks on the impropriety of disallowing the use of figurative expressions in historical relations, are in the main correct. But, in my judgment, they touch not the general principles by me advanced, in reference to the parable in discussion. I will attempt an exposition of the point in question, by noticing the illustrations by you introduced.

"Nelson's cannon breathed out flames and grape shot." Here the word breathed is obviously a figurative expression, and the historical relation is not invalidated But suppose you consider the thereby. cannon, the thing itself, a figure-how Plainly, it would follow that the "flames and grape shot" must also be understood symbolically; and in this case, the entire account would lose its historical character. Again: suppose you had been an eye-witness of the battle of the Nile, and in your account thereof you should say, "I saw Nelson afar off, and a diamond pin in his bosom." I would understand you to mean, that you really saw Nelson, and really saw the diamond pin, and that said pin was really in Nelson's bosom. This, you perceive, is a case parallel to the one in the parable before us.

You refer to Don Quixote. Suppose rich man and Lazarus is a literal relation his battle with the wind-mill to be a historical relation of fact. In this case, would you suppose that the Don and the proverb-loving Sancho were only represented. It was truly charitable and charity

sentatives of characters of corresponding description? Plainly not—for if you view the rencounter with the wind-mill as a real circumstance, you must concede that the Don and his valet were real personages.

And now for the application. You allow that Lazarus, and the rich man, and Abraham, were real personages, and that there was a real dialogue between the two latter. You concede that the rich man really saw Abraham afar off. With what shadow of propriety, then, can you allege that Abraham's bosom is a figure? Look at the language: And seeth Abraham afar off and Lazarus in his bosom." distinctly as he saw the one he saw the other. He saw Abraham-he saw Lagarus—he really saw them both; and if this be the relation of facts, the rich man really saw Lazarus in Abraham's bosom. Farther: you contend that the rich man really "lifted up his eyes," and really conversed with Abraham. In this case, every just principle of interpretation requires you to allow that the rich man's tongue was as real as were his eyes. Now if this be so, the finger of Lazarus and the bosom of Abraham must be understood in a literal sense. If, in any account whatever, sexeral-members of the body, whether animal or spiritual, be literally spoken of, we have no right to construe the mention of any other member symbolically. If, in speaking of Nelson's cannon literally, you mention the touch-hole, or the carriage on which the deadly weapon is carried from place to place, we are bound to understand you in the same literal sense. So if we speak literally of Abraham as a man, and then speak of the bosom of Abraham, no one is justified in giving to the latter, a symbolical sense. Once granted that the bosom of Abraham is a figure, it is established that Abraham stands but as a parabolic representative; and so also of Lazarus and of the rich man. You are respectfully desired duly to weigh these considerations, and to furnish your reasons, if any you have, why the conclusions consequent of the argument should not be admitted.

You have not attempted to prove that what I term a parable is a literal relation of facts. I have stated many reasons for considering it a parable, and you have stated none for understanding it literally. You have the affirmative of the question, and should therefore present your evidences in the case.

On comparing my exposition of the parable with your reply, you will discover many facts and illustrations to which you have given not the slightest attention. In addition thereto I present the following: On the supposition that the account of the rich man and Lazarus is a literal relation of facts, I wish to be informed of what crime the rich man was guilty? You have given him a very fair, honourable character. He was truly charitable—and charity

is greater than faith or hope. His riches, sumptuous fare, and gorgeous apparel, are not mentioned as any thing worthy of condemnation. All that is said about him is, that in his life time he had received his good things—but that these were the fruits of unjust dealing is not so much as intimated. It is written "The upright shall have good things in possession," Prov. xxviii. 10. I cannot allow you to infer that the rich man was a sinful wretch because he was damned—for this would be reasoning in a circle—it would he proving the thing to be proved by itself.

On the other hand, what were the virtues of Lazarus? There is not a word said commendatory of his character, in the whole account. He suffered evil things—and it is written "Whoso keepeth the commandment shall feel no evil thing." Ec. viii. 5. He was covered with sores, a beggar, and in want—and the face of the record, allowing it to be history, gives me as much authority for declaring he was a lazy, unclean sinner, as it does you to affirm that he was a righteous man.

In the parabolic view of the subject, all these difficulties are readily solved; and however unnatural, strained and ridiculous my exposition may appear in your sight, it is the only interpretation of the subject, which, in my judgment, can be fairly sustained by the record of the word of God. And I am persuaded that such will yet be the conviction of my respected correspondent. Affectionately yours,

ABEL C. THOMAS.

[To be continued.]

### HERALD.

JACOB CHASE, Jun.
G. W. MONTGOMERY, Editors.

GENEVA, SATURDAY, July 4, 1835.

### WAY-SIDE HEARERS.

The way-side hearers of modern times are those who will not even consider the arguments which are presented them, to prove that the sentiment of interminable wo is not true, and that the final holiness and happiness of all mankind, is the glorious news of the gospel. We may even speak in the exact language of the Scripture, clear and distinct as the light of the sun, radiant with the noble truth that their prayers will be answered, but they will yield no attention to it. We may tell them that God hath promised Abraham, that in his seed, which is Christ, all the nations, kindreds and families of the earth shall be blessed-we may tell them that God hath declared, that every knee shall bow and every tongue shall confess, that in the Lord have they righteousness and strength-we may tell them that Christ tasted death for every man, for he is the Lamb which taketh away the sin of the world-we may show them the ex-

press teaching of the Apostle, that God will gather together in one all things in Christ, both which are in heaven and which are on earth, even in him-we may tell them, that Christ will subdue every rebel, soften the hardened heart, reconcile the unconverted, purify every profine tongue, fill every soul with overflowing joy, and finally give up the kingdom to God even the Father, that he may be all in all-we may tell them, that this system agrees with the best feelings of the human heart, that it is the burden of their prayers and the wishes of angels-and it avails nothing. They still persist in denominating us infidels, in stigmatizing our faith as the foe to virtue and the friend of vice, declaring that its believers are the offscourings of the earth and the outcasts from religion.

Every person will discover, that such a procedure makes way-side hearers. The good seed falls in a bad place, and the wicked one takes it away immediately. This wicked one is prejudice! It locks up the best feelings of the human heart, and closes every avenue to an impartial examination of all opinions.

Oh prejudice! what a fiend thou art! It is thou that persecuted and crucified the blessed Saviour, who went about doing good! It is thou that imprisoned a Galileo for dissenting from public opinion concerning philosophy! It is thou that hung Quakers and whipped Baptists! It is thou, that in the present day, rouseth up the bitter feelings of the heart, divideth Christians and swalloweth up the good seed of truth! It is thou that preventeth men from reasoning, determineth them to declare themselves right and all others wrong, and poureth forth the sour words of contention! O prejudice! when will thy time cease? When wilt thou be consigned to oblivion? We pray that it may be soon, and God grant, that to thee, there shall be no resurrection!

There is another class of way-side hearers, who hear the doctrine of Universalism preached, and receive it without understanding its principles, merely because it opposes the common doctrines of the day, while in their hearts they reject the Bible itself. There have been and are now, some of this class in our order, who are a detriment to our cause and give countenance to the charge of infidelity against us.

Such are way-side hearers. The good seed of truth is presented them, but instead of falling upon good ground and filling them with joy and gladness, their habits of profanity and iniquity in some instances, and a recklessness to all religion in others, catches away the word of truth, which they use, only to do battle with opposers. This conduct is very injurious, not only to the best of all causes, but to themselves; for it shuts them out from all the blessings which spring from the tree of life, even life and immortality and the reconciliation of the world. conscious that they do not believe Universalism. and hence, it can yield them no comfort in the hour of distress. May God lead all such wayside hearers to a hearty repentance, and guide them to the waters of divine truth?

G. W. M.

### PRAYER BOOK.

We learn that Br. Rayner is about furnishing the Universalist public with a prayer book. To this contemplated publication we would not object, because we believe in "free trade and salor's rights." But for one I have no disposition to buy my prayers, and I should be equally averse to stealing them: And if I should by any means read or recite them in my devotional exercises, in public or private, the question is, would God receive them as my prayers or Br. Rayner's? prayer should come from the keert, not from the pages of a prayer book. This however, is only my opinion, others may think differently. "Let every man be persuaded in his own mind."

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### TRAVELLING CARAVAN.

We learn from the Christian Intelligences that the good people of Philadelphia have fitted up for the Rev. C. G. Finney, a caravan for revivals at a great expense—the tent alone cost seven hundred dollars. It is intended to go the rounds, with Finney as its principle actor, for the purpose of getting up revivals.

This plan has been noticed with approbation in the "orthodox" papers of Philadelphia and elsewhere. The tent with which Finney is furnished is a splendid concern certainly. It is so constructed as to be conveyed in baggage-wagons, and when pitched will accommodate three thousand persons.

Finney has already started, and the probability is he will contrive to monopolize most of the caravan business. We suppose this caravan will embrace a greater variety of living animals than any former one that has travelled in this country. But we doubt if they will be able to exhibit any monkey tricks that the inhabitants of York State have not seen.

## RURAL REPOSITORY.

We have just received the first No. Vol. 4. (3d new series) of the above excellent literary periodical. It is published every other Saturday, in neat quarto form, at Hudson, N. Y. 500 terms below.

TERMS.—The Twelfth volume, (Third New Series) will commence on the 13th of June next, at the low rate of One Dollar per annum in advance, or One Dollar & Fifty Cents at the expiration of three months from the time of subscribing. Any person, who will remit us Five Dollars, free of postage, shall receive six copies, and any person, who will remit us Ten Dollars, free of postage, shall receive twelve copies and one copy of either of the previous volumes.—

Thos subscriptions received for less than energy our. Subscriber's names received at this office.

We have received the Repository regularly for the past year, and we have read it with much satisfaction. The original matter is good, and the selections well calculated to amuse, edify and instruct. We wish the publication an increase of patronage and support.

It is somewhat surprising to witness the perfect contrast exhibited between the matter, sentiment, and style of the Repository and another paper published in Maine, entitled "Juvenile Refer-

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mer and Sabbath School Instructor." That the, reader may have an opportunity of judging for himself in regard to the spirit and general tenor of this "very useful" paper, we give the following "very useful" extract.

### Tree of Destruction.

Candy,
Sugar Plums,
Peppermints, Lozengers,
Cake, Pie, Custards, Tobacco,
Small Beer, Soda, Mead, Cider,
Strong Beer, Cordials, Bitters,
Gin, Rum, Brandy, Whiskey,
Drunkenness, hard words,

F CARDS, NINE PIN ALLEY, & ... BIDICE, BILLIARDS, BROTHEL, F

Pauperism,
Jail, Work-house, Death,
HELL, ETERNAL DAMNATION.

Remark is unnecessary, as the good sense of a rational community will enable them to put a hir and just estimate upon such ridiculous and fanatical nonsense. How sublimely ridiculous is the thought that the cating of a stick of candy, er a sugar plum, or a pie, or a dish of custard, will end in "ETERNAL DAMNATION!!" Why reader, who in the name of conscience will be saved from "hell" and perdition? This contemptible rant reminds us of old Connecticut "Blue Laws," though we believe that Disine code threatened only temporal punishment to the transgressor who should be convicted of \*sweeping house, making beds, making mince pics, or kissing a consort on SUNDAL" But nothing was said about "ETERNAL DAMNATION" even in that inestimable code.

Truly the world is improving (not in wisdom and virtue) but in fanatical rant and "pious"

C.

### ASSOCIATIONS.

The Miagara Association of Universalists convened at the Universalist church in Gaines, on Wednesday morning, June 3d. Br. S. A. Eksele was chosen Moderator, and Brs. C. Hammand and K. Townsend Clerks.

Fourteen ministering brethren were present eight discourses were delivered on the occasion, and we have no doubt but they enjoyed a "refreshing from the presence of the Lord."

The Western Reserve Association held its manual session for 1835, at Geneva, Ohio, on the dest Wednesday and Thursday in June. Ten ministering brethren were present and participated in the joys of the occasion.

The Mohawk River Association convened at Russia, Herkimer Co. N. Y. June 10, 1835. Br. Edward Varney Moderator, and Br. T. Whitney C'erk. Nine ministering brethren were present—seven discourses were delivered on the occasion, and every thing seems to have been conducted "with decency and in order."

The Central Association met, agreeably to Adjournment, at Lebanon, Madison Co. on Wednesday morning, June 3d, 1835. Br. J. Potter was elected Moderator, and Brs. L. C. Brown and W. H. Waggoner Clerks. Twenty one ministering brethren were present, most of whom took part in the services. Seven sermons were preached on the interesting occasion, and listened to by a large and respectable congregation of devout worshippers.

The Hudson River Association convened at New York on the 10th ult.—received into fellowship the societies in North Salem and Newark N. J.—formed a new association within one part of its territory, and adopted, unanimously, the following preamble and resolution on the important subject of TEMPERANCE:—

Whereas, the General Convention of Universalists at its session in the year 1817, passed a resolution, disapproving of the use of ardent spirits; and whereas, the Convention of this State and many of our public bodies have passed similar resolutions; and whereas this Association has not in its associate capacity given a formal expression of its opinion, therefore

Resolved, That the members of this Council are still, as we have been, friends to temperance in all things, and that we will continue to use all honorable means to suppress the use of intoxicating drinks, and to promote that strict temperance which the gospel requires.

Four sermons were delivered on the occasion, and we have no doubt but that it was a season of joy and rejoicing among the friends of religious liberty and believers in Divine and impartial grace.

C.

### NEW YORK ASSOCIATION.

At the meeting of the Hudson River Association, June 10th, 1835, a new Association was formed, by the following resolutions:—

Resolved, That the Hudson River Association be divided so as to make two Associations within its territorial limits.

Resolved, That with a view to carry into effect the preceding resolution, this Association set off so much of its territory as lies south of the south line of Greene and Columbia counties, under the name of New-York Association, to be governed by a Constitution, the societies therein shall adopt, in accordance with the Constitution of the New-York State Convention.

Resolved, That the New York Association hold its first session, in Newark N. J. on the third Wednesday and Thursday in October 1835.

## ACCESSION TO THE MINISTRY.

It is with much pleasure that we have learned that Br. NATHAN SAWYER, of Medina, Orleans Co. a brother of the Rev. T. J. Sawyer of New York, has recently commenced preaching the unsearchable riches of Christ and a world's salvation. We rejoice in this event, for we have reason to believe that his labors will be of no ordinary value.

C.

### NEW AGENT.

Br. Lewis Graves, of Pike, Allegany Co. is hereby authorized to act as agent for the Herald of Truth in his section of country. He will receive and forward the names of all new subscribers who may wish to patronize our paper; and receive and transmit the mortey that subscribers may wish to pay for the same. C.

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LIABILITY OF POSTMASTERS.—The Philadelphia Times has the following:

"The Proprietors of this paper last week, recovered judgment against a Postmaster for a paper not taken from his office of which he neglected to inform him. All Postmasters who do so, render themselves liable, and ought to be held accountable."

Every Editor ought to publish this conspicuously, as well for the benefit of Postmasters as of themselves.

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### BACK NUMBERS.

The demand for complete sets of the Herald has of late been so great, that we have run short of Nos. 2 and 6, of the present volume. Will any of our patrons who have broken sets, or are not anxious to preserve their papers, oblige us by returning those numbers? Their receipt by mail will be gratefully remembered.

## ERROR.

In the Prospectus of the Universalist and Ladies' Repository, published last week, we inadvertently advertised "Eleven copies to be had for \$12." It ought to have been for \$20. But few copies had been issued when the error was discovered. We corrected the same, and trust that this explanation will be no drawback upon the intention of those who may wish to patronize this excellent periodical in our region.

### LETTERS

Received during the week ending on Wednesday last.

S. M. Castile—P. M. Victor—P. & B. New York—L. M. Mottville—W. T. Howlett Hill—S. M. Pike—M. A. H. Penn Yan—V. D. E. Lockport—L. G. T. Big Stream Point—C. S. B. Sodus—P. M. Walworth—E. H. B. Moscow—G. W. M. Auburn—P. M. Kings Ferry—J. R. McLean—T. D. C. Auburn—P. M. Lakeville—P. M. Manchester

### RELIGIOUS INTELLIGENCE.

The Senior Editor will preach at Yatesville, (Jerusalem) on the fourth Sunday inst. Br. T. D. Cook of Auburn, will supply the desk in this village.

The SENIOR EDITOR will preach a lecture in the Court House at Waterloo on the third Sunday inst. at 5 o'clock P. M.

### MARRIAGES.

In this village, on the 2d inst. by Rev. J. Chase, Mr. NELSON IMUS to Miss CATH-ARINE VAN NESS, all of this village.

[The printer's fee duly and thankfully received.]

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### POPTRIO

### Original.

### A DREAM.

When o'er the world dark night held peaceful reign.

And solemn stillness filled the spacious plain, I sought my fouch, but rest I sought in vain; Sleep but renewed the "luxury of pain." I stood, methought, on Hampshire's snowy

And viewed the prospect with unfoign'd delight, Beneath my feet, a stream well known to fame Rolled calmly on, Connecticut its name, While on its banks on either side arise Unnumbered hamlets; seats of enterprise, Which by the aid of nature's bounteous hand, Convey their products to a distant land; And farther off, the Hudson rolls his waves In solemn grandeur to old ocean's caves, Exulting in his course, as if in pride Of splendid ships that on his bosom ride, Laden with treasures, fruits of every clime, From Georgia's swamps, to India's heights sublime;

And farther still the prince of rivers glides,
And scarce will yield to ocean's swelling tides,
An hundred rivers freely yield their store,
An hundred villaz grace his happy shore,
With studious toil the brawny lab'rer sows
The furrowed soil, and every care bestows;
Full well he knows the promise made of old,
Some twenty, sixty—some an hundred fold.
All, all seem happy in the vast domain
Of our free country, where the people reign;
Health, joy, and peace, appear the constant
guests,

And man, and nation, seems profusely blest. But time moves on; another day has come-The happy people leave their several homes: But what a change a single night has made! Mo longer now in joy and peace arrayed, With solemn step, their weary way they wend To you tall spire, and to that voice attend (For now, methought, I heard a voice, till then I nought had heard, through all the works of And now I stood with ear attentive bent [men;) To catch each word, and gather the intent Of this assemblage; why, with one accord, They leave their homes and listen to the word. The voice began: To worship God our choice, Our duty is; let's raise each cheerful voice, Sing to his praise, let earth and heaven proclaim The gracious goodness of a Saviour's name; And now, with one accord, all voices join To sing the glory of the Power Divine. Our God we thank thee for the kindness shown To thine elect; but let thy power be known Throughout the earth; may hell-bound sinners feel

The keenest vengeance of thy glit'tring steel; Consign to wo, to ceaseless wo, that soul Ordained by thee in fiery flames to roll, Such have their part; Oh! grant that is may be No stinted share in that sulphureous s To thy decrees let man forever bow, And to thy justice all its claims allow, Show him the glories of thy sovereign grace, Conferred upon a remnant of his race Show him the wisdom of th' eternal place, Devised by thee before the world began, Wherein by thy predestinating grace, Some men and angels bow before thy face, The rest passed by, thy justice to sustain, Condemned to wo and everlasting pain Thus sang the throng: with wonder I reflect Upon this jargon, and the whole reject.

Tr God designed before the world began, To wreak his vengeance on his creature man-Pour on his soul his fierce and cruel wrath, And banish every pleasure from his path, Though Israel's race, a chosen few, attain To heavenly joys and peace immortal gain, the still is cruel: "Why from silent earth Did he awake and curse me into birth?"

Why in his wrath bestow the vital breath, To make more fierze the pains of endless death? Tis falsehood foul; the God whom I adore Is love, is goodness, now and evernore; By oath he promised that the human race Should taste the sweets of his redeeming grace. Will not the power that sees the sparrow fall Safe lead us home, and God be all in all? While thus I mused the multitude descends, Each to his home his toilsome way then bends: No joy was there, save selfish thought of peace, Reserved in store when this short life shall cease, Yet even this was mixed with cruel doubt, Lest self, or friend, should be at last thrust out.

Time passes on with swift, though noiseless And gathers nations to the silent dead. [tread, There might have years, there might have cent'ries flown.

cent'ries flown, But left no record that they once were known; The varied landscape clad in smiling green, And summer sky so pleasing and screne, The flowing river and the flow'ry lawn, With all the blessings industry has drawn, Still looked the same as when at first I viewed The pleasing scene with beauty thus renewed. Again I saw the congregation throng The house of God, and chant the holy song, Yet still, methought, distinctly I could trace Dissatisfaction in the furrowed face ; The care worn features and the heart felt groan Most sadly tell that peace is there unknown. "The noblest work of God," oh why should man Reject the good conferred on life's short span-In sorrow waste his days, and months, and years, And render this fair world "a vale of tears?" 'Tis passing strange, yet still the cause is plain, This knowledge, by reflection, all can gain. Again a voice, with slow and solemn tone, Strikes on my car, and supplicates the throne: Father in heaven, thou source of every good, Grant us this day to feed on heavenly food, Grant us a foretaste of that happy state Prepared for all alike, both small and great; Father we thank thee for thy blessed word, Upon thy children by thy care conferred, It shows thy beauties—teaches us thy plan, Devised by thee to serve thy creature, man, Therein we find the debt to thee we owe, And learn from whence our daily blessings flow; Therein we find by thy eternal grace, The final stations of our fallen race Those who prove faithful to thy holy name, Shall soar to thee, and life immortal gain, In songs of triumph, to thy glory sing, And cause the arch of heaven with praise to ring, Nor fear, nor sorrow, death nor fell deepair, Nor smooth deceit shall find an entrance there. Those who despise the teachings of thy word Shall sink to hell, where none can help afford, Almighty power cannot reverse the doom Of those who to this fiery furnace come, There shall they howl the direful strains of wo, And curse the source from whence their torments flow;

ments flow;
While every gale that fans with searching breath
The foaming surge, shall sound "eternal death;"
While every foaming surge that madly rolls,
"Deep, dark damnation" brings to countlesss

souls,
While countless souls, with impudence complain
Of thy injustice, and inflicted pain, [wo,
Each gale, each curse, each surge, but heightens
And sinks them deeper in the gulph below.
Save us, oh! God, from that infernal state,
The last receptacle of fear and hate;
Our father and our God, oh grant that we
In spirit and in truth may worship thee,
Grant us a seat within that happy place,
With every son and daughter of our race;
We pray, O Father, that thy kingdom come,
That as in heaven, on earth, thy will be done.
Anon, with groans, the house of God they fill,
And down each cheek the limpid tears distil;
Despair, and doubt, and eruel fear were there,
And all the ills to which man's mind is hair.

I could not wonder that the minds of those Who bowed to such a God were filled with woes ; Think you that saints in saining robes of light, And all the hosts who cease not day or night To worship God, shall fill the aching void [ed? Caused by thy friends, in endless flames destroy-Can you look down and see beneath your feet With feelings calm, the fiery surges beat In wrath vindictive "on a rebel worm," And drench his soul with "one cternal storm?" Will nought occur to mar your peaceful rest, Or no warm wish e'er fill your happy breast, When those you loved when tenants of the earth. Those you esteemed for purity and worth Your friends, your neighbors, ah! your children Are there condemned to everlasting wo? O, horrid thought! My God, it cannot be That these deluded mortals worship thee-Of thy salvation they have never heard, Nor drank instruction from thy blessed word, The promises of God, the precious food Of fainting souls, to them are "hay and wood."
Save us, O Father, from tormenting fear, And grant we may thy character revere.

In dreams unnoticed fly the silent hours, We then exert our high immortal powers; We shorten distance as our humor fits, Or lengthen time as circumstance admits; Into the future, with prophetic ken, We cast a glance and view the works of men, The past, the present seems; we wander thron Scenes we have known, and ev'ry joy renew, A crowd of images rush through the brain, Which neither will or reason can restrain. The scene was changed and signs of peace were And firm reliance on our Fathers's care, [there. What though no congregated hosts appeared To bow to Him whose wrath alone they feared, Yet from the centre to the farthest bound Of our free country came the pleasing sound, From east to west, from north to south, the voice Of happy millions bade the world rejoice; With cheerful hearts they chant the grateful sone And tribute give to whom it doth belong.

O Father, thy love in the act of creation,
More brilliantly shone than the morning's
first beam,
[vation,
And thy grace in thy purpose of all men's salFor gratitude ever established a theme;

For gratitude ever estable and a theme;
O Father, thy word affords strong consolation?
To those whom temptation is suffered to prove.
'Tis there that they read of a common salvation Which clasps all mankind in the arms of thy love:

Oh, grant us our Father, the calm resignation
Which all should possess with respect to thy
will—

To patiently wait for the promised salvation,
And sound the glad tidings o'er valley and hild.
Thy kindness is shown in the works of creating.
The evil and good of thy blessings do shara,
Thine arm is outstretched o'er every nation,
And all are the subjects of fatherly care;

And calmly to trust in thy powerful arm
Which for our good alone has wrought out salvation,

And still will preserve us through every hours.

I cried 'tis enough—I have seen the salvation
Of every soul, of every nation,
The bliss was unbounded—my slumber it breing,
The vision had fled, and on earth I awake.

Caroline,
W. R. Jn.

I. PRESCOTT, J. T. BRUCE & S. MILBE,
Proprietors and Publishers.
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"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."-St. JOHN.

VOL. IL

GENEVA, N. Y. JULY 11, 1636.

ESSAYS ON FAITH, HOPE AND CHARITY. BY JACOB CHASE, JR.

The Christian religion, so far as it relates to man, I conceive to be composed of three important correlative parts; and they may be introduced to the reader's notice in the language of the illustrious expostle to the Gentiles, as recorded in 1 Cor. xiii. 13. "And now abideth faith, hope, churity, these three; but the greatest of these is charity." These religious qualifications can never fail of perfecting the Christian character. The child of God wants nothing more—he can have nothing more which will serve to render him more wise, more good, or more resigned or happy. These qualifications are, in themselves, simple too-easily to be comprehended, understood and enjoyed. or, at least they were so until the Christian world became infested with visionary fanatics, crafty speculators, unholy partisans, diotrephon aspirants and intolerant dogmatists. These busy disturbers of the public tranquility have, individually and collectively, contrived to envelope these holy principles in so thick a cloud of incomprehensible mystery and traditionary contradiction, that the great majority of mankind are about as ignorant of their meaning, import and utility, as they are of the dimensions, productions and inhabitants of the moon. The religious teachers of mankind have ever been pretending to inform their cotemporaries a great deal about the moral principles of the Christian sys-But they have evidently forgotten some parts, intentionally added others, and thus mystified the whole. They have divided and subdivided them; added to them and subtracted from them, and finally, so confused them, that many individuals of sound minds and good morals have become disgusted with the ill-shapen monster, falsely called Christianity, and have thus been induced to hide themselves from the frightful image, in the dark caves and miserable deserts of skepticism and infidelity.

Even in the first age of Christianity, these cardinal principles of pure religion became in a great measure obscured and adulterated by the gross errors and visionary conceits of the Gnostics. Hence it became expedient for the apostles to admonish believers to beware of them, and prepare themselves to "hold fast the profession of their faith without wavering." Several of the apostles, in their writings, allude to these corruptions of the truth, and clearly expose the sentiments and ungodly conduct of the Gnostics. We must be indulged in quoting a few sentences from Jude and Peter.

Jude says, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before ordained to this condemnation; ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ." Such characters have been in the world ever since, and the effects of their teachings are to be found in almost all countries. But Peter gives, if possible, a more full representation of those false teachers who would have the world to believe them genuine Christians. his second epistle, second chapter, he uses the following language: "But there were false prophets also among the people, even as there shall be false teachers among you, who privivily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction; and many shall follow their pernicious ways, by reason of which the way of truth shall be evil spoken of. And through covetousness shall they, with feigned words, make merchandize of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not." From these quotations we are assured that there ever have been those who, under the deleterious influence of religious enthusiasm, sectarian zeal, and a vicious party spirit, have left no invention untried, no exertions unexercised, and no time unemployed, in the labour of obscuring, perverting and mystifying the simple and plain principles of Christianity. And the present condition of the Christian world clearly evinces that these religious incongruities have rather increased than diminished during the long lapse of seventeen centuries; hence the necessity of our exertions in the great cause of primitive truth and apostolical righteousness.

When we reflect upon the representations above given of the early corruptions of Christianity, we ought not to be surprised that so many contending sects and parties, creeds and professions now perplex and distract the religious world. Still we deem it both our privilege and our duty to invite mankind back to the original and uncorrupted simplicity of that faith, that hope, and that charity, which characterized the early disciples of Christ; and which comprise the whole duty, and the chief enjoyment of men. In accordance with this design, we propose to present the readers of the "Christian Visitant" with a

principles of the Christian religion, beginning with faith; and all we ask of our fellow beings is, that which we will be ever ready to reciprocate, a candid and charitable hearing.

### ESSAY I.—ON FAITH.

There is nothing relating to religion about which there is more said and written, than the subject of faith. We are constantly called upon to believe; we are often told of the great and indescribable blessings which, in the future world, and to all eternity, will flow from said belief; and, on the other hand, we are threatened with the pains of hell forever, with the tremendous wrath of an incensed God, as punishment for not believing. But what, I ask, does all this noise about faith and unbelief amount to, until mankind are made acquainted with the nature and design of that which they are called upon to

It will, therefore, be our object in this essay, to obtain and impart just and proper views in regard to the nature and duration of faith; and, at the same time, the nature, consequences and duration of unbe-

1. In regard to the nature of faith, we remark, it is not a blind acquiescence in things not understood, but a rational conviction of the mind, grounded on sufficient This definition is in perfect evidence. accordance with the definition given it by St. Paul, Heb. xi. 1. "Now faith is the substance [ground or confidence] of things hoped for, the evidence of things not seen." The Christian faith, then, is founded upon evidence, and this evidence is founded upon a fact, and that fact must be something congenial to the feelings and desires of mankind, else it could not be true that faith is "the ground or confidence of things HOPED for," as well as "things not seen." Thus, it will be perceived that faith is incapable of creating or destroying the existence of any real fact, good, bad, or indifferent.

2. In relation to the benefits of faith, if, in truth, "faith is the confidence of things hoped for, the evidence of things not seen," we would remark, that they, numerous as they evidently are, are all received while faith exists; and being derived from the existence of faith, can exist no longer than the fountain from which Faith, as the confidence of they flow. things hoped for and the evidence of things not seen, can exist no longer than its object is out of sight, for the moment positive knowledge is given, "faith is lost in sight." But this may appear more fully by noticing brief essay on each of these correlative briefly, Digitized by 🔰 U

3. The duration of faith. It is evident that many persons suppose that faith is endless in its duration, as well as capable of producing endless consequences. But I cannot so conceive of it. If I am told that I shall live fifty years, it is a thing hoped for, but not seen; hence it is an object of faith—the evidences given of the truth of this statement are sufficient to convince me of the fact—the enjoyment in this case would be great in proportion to the desire I have of living to see that time. It could not, however, alter the fact, because it is founded upon it; and if I did not believe, it could in no wise prevent the proposition from being a fact. Every one must perceive that if I am to live till that time, all the unbelief in the world cannot prevent it; and if I am not to live till that time, all the faith in the world can never bring it about. Nay, more; all the faith in the world not founded upon an event or thing that is certain, is spurious, and must bring condemnation and misery.

Permit me to illustrate my ideas by a similitude. We will say, here are one hundred persons assembled for religious purposes. All sit calm and composed, listening to the words of the speaker. sun has descended below the western hills -the sable curtain of night is carefully drawn around the hemisphere—and all is silent, and solemn, and peaceful. While the congregation is thus comfortably situated—the door in an instant is thrown open-a tall, thin, pale, and dejected individual makes his solemn entry—the former subject is now suspended-every eye is turned towards the place where the object of their astonishment stands, and every thought is now intent upon the half-crazed and visionary fanatic, who now begins to raise his eyes and hands to heaven as tokens of his devotion to the will and service of God, and the salvation of the people, and with a voice rendered doleful as the sound of a death-watch, and every feature trained and fitted for the occasion, exclaims, "O, yo sinful worms of the dust, know that I am an ambassador sent from God. Yes, I am come to proclaim to this sinful and rebellious world, that the sun upon which you have gazed with admiration, and in whose light and heat you have so largely participated, is now sunk in everlasting night—no more to rise—no more to shine upon the world—no more to contribute its virtues to the happiness of animate beings; and soon, O, soon, will cold, and hunger, and death, be the dreadful fate of all here below!"

Now, by some means or other, the congregation is divided into two classes-one of which fully believes what they have heard, and therefore does not believe the sun will ever rise again to enlighten the world and enliven nature. The other class as fully believes that what they have heard is utterly false, and, therefore, they

usual hour, and perform its office as it ever has done since the morning of creation. dispute arises between them. Those who believe that the sun will rise again, say to the others, "Why do you not believe that the sun will rise again?" "Because," say the others, "God's messenger has told us so, and his advent, his appearance, his language, and his gestures are enough to convince every body of the truth of what he says." Continues the latter class in return, "Why do you doubt his authority, and still believe that the sun will regularly rise again?" "Because," says the first class, "We choose to believe God rather than man-and he has told us that day and night shall not cease. And further, the sun has never yet forgotten to rise at its appointed time, and until there is a want of evidence to support our belief, we shall never doubt."

Now, reader, here is a fact stated-here are believers and unbelievers—and here we may learn the consequences of faith and unbelief, and the length of their duration. The rising of the sun is the object of dispute—it is that in which one class believes, and the other disbelieves. Now permit me to ask; will the faith of one class have any effect in causing the sun to rise, or cease hastening its progress? No. Again, will the unbelief of the other class have any effect in preventing the sun from rising, or in retarding his progress? Most certainly not. The rising of the sun is a matter established in God's wise economy, and, therefore, is not subject to the influence of man's faith or unbelief. Still faith receives its reward, and unbelief its punishment. "In what manner?" says the reader: I answer; through a long and dark night, while the sun is absent, the believer is happy under the influence of his faith. He hopes the sun will rise in a proper time—he has sufficient evidence that it will. Thus "faith is the ground or confidence of things HOPED for and the evidence of things NOT SEEN." While, during the same time, the unbeliever is under the influence of gloomy fears and tormenting reflections—and a miserable prey to his foolish credulity. Thus the believer is rewarded in those numerous enjoyments which flow from a belief of the truth, while the unbeliever is justly punished, not for a want of faith, but for his wilful rejection of that evidence which would set him free.

I hope the reader will not now say, that if the sun is to rise to-morrow morning, it is of no consequence through the night whether I believe it or disbelieve it; for this would be outrageously absurd and foolish.

But how long will this faith and unbelief exist? I answer, until the sun makes his majestic appearance—they can exist no longer—for "faith is the confidence of things hoped for, and the evidence of things believe that the sun will rise again at its not seen." As soon, therefore, as this

great light is seen to rise in the eastern horizon, faith and unbelief are in a moment annihilated. And it is evidently true that when faith ceases, all the happiness which it can produce, ceases with it—and so with unbelief. When the sun is discovered rising, unbelief must forever vanish away, and the unbeliever enter, with the believer, into the enjoyment of the light and heat of the sun. When a fountain is dried up, the streams that issue from it must infallibly cease.

Here we have, in a similitude, the nature, consequences, and duration of belief. and unbelief. And we perceive that the truth upon which true faith is founded, and to which unbelief is opposed, stands independent and unaffected by either. Here you will see, also, that a man cannot disbelieve himself into everlasting night, not believe himself into everlasting day.

But let us now apply the similitude to the subject in question. The bright morning of a glorious and general resurrection is unconditionally promised—" for as in Adam all die, even so in Christ shall all be made alive." "We have seen and do testify," says John, "that the Father sent the Son to be the Saviour of the world." need not multiply testimony. Here is a fact clearly stated by the inspiration of Jehovah. Some believe this, and others Those who believe that sin shall do not. be then finished—transgression brought to an end, and God be all in all—rest in peace and confidence, receiving the fruits of their faith while they have it; while those who disbelieve this fact go mourning, doubting, and sorrowing, and sinning all their days, even till the happy morning dawns. Is it not important, then, that we use our best endeavours to obtain a knowledge of the

How long will the believer be happy, as the consequence of believing this truth? Why, until that morning appears. How long will the unbeliever be miserable, as the consequence of his unbelief? Why, until that happy morning. Then faith and unbelief, with all their consequences, will be banished to the shades of eternal annihilation, and all mankind will enter into the resplendent light, the immortal glory and endless bliss of that day "for which all other days were made," and into that enjoyment for which all men were created and redeemed. Yes; thank God! then shall the face of the covering cast over all people, be destroyed—and the veil that is spread over all nations, be forever torn away-and every creature in heaven, on earth, and under the earth, yes, and all that are in the sea, shall render thanksgiving, power, and praise to God and the Lamb.

In my next I shall call the reader's attention to the subject of religious hope. In the meanwhile may the reader carefully reflect on this subject, investigating the Scriptures diligently to see if these things are so, and I doubt not that God will lead him into that faith which giveth rest, joy, and peace to the soul.—Christ. Vist.

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# Original. FRIENDLY LETTER,

ANNOUNCING THE DEATH OF A BELOVED DAUGHTER.

-The subject of the following affecting epistle was the daughter of JOHN DICKINSON, Esq. of Elbridge, Onondaga Co. N. Y. On the 5th of October last, she was presented at the hymeneal altar, a blooming and lovely maiden, when in her countenance health, innocence and vivacity seemed to sit triumphant, and was united in the most sacred of all earthly ties to Mr. John W. MILLER, of Monroe, Michigan. Immediately after the marriage ceremony, she (and her devoted consort) started from a kind and doting father's house for their anticipated home, to see her dear parents no more on earth. While on her way to Monroe, she was seized with a severe cold, which ended in a violent inflammation, and terminated her earthly existence with all its cheering prospects, on the 19th of December.

Her mourning parents have long remained firm and worthy supporters of God's impartial favour, and are well known to many of the friends of this good cause in this and the adjoining counties. The daughter who is no more, was one of the most warm-hearted and affectionate friends to Universalism and to Universalists that the world ever produced. Her heart and hands were ever open to the reception of those who "are every where spoken against," and her memory will long be cherished by many who have seen and experienced her devotion to the good cause, and her undissembled friendship for those who espoused it. I, for one, can never forget this beloved and amiable young friend and disciple.

We publish the following letter for the gratification of the numerous friends and acquaintances of the deceased, and from a consideration of its excellent language and sentiments. C.

Monroe, Dec. 19, 1834.

DEAR MADAM—The letter which you have no doubt received from Mr. Platt, containing the mournful intelligence of the dangerous state of your beloved daughter NANCY, has, I trust, in some measure prepared your and her dear father's mind for the heart-rending tidings which I, by the desire of her afflicted family, am requested to convey.

Scarcely can I know in what words to tell you, her affectionate parents, that she is indeed no more. Her illness commenced with a bad cold, which, gradually increasing, brought on a violent inflammation of the lungs, attended with high fever; and towards the close, partial delirium was caused by the inflammatory action extending to the brain.

From the commencement, she seemed to fear that she should not recover, though

she was not actually aware of her danger At first she was exuntil Sunday last. ceedingly affected by the thought that there was little hope of her life, but no murmur or complaint escaped her lips. Her words were, "I should prefer living, but if it be God's will, I am content to go." She once exclaimed, "My poor mother, would that I could once more lay my head upon her bosom!" She also spoke continually of her father and little sister. One of the first requests she made when told of her danger was, that a friend who stood by, and the minister would pray for her. The latter was sent for, and the earnest "Amen" she uttered at the close of prayer, proved to us that her mind was engaged in the solemn exercise.

While her reason was left at intervals, she made many affecting remarks concerning the vanity of worldly pleasures; and her fervent prayers, in broken sentences, for you, her beloved parents, for her dear little sister, and for her afflicted husband, often reached the ears of her sorrowing friends. Her death was easy as that of an infant. We had feared that a dreadful struggle would then take place, but a merciful God ordered otherwise, and a slight gasp scarcely announced to her friends that her spirit was departed.

It will be some alleviation to your affliction to know that her sufferings were far from being severe. When asked if she was in much pain, she said, "No; but I am tired of lying here so long. I want the hour to come." And when I told her to fix her thoughts on God, she said, "I will try; but my reason will soon go, and I cannot speak much.". It was very difficult to make her hear, as she grew extremely deaf; but never was sickness borne more patiently, or life more easily resigned than by your late beloved child. We who lately saw her so blooming, can scarcely realize that she is gone; but all is ordered in infinite love and mercy by a compassionate God. Oh! may he pour consolation into your bleeding hearts, and may all her dear friends be led earnestly to prepare for their last hour!

Once she said, "Tell my dear father and mother not to forget me; but oh! that they will never do. Tell my dear mother, I thank her for all her kind counsels and precepts, and I wish I had profited by them more. Tell them both, to comfort my poor dear husband:" then looking at him, as he burst into tears, while holding her hand, she said, "For your sake I would like to live, but if the Lord pleases I am ready to die."

There being a portrait painter in the place, her likeness was taken as she lay in bed. Her funeral is to take place to-morrow, and many will be the tears shed over the youthful tomb of her who came so lately amongst us as a happy blooming boild!

Her bereaved sister could not now

write, being overcome with grief and fatigue, but will as soon as she possibly can. Sincerely do I hope that this mournful event will have the effect of weaning your affections from this world of sorrow and fixing them on another, and that the Saviour of the world may be your comforter in life and your hope in death.

Believe me to be, yours most truly,
CHARLOTTE TULL.

MR. JONATHAN DICKINSON, Elbridge, Onondage Co. N. Y.

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From the Trumpet and Magazine.

UNIVERSALISM IN NEW HAMPSHIRE.

Within the last few years, the progress of truth has been rapid in the granite State. The number of believers, and of preachers, has rapidly increased. At no former time has the prospect been more encouraging. The friends of God and of truth, of Christ and his gospel, have abundant cause to rejoice and be glad. The day-spring from on high hath visited us, to give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace.

This subject is very happily treated in the circular of the N. H. Convention by Br. King. We cannot refrain from giving the closing portion of the circular. P.

"Brethren, the signs of the times are highly auspicious, and they admonish us to be faithful to the trust committed to our charge by the kind providence of God.

Six years since, there were in the state of New Hampshire but four preachers of Universal Salvation; now we number more than thirty, the most of whom are in the prime and vigour of manhood, ardently laboring to bring their fellow men to the light and liberty of the truth as it is in Jesus. As indicating the increasing growth of liberal views, in this section of the Redeemer's heritage, we have the pleasure to assure you that the Hon. Legislature of New Hampshire now in session, granted, by a vote o' 187 to 27, the use of the Representative's Hall to the Universalist Society in Concord, on the 14th of June last, We hail this as a triumph: and the more so, as a spirited attempt was made to deny the favor.

Brethren in the ministry—let us cherish a tender regard for each other's feelings and reputation. Shall we whose duty it is to preach peace to our fellow men, present to the world the sad spectacle of strife, and wrath, and all uncharitableness? God forbid. Let us, on the contrary, endeavor to have our hearts imbued with the very life and spirit of the gospel.

Finally, let every man who calls himself a Universalist, be careful to maintain good works, not because these are to purchase everlasting felicity in the immortal state. No: but because they are good and profitable to our fellow men, and therefore, well-pleasing in the sight of our Heavenly Father.

The grace of our Lord Jesus Christ be with you all—Amen."

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The Lord preserveth the strangers; he relieveth the fatherless and widow; but the way of the wicked he turneth upside down.

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### CORRESPONDENCE.

[Continued from page 214.]

From the Philadelphian and the N. Y. Christian Messenger.

PHILADELPHIA, JAN. 15, 1835.
To Mr. Abel C. Thomas:

DEAR SIR-I never pray for the salvation of those whom I believe to have entered the state of the miserable in the world of spirits; nor the pardon of those who have committed the unpardonable sin; because the spirit of inspiration teaches us not to pray for such persons. I have never prayed that Universalism may prove true, for that in my esteem, would be praying that a most pernicious false system might prove true. In submission to the will of God, I pray for the conversion, and thereby the salvation of all men who are yet prisoners of hope; and I doubt not that the time will come, when for a thousand years true piety will be as extensively spread through the wide world as irreligion and false religion have been.

I have never said that nothing but one expression or clause of Scripture prevents me from becoming a Universalist; for the Bible seems to me from beginning to end to be full of the doctrine of the future, interminable punishment of a multitude of impenitent, unpardoned sinners. If, however, I could be persuaded that any one passage of the Bible was intended by the Holy Spirit to teach the doctrine of the future salvation and happiness of all mankind, I must admit the doctrine and construe all other passages of the Bible in consistency with it, or reject the whole. In like manner, if convinced, as I am most clearly, that any one passage of the sacred oracles teaches the everlasting punishment of some of the human family, I must construe all the other parts of the divinely inspired volume in consistency with that doctrine, or reject the only infallible rule of faith and practice.

That you, Sir, are not at all likely to give up your only hope of future blessedness, founded in the belief that all mankind will be rendered happy, merely by being raised from the dead and rendered immortal, I am constrained, reluctantly to believe.

The language in which I teach the doctrine of endless misery as the portion of some after the resurrection of the dead, is the very language of the Bible; and yet you believe it not; but ascribe to every plain assertion of future misery, some far fetchéd, inconsistent or absurd meaning. The coming of the Son of man, to gather all nations before him and then divide the righteous from the wicked, as a shepherd divideth his sheep from the goats, when about to fold them for the night, with you is something already past, while you know that neither you nor I, nor any of the living nations have yet been gathered togethin the presence of the Judge.

you the coming forth of some to "the resurrection of damnation," is no damnation after the resurrection.

Why then should we do any thing more than state our opinions, with such reasons for them as we may think proper, and then leave the controversy?

To meet you, and my high church brethren, and all others who choose to assail me at every point, would require at least nine collateral lives in one man. My high church brethren belong to the same family with myself, and I feel free to handle them. therefore, with more severity than any one whom I regard as a stranger to the Christian community. I would argue with a Christian brother closely and pungently, and rebuke him sharply, if I saw there was need, while we walked side by side, and while each thought his side of the grand highway of holiness the nearest and the best to heaven: but were I attending some poor malefactor, in his white frock and cap trimmed in black, to the gallows, I should observe unusual tenderness in all my discourse, for fear of needlessly wounding his feelings, and preventing all good effects of the gospel which I might preach to him.

A brother might get good from a little friendly severity; but pity, compassion, and the utmost tenderness of handling belong to one who is under sentence of death, and on his way to the gallows, but so disordered in mind as not to know it.

You hold, it seems, to no future life and immortality, but what is consequent upon the resurrection of the dead; but I hold to the continued existence of a man's spirit when it goes out of his body at death, until the resurrection; and that independently of the resuscitation of the body, the spirit of every man, once created, is according to the divine purpose, as immortal and everlasting as himself. From your premises, which are not true, you naturally enough infer that after death the rich man was not in torment, and that Lazarus was not in the blessed society of the faithful, because when they died they became nothing, until new made at the future resurrection. My theory, however, happens to be that of the Bible and the Saviour, that there is a spiritual existence of the soul of man between the dissolution of his body and the future, general resurrection; and according to this doctrine, it was perfectly natural to talk of the righteous and the wicked immediately after death, as being happy or miserable: and to say that some are "the spirits of the just made perfect," while "the rich man also died and was buried, and in hell lifted up his eyes, being in torments."

when you ask for proof, after I have given it repeatedly that in the immortal resurrection state there is a state, or hell of endless misery. I certify to you and all concerned again, that "When the Son of man shall with come in his glory, and all the holy angels

with him," and "shall sit upon the throne of his glory; and before him shall be gathered all nations," which event has not yet occurred, THEN "He shall separate them one from another, as a shepherd divideth his sheep from the goats," and then "these shall go away into everlasting punishment, but the righteous into life eternal." The punishment shall last as long as the life, for the duration of each is expressed by precisely the same word in the language of our Saviour.

Let me not, however, travel over the same ground twice in this amicable controversy. To your "TWISTIFICATION" of the account of the rich man and Lazarus I have already made all the reply which I think it deserves. No man would ever be absurd enough to adopt your explanation and perversion, had he not previously settled it in his own mind that there shall be no sinners in a future state of existence and suffering. Any sober critic will think a smile a sufficient answer to all your laboured endeavours to make the rich man represent the Scribes and Pharisees, and Lazarus, publicans and sinners. may summon Lightfoot and Hammond and Whithy to your aid, but after all I must tell you that your comment, to my mind, is quite as ridiculous as that of the spiritualizer of the Bible, who made three flocks of sheep lying by a well in the field to denote the Trinity; and the well to bo the unity of the Deity; who when he came to his improvement of the discourse said, "behold, a well in the field-oh, my hearers, what a mercy it was that the field was not in the well, instead of the well in the field!" Gen. xxix. 2.

You refer me to a passage in 2 Thess. i. which I have already quoted from the 6th to the 10th verse, and wish that I should enter into a more full discussion with you concerning its application to the matter in dispute. To me the passage seemed so clear after all your attempts to heap difficulties upon it, that I thought further comment needless. I will, however, answer some of your questions on that text. You ask, "Who troubled the Thessalonians? for they were the persons to be punished in the manner stated." swer, "Somebody-some wicked persons; we do not certainly know who." Whoever they were, they have been punished with destruction which will prove everlasting. Erom your citation of Acts xvii. 5-9, you seem to think they were Jews. I think some of them may have been Jews, but that in general they were the countrymen of the Thessalonian Christians; for to "the Church of the Thessalonians" he says, 1 Thess. ii. 14, "ye also have suffered like things of your own countrymen" which the churches in Judea have suffered from their unbelieving countrymen the Jews. This seems clearly to intimate that native Greeks of Thessalonica who never were at Judea, were the

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persons to be punished when the Lord should come.

At the time when Paul planted the gospel in Thessalonica he preached at first in the synagogue of the Jews, and when some of them believed, their unbelieving brethren the Jews, "moved with envy took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city in an uproar, and assaulted the house of Jason." But besides some few Jews, of the devout Greeks a multitude believed, and were organized into a Christian church, "and of the chief wo-men not a few." Now, when Paul, at a subsequent time, wrote to the church of Thessalonica of the sufferings which they had endured, probably since he last visited them, there is no evidence that he referred principally to Jews; but rather much reason to conclude that the unbelieving Greeks were the principal persecutors, who were to be punished when Christ should come, not to Thessalonica, nor to Jerusalem, but to judge the world in righteousness. The time, moreover, when Christ should come to be glorified in his saints, and to recompense tribulation to them who troubled the pious Thessalonians, is shown by 2 Thess. ii. to be subsequent to the erection and the destruction of the Papal man of sin. Paul cautions his readers not to think that the day of recompense of which he had been speaking was near at hand; for says he, that day, meaning the day when the Lord Jesus should be revealed from heaven in flaming fire taking vengeance on them that know not God, "shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God." Now this papal son of perdition, who pretends to sit in the temple of God and show himself as an object of worship, whose coming is after the working of Satan, with all power, and signs, and lying wonders, was not revealed for several hundred years after Christ's coming judicially by the Roman army to the destruction of Jerusalem.

This shows that your attempt to make the time of our Saviour's coming, "in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ," to be the time of Jerusalem's destruction is per-

fectly futile.

You ask, "when were they to be punished?" I answer, when, after the rise and fall of the papacy, the Lord Jesus shall be revealed from heaven with his mighty angels: when he shall gather all nations before him, and shall divide the **zighteous** from the wicked to consign the first to everlasting life, and the last to everhasting punishment, originally prepared for the devil and his angels.

Then they who have not received "the love of the truth, that they might be saved," I it adjourn to one year from this time.

and to whom for their love of lies, God has sent strong delusion, that they should believe a lie, shall be damned, with all who believed not the truth, "but had pleasure in unrighteousness." You ask, "Where shall they be punished?" I answer, wherever they are, or may be in a state of banishment from the blissful and gracious presence of the Lord. I answer, in hell, which is any and every place in which any one experiences unmingled and hopeless

Finally you ask, "In what was the punishment to consist?" I answer, in such tribulation as God shall recompense to them; in such vengeance as he shall take on them; in everlasting destruction from his presence, not from existence, because then their everlasting tribulation would be impossible; and in being excluded forever from the society of the saints who shall be glorified with their Redeemer.

All the passages of Scripture which you have hitherto adduced in support of your utterly false and pernicious system, have received in my view ample attention.

Having thus spoken my sentiments freely and candidly, I shall not complain if you should employ equally strong language in giving your views of what I hold to be the soleinn and awful truth of God concerning the endless damnation of the impenitently wicked. If I have taken my gloves off to write the present epistle, remember that you have invited me to make as free with you as with my High Church Presbyterian brethren, who with all their faults, are Christ's ministers still.

Yours, without one particle of unkind feeling, however I may seem severe.

EZRA STILES ELY.

[To be continued.]

### ···• Original.

MINUTES OF THE PROCEEDINGS OF THE ALLEGANY ASSOCIATION OF UNIVERSALISTS.

- 1. Convened at Pike, Allegany county, on Wednesday morning, June 24, 1835.
- 2. Elected Br. S. A. SKEELE, Moderator, and Br. L. PAINE, Clerk.
- 3. The Committee, appointed for the purpose, presented a constitution for the government of this body, which was adopted.
- 4. Appointed Brs. S. Miles, J. Lewis and A. Peck a Committee of Fellowship and Ordination.
- 5. Chose Brs. S. Adams, S. A. Skeele and L. Paine a Committee of Discipline for the ensuing year.
- 6. Chose Br. L. Paine standing Clerk of this Association.
- 7. Voted, that the Committee of Discipline be a Committee to designate the place where the next session of this body shall be held.

8. Voted, that when this body adjourn,

- 9. Voted, that Br. L. Paine prepare the Minutes of this Association, and transmit them for publication.
- 10. The Committee of Fellowship and Ordination reported in favor of conferring ordination upon Br. L. Paine, and of granting letters of fellowship to Brs. J. H. Sanford and J. Babcock. Report accepted.

11. Voted, that the Committee of Discipline be a standing Committee of Fellowship and Ordination for the ensuing vear.

12. Resolved, unanimously, That we earnestly recommend to the world, a total disuse of all exhibarating beverage, except for medicine; and to abstain from every indulgence that is calculated to retard the prosperity of religion.

ORDER OF PUBLIC SERVICES.

Wednesday morning .- Prayer, by Br. L. L. Sadler. Sermon, by Br. J. E. Holmes: text, Job xxii. 21.

Asternoon.-Prayer, by Br. S. Miles. First Sermon, by Br. S. Adams: text, 1 John iii. 2. Second Sermon, by Br. K. Townsend: text. Heb. ii. 3.

Evening.—Prayer, by Br. L. Paine. Sermon, by Br. L. L. Sadler: text, Acts

Thursday morning.—Prayer, by Br. K. Townsend. Sermon, by Br. S. Miles: text, Gal. i. 8.

- ORDINATION SERVICES.
- 1. Voluntary, by the Choir.
- 2. Reading the Scriptures, by Br. K. Townsend.
  - 3. Hymn.
  - 4. Prayer, by Br. J. Lowis.
- 5. Sermon, by Br. A. Peck: text, 1 Tim. iv. 5.
- 6. Consecrating Prayer, by Br. S. Miles.
- 7. Charge and Delivery of the Scriptures, by Br. L. L. Sadler.
- 8. Right Hand of Fellowship, by Br. S. A. Skeele.
- 9. Usual Addresses, by Br. K. Towns-

MINISTERING BRETHREN PRESENT.

S. Miles, Geneva; A. Peck, Le Roy; L. L. Sadler, Perry; J. Lewis, Boston; L. Paine, Centreville; J. Babcock, Hume; J. E. Holmes, Westfield; S. Adams, Almond; K. Townsend, Victor; S. A. Skeele, Freedom; C. Morton, Conewango; T. P. Abell, Wyoming; J. H. Sanford, Cancadea.

The weather was fine, the travelling good, the congregation numerous, who listened with devout attention to the interesting services of the occasion. God Almighty grant that this season of refreshing may long be remembered with profit, pleasure and gratitude!

Per order, S. A. SKEELE, Moderator. L. PAINE, Clerk.

It is requested that Brs. Skinner and Grosh would copy these Minutes into the "Magazine and Advocate."

### HERALD.

JACOB CHASE, Jun. G. W. Montgomery, Editors.

### GENEVA, SATURDAY, JULY 11, 1835.

### FAITH, HOPE AND CHARITY.

Our essays on the above subjects which we have commenced in to-day's paper, were published originally in the "Christian Visitant." We have not the vanity to think them very sublime or meritorious. The subjects, however, are useful and interesting, and should be well understood by every believer in the Abrahamic faith.

We have republished them in the Herald by particular request, and we hope they may be of some use in promoting the animating cause of universal grace and salvation.

C.

### A REFLECTION.

We are frequently told that the endless destruction of the sinner, is an evidence of the goodness of God. This position, Limitarians are obliged to adopt, or else admit, that it is an evidence that God is revengeful. But the first declaration is no better than the last, for can it be an act of goodness to endow men with natures, which God infallibly knew would result in unlimited anguish? We are often pointed to an individual, who has been saved from evil habits and practices as an exhibition of the loving kindness of God-can we then with propriety be referred to the direct opposite of this, even a soul agonized with terrible consciousness that its unmitigated pains will never end, as also an evidence of the goodness of God?

Many persons believe in the existence of a being, whom they call Satan. They view him as desperately wicked and malignant. To prove this belief, they point you to his works, his inducing people to sin and his diabolical malice in tormenting them in another world. Now, admitting for a moment, that such a being does actually exist, the method pursued to ascertain his character is correct. And if the actions which he performs prove that he is bad, how can we in reason be told, it was goodness in God to create him in the first place, and then give him power to torment mankind, when Deity knew that Satan would use that power to decaive the world into ruin? The same act, which is evil in Satan, cannot be good in God.

Endless misery an act of goodness in the divine government! As well may we call darkness, light, for if endless misery be not an evil, it is perfect folly to denominate any act evil, whatever it may be. The reflecting mind, which feels and realises the sentiment, instead of viewing it as an exhibition of mercy, in the extremity of despair, will exclaim in the language of Dr. Young—

"Ah! Mercy! Mercy! art thou dead above? Is Love estinguished in the source of Love?"

It is indeed a pity, that professing christians do not believe a system, which would blot the

very idea of endless misery from the human mind, and wipe away the foul stain which has so long marred the character of Deity. They would then appear to nature, to the resurrection, to the reconciliation of the world and to the death of Jesus, as evidence of the goodness of God—and instead of inquiring whether the love of God had become "extinguished," they would breathe in all the beauty of pure devotion,

"My God thy boundless love I praise; How bright on high its glories blaze! How sweetly bloom below! It streams from thine eternal throne; Through heaven its joys forever run, And all the earth o'erflow."

G. W. M.

### TENDENCY OF METHODISM.

It is often asserted by our opposers, that Universalism leads to licentiousness, and opens a wide door to the practice of vice and immorality. Be this as it may, the following statement of facts will show that *Methodism* is not altogether immaculate, and that it sometimes prompts its most zealous advocates and supporters to the performance of deeds that would make even an infidel blush for very shame.

Our venerable brother, S. MILES, had an appointment to preach at a school house in the village of Dansville, Livingston Co. on the evening of the 30th ult. He attended, and when the congregation were peaceably seated, supposing that they would be legally and reasonably permitted to worship God according to the dictates of their own consciences, and that none would venture to molest them or make them afraid; Br. M. rose to commence his address to the throne of grace. He had pronounced but a word or two, when lo! the discharge of a cannon, a few feet from the door of the house. alarmed the congregation. Br. M. proceeded to the close of his devotional exercise, but on reading his text, and commencing his discourse, his ears were pained with another discharge of the same piece. On this second offence, one or two of the congregation started out to ascertain the reason of such conduct, when the villains fled. But the congregation were no sooner composed and prepared to listen to the glad tidings of the gospel, than the same disturbance was again repeated. Br. M. made a few appropriate remarks, and proceeded in his services to the close, but was saluted a number of times during his sermon by the discharge of cannon.

It was ascertained that this outrage upon the laws of our country and the liberties of a free people—this gross violation of common decency, was set on foot and conducted in person, by a Ma. Curts, who is a very officious and prominent member of the Methodist Church in that place, and whose zeal for the cause of Methodism is as untiring and persevering, as was that of Saul, the Pharisee, for the traditions of the elders.

What a contemptible and degrading religion must that be, reader, which prompts its votaries to such dastardly deeds of darkness, persecution and villany! We pray God to deliver us from its contaminating and diabolical influence!

We are happy to learn, that by the advice and persuasion of our venerable and peacemaking brother, it was resolved not to appeal to the civil law in the above case, but to let public opinion supply the place of a legal fine and condemnation.

We do hope for the honour of the Methodist Society in that place, that they will not forget to notice the conduct of "brother Curtis," and thereby encourage such ungodly and savage conduct among their members. We believe there are many good practical Christians among the Methodists; but we fear, that if they are not more upon their guard, the zeal of their house will eat them up.

The above facts can be proved by numerous and respectable witnesses, as Br. Miles informs

### AN ERROR IN PRACTICE.

There is a form practised by our brethren, and probably by members of other denominations about the country, which is productive of evi! consequences. I allude to the custom of keeping mourners at the grave of some departed friend, until it is filled up and finished. In this way, twenty, thirty and sometimes forty minutes are consumed, during which, the feelings of the relatives are keenly harrowed up by hearing the clods falling upon the coffin of the person they loved, while their grief is added to, instead of being diminished.

The evil is especially obnoxious if the case be in the winter, when the cold is almost insupportable, and particularly injurious to the feeble. I mention this subject, for the purpose of calling attention to it. The whole difficulty can be avoided by adopting another arrangement. Let a few shovels-full of earth be thrown into the grave, then let the benediction be pronounced, and the mourners can go home, and avoid lingering about a place, which is to them replete with sorrow. There will always be friends enough who will tarry and fill up the grave with all proper respect. Brethren, think of this!

G. W. M.

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### HOW TO DISTINGUISH PREACHERS.

Two very popular preachers flourished in the Eastern States about forty years ago, by the name of John Murray—one a rigid Presbyterian and the other a Universalist. The following extract concerning them is from Mr. Samuel L. Knapp's American Biography.

"The rigid sentiments of the Presbyterians were fully sustained by Mr. Murray, and to distinguish him from a preacher of the same name, who was one of the first Universalits in this country, he was called Domnstien Murray, and his namesake Salvation Murray. Several instances are mentioned of these men of similar names and current principles, preaching in the same pulpit on the same day; and the good people sat in judgment upon their performances. The preacher of salvation was smooth, witty, and ingenious—of a gentlemanly address, and was cautious of offending any sect. The other pour-

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ed out his eloquence with the spirit and energy of a Chatham, and the stores of his learning were so much superior to his opponent's that victory always perched upon his standard. But at the same time it must be recollected that he had the most popular side at that time."

By the by, we are inclined to think that the above distinguishing title was an appropriate one, and should be observed at the present day, for it is well known that while the Universalist is engaged in proclaiming salvation to a lost and perishing world, the partialist is constantly engaged in preaching the damnation of the great majority of our race.

Reader, which think ye, preaches the Gospel?

Is there any system brought to view in the Scriptures called the "Gospel of Damhation?"

Search the Bible, and if you find any such thing, just inform us in what chapter and verse it is recorded.

C.

### THE KINGDOM OF HEAVEN.

Perhaps there is no one phrase in the New Testament, which is so little understood and so habitually misapplied by a certain class of readers, as the phrase "kingdom of heaven." How many persons there are, who never think of referring the phrase to any thing else, but an existence beyond the grave; and hence, when it occurs in such passages as the following, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven," (Matt. v. 19,) it is immediately concluded that the doctrine of endless misery is taught.

But it can be clearly demonstrated, that the phrase "kingdom of heaven," or "kingdom of God," for both are synonymous expressions, does not refer to a future world, but relates to the gospel dispensation, which reigns among men. In order to prove this, we shall present a few essays, showing, 1. What the kingdom of heaven is—2. When it was established—3. What its principles and government are—4. What its results will be. The first essay will appear next week.

G. W. M.

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### EXPOSITION OF SCRIPTURE.

"How shall we escape if we neglect so great salvation?"

The common doctrine inferred from this text, is, 1st. That we all, under the gospel dispensation, have the offer of an immortal salvation—that Christ died for all—that God wills the salvation of all—and that the door of mercy stands open to all. 2d. That the present is a probationary state—that there is no moral change after death—that we are perfectly free to choose eternal life or emrnal death—and that the greater part of mankind, dying without making their peace with an offended God, will sink in misery, to rise no more forever. Having neglected this great salvation, they cannot escape eternal misery.

That the reader may know how much confidence to repose in the common understanding of the above text, and at the same time be instructed in relation to our views of its true meaning, we give the following note on the passage, from Dr. Hammond, a learned and pious divine of the Episcopal church, and a strenuous defender of the Faith of endless suffering. Reader, examine it carefully.

"For if the law were given only by the mediation, or ministry of angels, and yet the threats on breaking of that did come to pass, and all the sins committed by the Israelites against that were severely punished in the wilderness, and they that had provoked were not permitted to enter into the promised land of Canaan—how shall we avoid that punishment, or the like, being involved with the crucifiers in their destruction, if we do not now, by constancy and perseverance, make ourselves capable of that deliverance, which Christ first at his being on earth, and the apostles that heard it of him, have assured us of?"—
Par. in loc.

Upon this Mr. Paige remarks:-

"It need scarcely be observed again, that, by the destruction of the crucifiers, Dr. Hammond almost invariably means the overthrow of the Jewish nation by the Romans. He has effectually guarded against any mistake, in the present instance, by adding a note, in which he interprets the punishment in his usual manner; and, in conformity with this interpretation of the punishment, he says the great salvation, here mentioned, was the signal deliverance of the faithful, long promised, and which, at the writing of this epistle, was approaching, or near at hand. See, also, his note on Matt. x. 22, quoted in its place."

Here follows the note referred to in Matt. x. 22.

"And the Jews, wheresoever you come, shall persecute you for preaching of Christ; but there is a fatal day approaching for these Jews, and they that in despite of all these persecutions, ver. 18—22, shall stick fast to your Christian profession, they shall, beside their crown in another world, have a remarkable deliverance here out of that destruction, which universally lighteth upon all others."—Par. in loc.

Thus it appears that this text yields no support to the doctrine of endless wo. C.

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### DEDICATION.

The new meeting house at Ridgeway Centre, Orleans Co. lately completed by the first Universalist Society of the towns of Ridgeway and Yates, will be dedicated to God on Sunday, the 19th inst. (which will be the third Sabbath of the present month.) A sermon from L. L. Sadler, of Perry, Genesee Co. is expected on the occasion. Ministering brethren are invited to attend. Services to commence at 10 o'clock A. M. By order of the trustees.

JASPER MURDOCK, Clerk. July 4th, 1835.

### NEW VOLUMES.

The "Trumpet," Boston—the "Liberalist," Philadelphia—and the "Watchman," Montpelier, Vt. have just entered upon new volumes; and we are happy in the belief that they are all increasing in patronage, usefulness and influence. All the above papers are conducted with ability and good economy, and we hope they may continue to receive the approbation of God, of angels, and of men. C.

## NEW PREACHERS.

In the minutes of the N. H. Convention of Universalists, we perceive the names of five new preachers, whom we do not recollect to have seen any notice of in the eastern papers before. They are the following:—Brs. J. Boyden, N. M. Knapp, C. L. Gilson, C. S. Hussey and I. Day.

We learn from the "Religious Inquirer" that Br. Asa L. Kendall has recently commenced his labours in the ministry. Thus does the good cause prosper.

### NEW AGENTS.

The following brethren are hereby authorized to act as Agents for the Herald in their several neighbourhoods. They will receive moneys on account of the same, and any friends wishing to patronize our paper, may on application to them, have it duly forwarded.

Jonathan Hay, Nunda Valley, Allegany Co. David Babcock, Tuscarora, Livingston Co. Samuel C. Wilson, Angelica, Allegany Co. Amasa Dodge, Dansville, Allegany Co.

### **LETTERS**

Received during the week ending on Wednesday last.

S. M. Tuscarora—S. M. Nunda Valley—J. H. C. Port Byron—P. M. Middleport—J. H. Nunda Valley—J. W. Salina—H. S. B. Deerfield—P. M. Henrietta—D. L. Kelloggsville—J. L. S. Albany—G. W. M. Auburn—P. M. Hartland—L. G. Pike—P. M. Auburn—E. B. Pittsford—J. M. Ridgeway—C. M. Avon—M. E. F. Candor—K. T. Victor—P. M. Rochester—F. Seneca.

### RELIGIOUS INTELLIGENCE.

Br. Sadles will preach at Nunda Valley, Allegany Co. on the third Sunday inst.

The SENIOR EDITOR will preach a Lecture in the Court House at Waterloo on the third Sunday inst, at 5 o'clock P. M.

The SENIOR EDITOR will preach at Yatesville, (Jerusalem) on the fourth Sunday inst.

### MARRIAGES.

In this village, on the 4th inst. by Rev. J. Chase, Mr. Ward Lampman, to Miss Bethiah Corwin, both of Port Gibson.

In this village, on the 2d inst. by Rev. Mr. Seabury, Rev Mr. William F. Walker, of New-York, to Miss Alida Ritzma Bogert, of the former place.

### POBTRI.

LINES ON THE DEATH OF A SISTER. Seftly sleep in death's cold slumber, Thou whose form we oft have seen; Quickly past and few in number Have thy days of suffering been: Rest thee sweetly, rest thee sweetly; Rest from sorrow, toil and sin.

Though we linger o'er thee weeping, Though thy form no more we see, He who wept o'er Lazarus sleeping. He who sat that sleeper free, Stumbering Christian, slumbering Christian, He will still remember thee.

Days will pass and we must sever, Though bound in bonds of Christian love, Parted far, but not forever, Death will one by one remove, Till we meet thee, till we meet thee, In our FATHER'S house above.

Then when earth and skies are vanished, At Jehovah's last decree, Death and sin forever banished, Ever happy we shall be, With thee dwelling, with thee dwelling, Through a blest Eternity.

Then we'll sing and shout forever, Then will parting be no more, Then, O then, we'll rest together On that fair and happy shore; Farewell Sister, farewell Sister, Soon we'll meet to part no more.

### HOPE.

"What is the bigot's touch, the tyrant's chain? A smile on death, if heavenward hope remain."

However severely some may censure Hope as an arch-deluder, a parasite, a restless and insatiable annoyer of mind, and shower epithets and abuse upon it, yet it nevertheless remains, as in primeval purity, the most precious bequest ever bestowed on man. I am far from subscribing to the singular doctrine of a certain reformer of the present day, who declared that "If Hope were struck from existence, mankind would be supremely benefited." On the contrary, I am firmly of the opinion, that, were hope destroyed, mankind would be "supremely miserable. Hope is the star which cheers us on though the troubled voyage of life. Hope is the anchor of the soul, sure and steadfast."

"Cease every joy to glimmer on my mind, But leave—Oh! leave the light of Hope behind!"

When the christian looks forward to his promised haven of rest-when he contemplates the solemn joys which await him there, and feels that peace of mind " which nothing earthly gives nor can destroy"—he has on "for a helmet the Aope of salvation," and that Hope will last when the silver cords of life are loosed, and the golden bowl broken at the fountain. Yes, when the funeral pyre of Nature shall be lighted, and the Omnipotent shall stretch forth his mighty arm and roll the heavens together as a scroll, and the

elements shall melt with servent heat, the Hope of the christian will

"Look beyond the bounds of time, When, what we now deplore Shall raise in full immortal prime, And bloom to fade no more."

-020

LAW LATIN.—Somewhere in this State a few years since, a constable was sent to arrest a person, but unfortunately failed to accomplish his task. He however, having a great idea of the dignity of his thiefcatching profession, was anxious to make his "return" to the magistrate in Latin, and therefore wrote the following sentence on the back of the writ: "non est comeat-ebus, et railum swampo." The good magistrate read it, scratched his head in perplexity, thought it meant one thing, then another, but finally gave it up, and asked the constable to explain the unintelligible sentence. "Why, may it please your honour," replied the constable, "you know I went after the rascal and could'nt catch him, because he run to a swamp, and crossing it on a rail, got away from me; therefore, 'non est come-at-ebus' means, 'I could not catch the scoundrel,' and 'et railum swampo' means, 'he crossed a swamp on a rail."

The Judge bowed profoundly, thanked him for his learned kindness, and promised, whenever there was a vacancy in the professorship of language, to recommend him for the station.—Pawtucket Chron.

A gentleman observed to Henry, Prince of Prussia, that it was very rare to find genius, wit, memory and judgment united in the same person. "Surely, there is nothing astonishing in this," replied the Prince "genius takes its glaring flight towards heaven—he is the eagle; wit moves along by fits and starts—he is the grasshopper; memory marches backwards—he is the crab; judgment draws slowly along—he is the tortoise. can you expect that all these animals should move in unison?"

### NOTICE-BOOKS.

The publishers of the Herald of Truth, have just received from Boston, a general assort-ment of UNIVERSALIST BOOKS, among which are most of the standard works of the denomination. We have room to mention but few of them, and would invite the friends of the cause in this region to call, examine and purchase. Among many other valuable works they have for sale "Whittemore's Notes on the Parables," new and enlarged edition-" Paige's Selections," one of the most useful works in the world, and ought to be had in every family in America-"Smith on Divine Government," a work which it is needless for us to recommend-"Streeter's Hymns," in 12 mo. and in pocket form-"Life of Murray"-"Ballou's Examination of the Doctrine of Future Retribution,"

It is certainly desirable that our friends should take some pains to circulate books of the above description.

SUPPLEMENT TO

### Six Months in a Convent.

USSELL, ODIORNE & CO. are steredtyping, and will soon publish, in a volume, corresponding in size and form to that of "Six Months in a Convent," the

SUPPLEMENT TO SIX MONTHS IN A CONVENT, confirming the Narrative of RESECCA THERESA REED, by the testimony of more than ONE Hun-DRED WITNESSES, whose statements have been given to the Committee-with some further explanations of the Narrative By Miss REED, and an Exposition of the system of CLOISTER ÉDU-CATION, by the Committee of Publication. so, a minute Narrative of the Elopement of Miss Harrison-with an Appendix.

"Tis Education forms the common mind,
Just as the twig is bent, the tree's inclined."

More than half of the above work has already gone through the press. Its publication has been delayed to wait the promised "Documentary Evidence," which the "Lady Superior," and her "Preliminary," in her answer to Miss Reed, pledged themselves to produce immediately. It is understood that the design is abandoned. Should it not have been, the Committee are desirous to meet all evidence that can be produced to discredit the "Narrative." They are also particularly desirous to obtain copies of the Novice's and other Directories, and the genuine Rules of St. Augustine, which were in use at the Convent. These documents, which would fully confirm Miss Reed, the friends of the Convent withhold from the public.

The publishers are confident that the "Bupplement" will be found equal in interesting d tail to the original Narrative, and that it will be greatly superior as a sound and convincing demonstration of the dangers of CLOISTER EDU-CATION. An equal amount of important facts, proofs and argument in a popular form, have probably never been collected and arranged in so small a space, in the whole history of the Catholic controversy. The object is truth and argument, not abuse and invective.

ICP Editors who publish the above notice, and forward a copy of the paper containing it to the "American Traveller, Boston," shall receive a copy of the work.

I. PRESCOTT, J. T. BRUCE & S. MILES, Proprietors and Publishers.

### CONDITIONS.

The HERALD OF TRUTH will be published every Saturday, commencing on the first Saturday in January, 1835, on good paper, with new type, in a neat quarto form; each number containing eight pages-the volume four hundred and sixteen.

PRICE \$1,50 per annum, in advance, or within three months from the time of subscribing, \$1,75 if not paid within three months, and \$2 if paid within the year, if not paid before the close of the volume \$2,50.

Agents or companies, paying for seven copies, will be allowed the eighth copy gratis, and so in proportion to a larger number. No subscription received for a less term than one year, unless the money be paid in advance, and none discontinued, unless at the discretion of the Publishers, until all arrearages are paid up.

ACENTS, Universalist Clergymen in good standing, post masters, and responsible men friendly to the work, and disposed to render us their friendly assistance in giving our paper a more general circulation.

Subscribers who have their papers delivered at their houses or places of business, in this village, will be charged 25 cents per year extra.

All communications to the Editors or Publishers, must be post paid or free.

# MDRALD OF TRUTE.

"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."-St. John.

VOL. 11.

GENEVA, N. Y. JULY 18, 1835.

NO. 29.

ESSAYS ON FAITH, HOPE AND CHARITY.

BY JACOB CHASE, JR.

### ESSAY II.—ON HOPE.

Having, as I humbly trust, given a sufficiently clear illustration of that faith which was once delivered unto the saints, as I have been enabled to understand it, it becomes necessary, in order to fulfil my engagement, that I offer a few remarks upon that hope which a true faith inspires. And if I should be enabled to prove conclusively that no person but a Universalist can entertain this hope, the reader must not be surprised, (and a hope is entertained that he will not be displeased,) at the conclusion.

It may be remarked, that professed Christians of every denomination, when induced to speak their feelings upon the subject of "the restitution of all things," almost invariably use the following language: I hope your doctrine is true; nothing would give me more pleasure than to be assured that all will finally be saved; but I cannot believe the doctrine-I dare not-for it is not true, and I admonish you to abandon it, or you will lose your precious soul forever." But, permit me to inquire, do such persons know what they say, when they acknowledge that they hope all will be saved? I am persuaded that they do not; and now suffer me, reader, to prove it. What is hope? Is it simply the desire of the heart? If this is all, then there is no inconsistency in the acknowledgment of our opposers; for it must be a demon, indeed, whose nature does not prompt him to desire the happiness of all his kindred Hope must be something more than simple desire, for hope, in the gospel sense, never fails to inspire its possessor with contentment, with pcuce of mind, and joy of heart; and it requires no great stretch of thought, or much experience to know, that desire alone can never produce this effect. He who ardently desires the accomplishment of any particular good, but, at the same time, has no reason to do so, and therefore, does not expect that he shall ever realize the object of his desire, must infallibly be miserable in the exact proportion of the amount of opposition that exists between his desire and his expectation. Thus it will evidently be seen, that desire does not bear, in the least, the characteristics of hope.

On the other hand, it requires no argument to show that expectation, when opposed to desire, is not hope, for the same reason that desire without expectation is not hope. It produces grief, instead of joy, in the mind of its possessor. Hence the consistency and propriety of the defini-

tion of the Christian hope as given by a Partialist, Dr. Buck, in his Theological Dictionary. Here it is: "The hope of the Christian is an expectation of all necessary good, both in time and eternity, founded on the promises, relations, and perfections of God; and on the offices, righteousness, and intercession of Christ. It is a compound of desire, expectation, patience, and joy." And here I would add an expression of St. Paul's, which sanctions the truth of the above. Rom. viii. 24, 25. "For we are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for it? But if we hope for that we see not, then do we with patience wait for it." By this consistent explanation of a gospel hope, it will be perceived that he who hopes for the salvation of all mankind, must not only desire it, but he must, at the same time, have sufficient reasons to warrant his expectation of it. This you will discover, is the hope of no one but a Universalist. It may be remarked, however, that it was this hope which the great Apostle of the Gentiles entertained, and in relation to which he could say, "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus," &co. Rosder, answer me: Who, but a believer in God's universal grace and salvation, can have this hope? It is a hope sure and steadfast-it is neither fading nor periodical-it is a hope full of immortality, inspiring the soul with exquisite joy and permanent peace.

You will perceive that the apostle uses the anchor of a vessel (the use of which is well understood) as an emblem of that hope which is intimately connected with true faith, and founded upon the immutable veracity of Heaven, and centred in the resurrection to immortality and glory. And with the same propriety might he have used the cable, (which connects the anchor, when cast, with the vessel, and thereby secures it in times of danger and peril,) as an emblem of that faith, which the Christian maintains in regard to the infinite wisdom, power, goodness, and immutability of God. Now the reader will readily discover the necessity of having connected with a vessel, an anchor of sufficient weight and proper construction, to sustain the vessel under all circumstances of wind and weather, which might attend the proposed voyage, else it could not be sure and steadfast. But again, such an anchor would be of no possible service in time of trouble, if it was not connected with the vessel by a cable, long enough and

strong enough to reach the solid foundation, and sustain the vessel, by maintaining the connection between it and the anchor.

So it is in a spiritual sense. Human nature, while in the exercise of its moral functions, can never feel secure when misfortunes and troubles threaten, if not possessed of a gospel hope; and this hope must be of such a nature as to be like the apostle's, "sure and steadfast," and centred within the vail, where Christ our forerunner hath for us entered. This hope must be composed of expectation and desire, and embrace in its ample folds all mankind as its objects. Then will it be perfectly consistent with the nature and attributes of God-the nature, wants, and happiness of man, and the anticipations of the wise and good of all nations. It assists every other moral virtue—it relieves the distresses and troubles incident to this imperfect state-it mitigates the tediousness of a life of poverty and want—it kindly assists in the encouragement of moral purity, and holds open a door through which we can constantly look and behold the happy destiny of a world beyond the narrow confines of time. Truly did the wise man say, "Hope deferred maketh the heart sick." Who, that understands this subject, could be persuaded to live without this effectual solace of the mind?

This hope is strong enough to secure the mind in the most grievous afflictions. The faith which supports it must be equal to it-like a cable it must be long enough and strong enough for all purposes-or "our hope is lost," and we are left without any known security in peril's dark and trying hour. I have often heard persons remark that their hope embraced all man-I asked them if their faith embraced as many as their hope? They answered, "No, we do not believe all will be saved." Here the reader will discover two things-first, such persons have not a gospel hope; and secondly, if they had, it would do them no good, as it would be lost for the want of a cable (alias, faith) to sustain it. To such I would say, in the true spirit of brotherly love, either enlarge your cable or diminish your anchor, or, without a figure, either extend your faith so that you can believe in the ultimate salvation of all whom your hope embraces; or else curtail your hope, till it takes in no more than you have faith to believe will Then, and not till then, will your creed be consistent with itself.

Can any one, but a Universalist, become a subject of the hope above noticed—a hope sure and steadfast? Reader, it is for you to determine; and may you do it with reason and candour.

When we contemplate the present condition of man-surrounded with troubles, difficulties, and dangers on every sidewhen we realize the uncertainty of life in our own case, or in the case of our friends, even those with whom we are connected in the strongest ties of consanguinityand when so often we are called to the bedside of languishing and death, and are compelled to follow our kindred in the funeral procession to the dreary abodes of the si-lent grave—then it is that we must reflect upon the future destiny of the departedthe matter must be decided in our own And O! the transporting joys minds. that then arise from such a hope, a hope full of immortality!

It is sure, being founded, not upon the perfection of an imperfect and frail worm of the dust, but upon the wisdom and goodness of a God, who "will have compassion on the ignorant and those who are out of the way"—a God who, though he "he will by no means clear the guilty," is still "merciful and just," and "without partiali-

ty."

This hope is also as sleadfast as it is sure. Yes, it is as sure as that heaven, for the enjoyment of which we were all designed, and to which we shall arise when Christ shall have put down all rule, and all authority, and all power; and shall deliver up his reconciled and purified kingdom to the Father, and God become "all in all."

Reader, let not your preconceived opinions and religious prejudices darken your understanding, mislead your mind, or obscure your future prospects of immortal bliss. Let not the love of popularity, or the fear of unjust censure, prevent you from declaring the views you entertain, nor from giving them your hearty encouragement when convinced of their correctness. Let your light shine before men, that others may be led from the dark and gloomy labyrinths of error and delusion, into the bright paths of wisdom and truth, which shine brighter and brighter unto the perfect day. The theme is transportingthe subject is inexhaustible. It is a source of

"Abundant joy— Pleasures, on which the memory of saints Of highest glory, still delights to dwell."

Christian Visitant.

### Original.

### LETTER

TO THE FIRST BAPTIST CHURCH IN ONON-DAGA [HOWLET HILL.]

Dear Brethren and Sisters—I take this method of communicating my mind and feelings to you. For many years have I walked with you as a church—often assembled with you in close communion around the altar—gave a listening ear to the chilling news of an angry God there proclaimed having an endless hell for millions of his creatures: yet as often,

dear brethren and sisters, has the thought rushed in upon my mind, can all this be true? Though now a lonely widow, far advanced in life, having passed many of its changing scenes—having been called to mourn the loss of a kind husband—the loss of children, near relatives and dear friends, and lately called again to mourn the loss of a beloved brother; yet, Oh! brethren and sisters, there is a joy in the midst of grief. I do not feel that I am forsaken or left without hope. In a God of love do I trust, whose arm hath brought salvation, who will wipe the tears from these weeping eyes, and from all faces-whose tender mercies are over all his works—who fills all space—whose love I believe to be broad as the universe, unbounded as creation. When meditating upon the goodness and love of our God—when reflecting that soon I must leave this transitory life—soon shall meet all my dear friends in that upper and better world, there to unite with all our race in one general song of praise, fills my soul with that joy and consolation the world cannot give nor take away. No longer, brethren, can I give my assent to that cruel, that unmerciful doctrine of endless suffering for a portion of our race, as found in your articles of faith, and so often publicly declared by your priests and deacons to be the truth; but must believe what the Scriptures teach concerning the future destiny of man. The restitution of all things as declared by the mouth of all God's holy prophets since the world began, I believe; and I believe the promise that all nations families and kindreds of the earth shall be blest in Christ, whom I believe to be the Saviour of all men-that he gave himself a ransom for all, and the ransomed shall return and come to Zionthat the blind shall be led by a way they know not—that in the fulness of times all shall be gathered together in Christ who shall reign till all things shall be subdued to himself, then the kingdom be delivered up to God the Father, who shall be all in These are truths I sincerely believe.

Also, brethren, I no longer can withhold expressing to you my disapprobation of the course you have taken in denying to the Universalist society the privilege of occupying the meeting house one fourth of the time, which I believe to be their honest right, thereby manifesting a spirit far different from the true spirit of the gospel, which teaches us to do to others as we wish others would to us under similar circumstances—to be kind and condescending—to deal justly—love mercy—to be charitable towards all men.

As these things are so I cannot any longer, brethren, walk with you as a church; therefore do hereby declare you excommunicated—the right hand of fellowship withdrawn, until your articles of faith shall become more like the Bible, and your conduct, as a church, more christian.

.. My desire and prayer to God is, that

you may yet see the error of your ways and reform—that the dark clouds of error and superstition which have so long fettered and enslaved the mind of many, may be removed from the face of the whole earth, and all unite in singing praises to our Father and our God.

I now conclude by subscribing myself your friend and sister,

JEMIMA LAWRENCE. Marcellus, July 8, 1835.

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I notice that in the 12th article of the Minutes of the Allegany Association, in the resolution which relates to the subject of temperance, there appears to be a mistake, probably arising from the original resolution having been misplaced, and its place supplied from memory. As the copy of the resolution is in my possession, I annex a copy.

"As this is the first opportunity we have enjoyed in our associate capacity, of expressing our opinions in relation to the subject of temperance, and as we have ever been, and still are, as Christian professors, the advocates of temperance in all things;

"Therefore, Resolved, That while we disapprove of every thing tending to give the cause of temperance a sectarian character, we do recommend and advise a total abstinence from the use of ardent spirits, except for medicinal purposes, and we trust that every Universalist will be careful to maintain the dignity of his profession, heeding the scriptural injunction, being 'temperate in all things.'"

K. Townsend.

### THE GRAVE—A FRAGMENT.

BY L. W. TRASK.

"Not all the wealth the Indies boast, Not all the earth's enchanting bloom; No sea—no scene, nor conquering host, Can save a mortal from the tomb."

The sun, in all the pride of his brightness, shone on the peaceless wave—the earth, adorned with the flowers and garlands of spring, seemed more like a paradise of light and innocence, than the habitation of sorrow and crime. Oh! at that bright period of the triumph of nature, of song, and of melody, what soul could not have participated in the enjoyment-what spirit so maculate, that it could not have bowed down and drank innocence, at the pure and delightful fountain of nature's inspiration. While I was engaged in these pleasing reflections, the funeral train of one who had perished by the dagger of a midnight assassin, slowly approached me. There was the bier, bearing the sable coffin—the mourning friends were there; for the deceased was young, virtuous, and be-loved. O man! I exclaimed, mentally, cannot the warnings of heaven carth's

emblems of innocence, or virtue's noble rewards, deter thee from the commission of crime?—No, they cannot; thou art the most degraded of beings, for thou hast de-

graded thyself.

The procession now reached the graveyard—the coffin was lowered and placed beside the grave—never, in my life, did such feelings oppress me. There yawned the awful grave—the coffin rested on its brink—the mourning friends stood around, with sorrow engraven on their countenances; but there was one, whose deep and unfeigned sorrow told that the deceased was the partner of her bosom—still she spoke not, nor complained; but when the coffin was lowered to its final resting place —when the earth sounded on its lid—then her sorrow was insupportable. The grave now contained the companion of her youth, and all her hopes. Overpowered by her sorrow, she sank in the arms of her attendants, and ere she revived, the turf was o'er the dead.

There is no scene better calculated to inspire melancholy contemplation, than the grave-yard. There, in that repository of the triumphs of death, that land of silence and gloom, repose the proud and the rich, the poor and the humble. Strife is forgotten—the tongue of slander is dumb—the voice of censure is hushed—the guilty and contaminated are beside the child of angelic purity-kings, heroes and subjects, moulder together, and are forgotten. The fairest sons of genius, lie beside the senseless idiot, and the greatest beauty sinks down by the most disgusting deformity titles are unknown-distinctions are annihilated, and all sleep in forgetfulness in the earth's cold bosom. Is this the end of man? No! There is a fairer world beyond the sea of terrestrial sorrows and anxieties —a realm of consecrated beatitude—u clime of unspeakable delight. There the countenance of sorrow is changed to smiles, and delightful and enrapturing joys will repay a life of sorrow and pain!

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From the Impartialist.

Proposals for publishing a most interesting and highly important Quarterly Periodical.

Considering the avidity with which the present age devours the interesting productions which come forth under the appellation of "Tours," "Accounts of Tours," "Journeys," "Accounts of Journeys," "Three Days in the Life of an Editor," &c. &c. etc. etc. I propose to issue a Quarterly Publication in a pamphlet form, of 200 pages, devoted wholly to the selection of these invaluable productions. The plan of the work shall be, First: to gather in one body all that have been published in the various Universalist papers, that they may be preserved and handed down to

neying Diaries of all the brethren of like precious faith; together with their letters of friendly correspondence; more particularly those written in each other's praise, and with the very modest intention to show to the world how much they can say of each other's fine talents. It is vain to say on paper all I intend to do for the best interests of the Public: but this much I promise, to give some of the most interesting travels that have taken place since the time of Jeremy Cockloft.

It may not be improper, or out of place, to give a short specimen of the work.

Journey of a.week.-I left home on 15th inst. in the afternoon, and rode in company with Br. -I shant give names cause it will spoil for my Quarterly. F--, where we spent the night with the family of that truly interesting, greatly benevolent, and venerable old man, Maj. Gen. --, whose kindness and devotion to our cause, needs no eulogium from me. On Saturday, I pursued my journey. On Saturday night, I found a hearty welcome at the house of my friend, Mr. – –, Esq.

On Sunday morning, I repaired to where I had engaged to preach on this day. I was a total stranger in the place. Passing a building—[nothing like minuteness in a historian, and I would here give a hint to such as intend to figure in this "Quarterly Periodical," to be minute; give the titles of your host, the manner of your reception, describe the greetings and partings, the shakings and bowings, the dainties of the board and the fare for the horse. Passing a building where several persons were collected, I inquired if there was to be a meeting there? Capt. swered, yes. I asked, who is to preach? . I made myself known, kindly rode with me and Col. where I was to put up.

Now you perceive, brethren, the great gain to us, besides the vast information to the world of these choice bits. The gain is two-fold; it makes you known to the whole world, and every body will receive you that they may have their names printed in the Quarterly Periodical.

I should give a specimen of the Epistolary department, but room prohibits. have made arrangements with several poets who will give their tours in verse set to music, for the special use of the song singing fraternity.

N. B. Persons having decuments that will be useful will please forward, free from postage, to me at --fore the first of Aug. next.

Those Editors who will give this an insertion may expect any like favours in re-I Ego.

### UNIVERSALIST MEETING.

Reader! what constitutes a Universalposterity. Second: to publish the Jour- ist meeting? Is it the faith of the people

who assemble, or is it the character of the exercises? If the latter, all are justified in calling the one we are about to describe a Universalist meeting.

It was holden about eighteen hundred years ago, on the plains of Judea.

The congregation! They were humble shepherds, watching their flocks by night.
The preacher! He was an angel from

the courts of heaven, specially commissioned of the infinite Jehovah.

The sermon! "Fear not! Behold I bring you glad tidings of great joy which shall be unto all people. For unto you is born this day, in the city of David, a Saviour which is Christ the Lord!"

What a sermon! No burning strains of terror! No frightful descriptions of God and hell! The angel of the Lord comes down, and glory shines round about. When he discovers, that the shepherds are terrified at his harmless splendour, he cries out, "Fear not!" Heavenly words thesethey dropped from angel lips—they calm every rising fear! "Behold I bring you glad tidings of great joy!" He was no messenger of wrath-no minister of vengeance. But his message was not only one of gladness to the shepherds, but it embraced the interests of a world! "Glad tidings of great joy which shall be unto all people!"

Such, reader, was the sermon preached by an angel of God. Immediately after its delivery, a multitude of the heavenly host appeared and sang the following song in honour of God, and of the Babe of Bethlehem:

"Glory to God in the highest, on earth, peace and good will toward men!"

What a song! What a choir! indeed were notes of praise-of thanksgiving to the Most High! What a perfect agreement between the sermon and the It was gospel preaching and singing! gospel singing

Mortals! Will you pretend to be wiser than angels, fresh from the bosom of the Father? Will you preach terror and vengeance, and sing of hell and suffering, when we have such a bright example of the way in which they worshipped God, and celebrated the praises of his holy name?-

Pioneer and Visiter.

A Noble Sentiment.—"The more I am acquainted with Agricultural affairs the better I am pleased with them; insomuch that I can no where find so great satisfaction as in those innocent and useful pur-In indulging these feelings, I am led to reflect how much more delightful to an undebauched mind is the task of making improvements on the earth, than all the vain glory which can be acquired from ravaging it by the most uninterrupted career of conquests."—Washington.

"Abstain from all appearance of evil."



### CORRESPONDENCE.

[Continued from page 221.]

From the Philadelphian and the N. Y. Christian Messenger.

PHILADELPHIA, FEB. 7, 1835. To Mr. E. S. Ely:

DEAR SIR-There is, in my judgment, a great want of candour and charity in many parts of your letter, to which this is a reply. You say, that my "hope of future blessedness is founded in the belief that all mankind will be rendered happy, merely by being raised from the dead, and rendered immortal." Surely you cannot have either overlooked or forgotten my reiterated declaration that mankind will be rendered happy hereafter by being made alive in Christ, in incorruption, power, glory; in a spiritual body, in the image of the heavenly. This is the express testimony of Divine Revelation; and as such I receive it in the love of the truth.

•Your illustration and implied comparison of the "poor malefactor in his white frock and cap," savours as little of Christian charity as of courteous wit; and as I am willing to believe you penned it, without due reflection, I will pass it by without further remark.

In speaking of the rich man and Lazarus, you intimate that I deny your exposition, "because when they died they became nothing until new made in the resurrection." Surely you have not so carelessly perused my letter, as to receive the impression, that I acknowledge the account in question to be a literal relation of facts. In my exposition of that subject, neither natural death, nor a resurrection into life, is so much as hinted at.

In reference to the same subject, you utter a sentence which might perhaps be returned to you with the alteration of one word—as follows:—"No man would ever be absurd enough to adopt your explanation and perversion, had he not previously settled it in his own mind that there shall be some sinners in a future state of existence and suffering."

You seem to think that a smile is a sufficient answer to my scriptural exposition of the parable in question. Allow me to assure you, that as I was not laughed into that view of that subject, it is not probable I shall ever be smiled out of it. I have at least attempted to establish every point of my exposition by sacred Scripture; and it appears to me that your respect for the Bible, if not for your correspondent, should induce you to give serious attention to the matter. I should consider it as unbecoming in me to mourin over the prospective salvation of all our race, as it would be in you to crack a joke in view of endless damnation.

You denounce Universalism as an "utterly false and pernicious system;" and you employ other offensive epithets in expression of your views and feelings. As

I suppose you adopted this measure in order to satisfy your Presbyterian brethren that you are not going over to the Universalists, I will simply remark, that the letter before me will, in my judgment, be amply sufficient for that purpose; and I therefore hope you will strive to avoid all offensive language in future.

When I desired you to reason with your Universalist brother as you do with your High School brethren in the Presbyterian Church, you surely could not have so misapprehended my meaning, as to suppose that I wished you to take off the gloves of Christian charity. I sincerely assure you, that I do not feel disposed to use as "strong language" to you, as you have used to me. You are not ignorant of the fact, that your correspondent is not altogether unacquainted with the use of the two-edged sword of ridicule and satire-but he hereby reassures you, that he prefers to wield the "sword of the Spirit, which is the word of God." It is his humble desire and prayer, that in the last hour of his earthly pilgrimage, he may enjoy the satisfaction of knowing, that in this discussion he has not written a line, or used an expression, which he could wish to erase.

Having thus briefly noticed a few incidental items of your letter, I shall proceed to examine whatever seems to have a bearing on the question in debate.

It appears you "have never prayed that Universalism may prove true." I think I may safely add, you have never prayed that it may prove false, however false you may believe it to be. Consequently, though you do not pray for Universalism, you do not pray against it. You are not with us in faith and preaching—and in this respect you are against us. . Matt. xii. 30. But in the matter of prayer and desire, you "are on our part." Mark ix. 40-for "he that is not against us is for us." Luke ix. 50. And I am not without hope that you will yet cease to preach what you cannot pray for; and that you will then determine to proclaim the doctrine against which you cannot find it in your heart to pray. must acknowledge, nevertheless, that if the final holiness and happiness of all mankind would, in your judgment, be so awful and pernicious a consummation as your language seems to intimate, I cannot see what there is to prevent you from praying against it.

Your incidental mention of the "unpardonable sin," as you choose to term it, comes too soon. My letter of Aug. 27, 1834, contained some important remarks on that subject, to which you have not yet deigned to reply.

You say, "I have never said that nothing but one expression or clause of Scripture prevents me from becoming a Universalist." You are aware, however, that in your letter of Aug. 27, 1834, you introduce the expression in Luke xx, "they which shall be accounted worthy"—and existing generation, during the natural life-

you add, "But for this clause, this text would make me a Universalist." In my reply, I endeavoured to remove the obstacle referred to, by citing other Bible testimony on that point; and I have several times desired you to state wherein the argument failed to satisfy you-but you have hitherto allowed the matter to rest. I am really solicitous to hear from you on this subject-for if I can succed in convincing you that the clause in question does not impair the force of the passage in proof of Universalism, you will of course "admit the doctrine, and construc all other passages of the Bible in consistency with it, or reject the whole."

The "far-fetched, inconsistent or absurd meaning," which I ascribe to the testimony by you adduced in proof of endless misery, happens to be stated in the language of the Bible. As to the "resurrection of damnation," by you mentioned, that matter is scripturally explained in my letter of Aug. 27, 1834; and the events connected with the coming of the Son of man are-particularly noticed in my communications of May 9, and Aug. 2, 1834. If you will re-peruse the latter, you will discover that the supposed transition of reference in Matt. xxiv, is therein largely considered; and you will also discover that your then only remaining argument in proof of said transition was swallowed up and destroyed by the express and positive

testimony of our Lord.

But in the letter now before me you say, "Neither you nor I, nor any of the living nations, have yet been gathered together in the presence of the Judge;" and hence you infer that the language, "before him shall be gathered ALL NATIONS," is still future in its reference. In reply, I need only repeat what I stated in former letters. that from the 4th to the 35th verse inclusive of Matt. xxiv, you apply to the period of the destruction of Jerusalem; that at verse 14 of said chapter, Jesus declares that the gospel of the kingdom should be preached in "all the world for a witness to ALL NATIONS," previously to said destruction; and that in verse 30 he declares that when he should come in his glory with his angels, (which you have admitted belongs to the period of the aforesaid destruction,) "ALL THE TRIBES of the earth" should mourn. Now, Sir, if you can conceive how the gospel was preached "in all the world for a witness to all nations," previously to the destruction of the Jewish polity; or how "ALL THE TRIBES of the earth" mourned when the sign of the coming of the Son of man appeared in heaven-you surely need not be at a loss to know how "ALL NATIONS" were gathered before him at the period of his coming. Your declaration that this "event has not yet occurred," is unsupported by scriptural authority. I affirm that Jesus declared it should occur before the close of the then

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time of some of his immediate disciples; and I have adduced his explicit prophecies in proof. Your statement that "in the immortal resurrection state, there is a state or hell of endless misery," is therefore groundless, so far as Matt. xxv, is concerned; and the common-place remark that the words everlasting and eternal, in the last verse of that chapter, are the same in the original language of our Saviour, is nothing to the purpose—for I deny that either the eternal life or everlasting punishment there mentioned, pertains to the The judgment, in the profuture state. phetic relation of which those phrases occur, was to take place at the coming of the Son of man. See Matt. xvi. 27, 28. Compare Matt. xxiv. 29, 30, and xxv. 31. And as to the adjective everlasting, the Scripture writers apply it, as I have repeatedly stated, to the priesthood of Aaron, to the covenant of the law, and to many other things, which not only had no reference to the future state, but were temporary in their relations and character.

I am much pleased that you have at last, after four distinct and urgent solicitations, introduced and briefly commented on 2 Thess. i. 6—10. You stated in your letter of April 3, 1834, that in your opinion said passage is so "conclusive on the subject of our controversy," that it "must forever prevent your becoming a Universalist." Desiring our readers to remember these particulars, I proceed to notice your

The persons to be punished as stated in verse 10, are mentioned in ver. 6. "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you." No other persons than those who troubled the Thessalonian believers, had, or can have any part or lot in the matter of the punishment. It is true that those believers suffered much at the hands of some of their own countrymen—but it is plain that the unbelieving Jews at Thessalonica were the instigators thereof, as well as the principal persecutors in person. This is obvious from Acts xvii. 5-9, and 1 Thess. i. 14-16.

In endeavouring to fix the time when, you assume that by "the man of sin" the Papacy is intended. This is altogether gratuitous. Paul speaks of "the mystery of iniquity" as being already at work when he wrote. He declares that the events by him spoken of should occur when the Lord Jesus should be revealed from heavenwhen he should come. Luke xvii. 30, 31, is to the point. "Even thus shall it be in the day when the Son of man is revealed. In THAT DAY, he which shall be upon the house top, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back." Similar directions are given in Matt. xxiv. 15-18, and in Luke xxi. 20-23; in all which places obviously referred to-" When he shall come." See Matt. x. 23: xvi. 27, 28: xxiv. 29, 30.

The persons signified by the word who, and the time WHEN, being thus settled by the plain and unequivocal testimony of the Bible, only two questions remain. WHERE were they to be punished? You say, in hell-meaning a hell of misery in the future state. But Paul does not say so. He says, "who shall be punished from the presence of the Lord." David uses the following language: "Whither shall I flee from thy presence? If I make my bed in hell, thou art there." Ps. cxxxix. 7, Cain went out from the presence of the Lord. Gen. iv. 16. Jonah rose up to flee unto 'Tarshish from the presence of the Lord. Jonah i. 3.

In solving this seeming difficulty, we should remember that in the phraseology of the Bible the presence of the Lord is frequently considered as something located. The Shekinah that dwelt between the cherubims which overshadowed the mercy seat of the altar, was under the old covenant specially considered the presence of the Lord. Hence said David, "Thou that dwellest between the cherubims, shine forth." Ps. lxxx. 1. The land of Judea, and particularly the temple, was by the Jews considered the place of God's peculiar presence. Jonah fled from the presence of the Lord unto Tarshish, where he supposed the presence of the Lord was NOT. And where he believed the presence of the Lord to be, we learn from chap. ii. 4. "I am cast out of thy sight, but I will look again toward thy holy tem-There dwelt the presence of the Lord, and there the glory of his power was displayed. And with these facts in view, we readily perceive in WHAT the punishment of the persons mentioned in 2 Thess. i. 6, consisted. It consisted in everlasting destruction from the presence of the Lord, and from the glory of his power—that is, in the overthrow of Jerusalem, the consequent destruction of the temple, and the ejection of the Jews from the land of Ju-

In confirmation of this statement, see 2 Kings xiii. 23:- "And the Lord was gracious unto them, and had compassion on them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast them from his presence as yet." This was spoken of the Jews. God speaks of destroying them, and of casting them from his presence. What he here says, that as yet he would not do to this people, in the following passage we find that he did. "For through the anger of the Lord, it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the King of Babylon." 2 Kings xxiv. 20. The same is repeated Jer. lii. 3. During their seventy the time of tribulation to Jerusalem is years captivity in Babylon, the Jews are

said to have suffered destruction from the presence of the Lord. Paul, in writing to the Thessalonians, speaks of the same people, and uses similar language in description of similar judgments.

But you will say, perhaps, that Paul speaks of "everlasting destruction." True-and Moses speaks of the everlasting covenant of the law, and of the everlasting priesthood of Aaron; and the land of Canaan was promised as an everlasting possession to the house of Israel. sides, it is written, Jer. xxiii. 39, 40: "Therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence; and I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten." This everlasting reproach and perpetual shame the Jewish people are now experiencing; and so also of the everlasting destruction mentioned by Paul.

In view of the question, "In what was the punishment to consist?" you say-"I answer, in such tribulations as God shall recompense to them; in such vengeance as he shall take on them." Very true; and in reference to the overthrow of Jerusalem, prior to the banishment of the Jews from Judea, it is written-" For then shall be great TRIBULATION, such as was not since the beginning of the world to this time; no, nor ever shall be." Matt. xxiv. 21. And in reference to the same period, we find the following record: "Then let them which be in Judea flee to the mountains; \* \* \* \* for these be the days of VEN-GEANCE, that all things which are written may be fulfilled: \* \* \* \* There shall be great distress in the land, and WRATH upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles." Luke xxi. 20-23. Paul, in speaking of these events, says, in addressing the Thessalonians, "For the wrath is come [rather, is coming-Macknight, Hammond, and others, | upon them to the UTTERMOST." 1 Thess. ii. 16.

I need not add any thing farther, at present, on the passage in question. You may perhaps assert that my Scriptural exposition of the subject, is "strained, unnatural and ridiculous;" and perhaps you may deem a "smile" a sufficient reply to what I have written. Such procedure would undoubtedly excite some prejudice against your correspondent and against the doctrine of which he is an advocate, in the minds of some of our readers—but, in my judgment, an attempt on your part to overthrow my conclusion by Bible testimony, would more effectually subserve the interests of truth, and better comport with just ideas of controversial equity between man and man.

Affectionately yours, &c.

ABEL C. THOMAS.

[To be continued.]

### HERALD.

JACOB CHASE, Jun.
G. W. MONTGOMERY, Editors.

GENEVA, SATURDAY, July 18, 1835.

## ESSAYS ON THE KINGDOM OF HEAVEN.—NO. 1.

1. What is the kingdom of heaven? In ancient times, it pleased God to select the Jewish people as depositories of his word, and to give them a law suited to their capacities, which law was a schoolmaster to prepare them for more glorious knowledge in the institution of the new covenant. And, as God spake to the Jews by Moses and the prophets, so it also pleased him in the fulness of time, to remove the law and to speak to the world, through his son Jesus Christ. "God, who at sundry times and divers manners spake in times past unto the fathers of the prophets, hath in these last days spoken unto us by his son, whom he hath appointed heir of all things." Heb. i. 1, 2. God having selected Jesus of Nazareth as a fit instrument by which to reveal his love to the world, gave him a kingdom, that the Redeemer might exercise all power in heaven and in earth, and perform the will of the Almighty who sent him.

This kingdom was a subject of prophecy. Daniel says, "I saw in the night visions, and behold, one like the son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given unto him dominion, and glory, and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom, which shall not be destroyed." Dan. vii. 13, 14. This prophecy unquestionably refers to Christ. In Daniel 2d chapter, the prophecy is reiterated. In explaining the image which king Nebuchadnezzar saw in his dream, Daniel declares that it represented four kingdoms, which should successively rise. The last kingdom was the Roman empire, and was represented by the legs which were formed of iron, and the feet which were part iron and part clay, of the image that the king saw. The Roman people from their hardihood and unfailing courage, were called an iron people. Hence the legs of the image were iron. The whole Roman empire taken collectively, compared exactly with the feet of the image, which were made of iron and clay. In the conquests of the Romans, they obtained nations, who, when contrasted with their conquerors, were no stronger than clay. These nations were added to the Roman empire, but as their habits, manners and customs were different from those of the Romans, they could no more become actually assimilated to the Roman character, than clay could mix with iron. At the time that this empire, formed of such discordant materiais, was reigning in full power, then, as Daniel expresses it, there was a stone cut out of the mountain without hands, which was the kingdom that the God of heaven set up. And it is well worthy

of notice, as proof that this stone represented the kingdom of Christ, that, when the Roman-empire was in the magnitude of its strength and had command in Judea, Christ came and said to the Jews, "repent, for the kingdom of heaven is at hand." Mat. iv. 17.

Having ascertained that the kingdom of Christ is the subject of prophecy, we can very easily ascertain what that kingdom is. It is not an unimportant particular, however, to know what it is not. When Pontius Pilate enquired of Jesus whether he was king of the Jews, he answered-"my kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." John xviii. 36. The kingdom of Christ is not a temporal kingdom—its arms are not swords, fire and death. Hence those who wield persecution to advance this kingdom, do not in fact belong to it and are acting against its interests-every soul of them, from him who lights the fires of the Auto da Fe, down to the petty sectarian slanderer. And though they may persecute through ignorance of the spirit of christianity, yet the time will come, when all violence will be looked upon as utterly incompatible with the genius of the gospel.

Paul informs us what this kingdom is. "For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Spirit." Rom. xiv. 17. It does not consist in ceremonies and vain forms, but in goodness and virtue. Hence Christ said to the Jews, "the kingdom of God cometh not with observationneither shall they say, Lohere! or, Lothere! for behold, the kingdom of God is within you." Luke xvii. 21. This kingdom was not manifested by armies and conquest, but by filling the heart with a set of principles, which give it new prospects, new hopes, new views and new practice. Thus Luke informs us, that Christ "went through every city and viliage, preaching and showing the glad tidings of the kingdom of God." Luke viii. 1. It was a kingdom of light to the darkened mind, and of joy to the broken hearted.

President Nott, of Union College, has given a good explanation of the kingdom of heaven. In one of his lectures he says, "the introduction of christianity, was called the coming of the kingdom of heaven. No terms could have been more appropriate; for through it man shared the mercy, and caught the spirit of the heavens. The moral gloom which shrouded the nations receded before it. The temples of superstition and cruelty, consecrated by its entrance, became the asylum of the wretched, and resounded with their anthems of grace." Lectures, p. 16. According to his view, the kingdom of heaven is not in another world, but consists of christianity upon the earth.

The declaration of John the Baptist, is in exact keeping with the idea adduced in this quotation—"Repent ye; for the kingdom of heaven is at hand." Matt. iii. 2. What was at hand? The eternal world? By no means! John simply meant that Jesus would soon ap-

pear and establish the gospel. This gospel he calls a kingdom, because, through its principles God governs men.

Dr. A. Clarke, on this very passage, advances the same opinion. "The kingdom of heaven is at hand." Referring to the prophecy of Daniel, chap. vii. 13, 14, where the reign of Christ among men is expressly foretold. This phrase, and the kingdom of Ged mean the same thing, viz. the dispensation of infinite mercy, and manifestation of eternal truth, by Jesus Christ; producing the true knowledge of God, accompanied with that worship which is pure and holy, worthy of God who is its institutor and its object. But why is this called a kingdom? Because it has its laws, all the moral precepts of the gospel; its subjects, all who believe in Jesus Christ; and its king, the sowereign of heaven and earth." Concerning this kingdom being at hand, in the days of John, the Dr. remarks-"the dispensation of the glorious gospel was now about to be fully opened, and the Jews were to have the first offer of salvation." See his commentary on Matt. iii. 13.

I might here quote Hammond and Campbell on this subject, but they only reiterate what Dr. Clarke has asserted, viz. that the kingdom of heaven means the gospel dispensation. If this idea be true, every person will perceive at once. that to apply the phrase "kingdom of heaven" to another state of existence, is incorrect, and therefore does not prove what religionists suppose that it proves. And, strange as it may seem to many, we affirm, that every individual who will read the New Testament in course, for the purpose of examining every place where the phrases "kingdom of God" and "kingdom of heaven" occur, will be convinced that they refer to the reign of gospel principles upon the earth. G. W. M.

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### EDITORIAL CORRESPONDENCE.

The following rather singular, though unostentatious and unassuming letter is just received at this office. We can sympathize with our friend "D." so far as early advantages are concerned; and we can but commend his laudable determination to overcome, in a measure, the embarrassments under which he and his neighbors seem to be labouring, by endeavouring to accumulate "useful books" and useful knowledge. In 'regard to the "tracts" with which his "ministers" have furnished him, we would only say they are nonsensical in themselvesextremely deleterious in their influence upon an "ignorant" community, and only designed to perpetuate the cloud of moral darkness that he informs us hangs over his neighbourhood. We are full in the belief that the reading of "the Bible, Psalm Book and Almanac," is far preferable to reading "Partialist papers," or silly and fulsome "tracts." His request shall be immediately complied with, and we hope our frienc will take some pains to supply his neighbours with some means of instruction. We admire the plain, simple and familiar style of his friendly

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giving it publicity.

Mr. Editor-I live a number of miles from any village and support myself by the sweat of my brow. My early education was, like that of most of my neighbors, quite neglected. It is true, I can read, write and cypher, as it is called; the two latter acquirements are but little used in my situation, and my reading is confined to the Bible, Psalm Book, Almanac, and now and then a partialist paper. For a few months back our ministers have sent us a few tracts, but a book of science or useful knowledge is not to be found in our neighbourhood.

I, some short time since, fell is with your paper, and after an attentive perusal, I concluded to subscribe for it, but could find no agent in these parts. I now send you my name and wish you to send me all your back numbers, and they shall be paid for in due season; and in the mean time I intend to set myself about collecting a library of useful books, so that I may, in some measure, escape the flood of ignorance that is about to overwhelm our country. Yours, in haste,

### ASSOCIATIONS.

The Black River Association of Uiversalists met pursuant to Adjournment at Mexico, Oswego Co. on the third Wednesday in June last, and organized the council by choosing Br. John FRENCH Moderator, and Br. C. B. BROWN Clerk. The committee of discipline reported a difficulty in relation to the moral character of Br. WILL-IAM SIAS. Report accepted. After a full and fair discussion of the case, "voted, that he be suspended from his ministerial labours, till the extra session of this body in October next, for lying." Thirteen ministering brethren were present. The Lord's Supper was administered during the session, and from the circular by Br. Morse, we learn that it was a time of refreshing from the presence of the Lord.

The Otsego Association of Universalists convened at Hartwick Village, Otsego Co. on Wednesday, June 24, 1835, and opened the council by electing Br. J. WHITING Moderator, and Brs. W. H. WAGGONER and W. BULLARD Clerks. Twelve ministering brethren were present. Six sermons were delivered on the occasion, including the ordination service of Br. L. HYATT.

The meeting was very interesting-numerously attended, and we trust that much good was done in the name of the Lord.

### -----INSTALLATION.

On the 12th ult. Br. L. C. MARVIN was installed pastor of the Universalist Society in Newark, New Jersey. Sermon on the occasion by Br. I. D. Williamson, of Albany.

Br. Skinner observes "Two years ago, Br. Hillyer was obliged to preach in this town in the open air for want of a place more suitable,

epistle, and hope the writer will pardon us for every door in the place being shut against such heresy. Behold our Newark brethren now supplied with a meeting house and a settled pastor. Bless the Lord, O our souls!

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### NEW LABOURERS.

Br. Theodore D. Cook, of Marcellus, and Br. Harvey Boughton, of Skaneateles, who have been preparing for the ministry with me, have commenced preaching the good news of the kingdom, and much to the satisfaction of the brethren in this vicinity. They are young men of good talents and good reputations. May God continue to raise up reapers until the harvest shall be fully G. W. M. gathered in.

### REMOVAL.

Br. Wm. Andrews, late of Rochester, has received and accepted an invitation to take the pastoral charge of the societies in Gaines and Fairport. He is to divide his time equally with the two societies. He has commenced his labours with them, and taken up his residence at Gaines, Orlcans Co. where he wishes all letters and papers intended for him to be directed.

We are happy to learn that these societies have made so good a choice. Br. Andrews is a young man of excellent talents and every way qualified to do honour to the cause in which he is industriously engaged. We pray that the Divine blessing may attend both pastor and people-that they may be prospered in their mutual endeavours to promote the cause of truth and rightcousness, and prove a blessing to each other and to the world.

### RELIGIOUS INTELLIGENCE.

Br. S. Miles will preach at Lakeville on the first Sunday in August.

DEATHS.

In Weston Vt. on the 28th ulf. Rev. Wins-LOW W. WRIGHT, 28. This amiable and much lamented laborer in the vineyard of our common Lord, was a graduate at Harvard University, where he justly merited its honors. He went through a regular course of law studies and was admitted to the bar, where, for a season, he did honor to his profession, to himself and his respectable connexions.

But not feeling satisfied with the profession of the law, and having obtained a full conviction of mind, that the gospel of the world's Redeemer is a divine revelation, embracing the ultimate salvation and endless blessedness of the whole human family, such was his love of the truth, and such was the ardor he felt for its propaga-tion, that he resigned all those worldly prospects, which the law profession holds out to oung men of genius and learning, and applied himself to studies preparatory to the work of the ministry; and soon commenced his public labors in a manner which convinced his friends and the public that he was a chosen vessel to convey the waters of life to such as thirst for righteousness.

The time he devoted to his law studies was by no means lost; for he had acquired therein a clear and a quick perception of the force and appropriateness of evidence, and a happy manner of applying it to his subjects. This very important acquisition is too often found wanting in preachers of all denominations. They are in the habit of taking so many things for granted, and even main points of doctrine, that it is not

unfrequently the case, that when they think they

have proved much, they have proved nothing. Soon after Br. Wright commenced his public labors he was invited to preach in Weston Vt. where he gave much satisfaction. He labored here about one year, when he was invited to take charge of the Society in Medford, which invitation he accepted, induced by a variety of circumstances, among which the proximity of Medford to Boston, where his family connexions reside, was of no small consideration. discharging the ministerial duties in Medford to great satisfaction, he finally yielded to the solicitations of his friends in Weston to return to them, among whom are his wife's parents, he having married an amiable young widow of that

He left Boston for Vt. two or three months since. But the weather was unfavorable, and he took a violent cold which brought on a fever, and finally an affection of the lungs, which soon discovered those symptoms which indicated an incurable consumption. All that medical skill could do was done, and all that the best nursing could afford was duly administered. All proved ineffectual, and after patiently enduring the wasting of his system, with but very little pain he closed his mortal life.

Mr. Winslow Wright, a respectable merchant in this city, with his wife and surviving children mourn the loss of this beloved son and brother. The wife of the deceased, her little daughter and family connexions, are left in sorrow by this instance of mortality. To the fraternity of ministering brethren, who enjoyed much in his cordial fellowship, this dispensation of bereavement is a sore affliction. Br. W. W. Wright was one of our number in whom we could see an assemblage of virtues and talents which rendered his worth invaluable. The writer of this short and imperfect obituary feels this loss as it were the loss of an own Son, and offers himself as a mourner with those maily connexions who deplore his early death. Great is the loss sustained by the denomination to which the deceased belonged, and by the community at large, which has but a few, comparatively, such members to lose.

May all who mourn the loss of one so dear look to him for consolation, whom the poet thus addresses :-

"Oh! Thou who dry'st the mourner's tear, How dark this world would be, If when bereav'd and wounded here, We could not fly to thee.

But thou wilt heal that broken heart. Which, like the plants that throw Their fragrance from the wounded part, Breathes sweetness out of woe.

When joy no longer sooth's or cheers, And e'en the hope that threw A moment's sparkle o'er our tears, Is dim'd and vanished too!

Oh! who would bear life's stormy doom, Did not thy wing of love Come brightly wafting through the gloom On peace-branch from above?

Then sorrow touch'd by thee grows bright, With more than rapture's ray; As darkness shows us worlds of light, We never saw by day."

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### POPPRY

### Original.

### FROM AN ORPHAN'S DIARY.

Ere yet my infant tongue could frame, Or even lisp a parent's name, Death came, (forgive this gushing tear,) And tore away my father dear.

My mother, with a two fold care, 'Midst meagre want and scanty fare, With patient heart her trials bore, And pleasure lingered at our door.

O, could I close—the task forego— Nor yet rehearse far bitter wo! But ah, a cruel bigot came And life's last, purest pleasure drained!

With glozing words and fiend-like art, He stole the treasures of the heart; And now, the mother, once so kind, Raves, wildly raves with ruined mind!

O, direful deed! her little ones Now call in vain-no mother comes To wipe the tear, our cares beguile, Or heal with kiss and tender smile!

The hand that once soothed every wo Now seeks destruction's dreadful blow; The tongue from which love's accents fell Now madly calls us "imps of hell!"

Ye little lambs and birds, that prove The blessing of a parent's love, How oft while pondering on your part Has anguish wrung this swollen heart!

My mistress, to her own sweet boy, . I see bequeath the sparkling toy, While on his cheek in rapturous bliss She seals her love with warmest kiss!

I stand aloof and see no smile For me, the lone, neglected child-An orphan I am doomed to be, No toy, no kiss, no smile for me! E. R.

From the New-York Observer.

### BIRTH PLACE AND RESIDENCE OF DR. WATTS.

Southampton, Eng. June 14, 1833.

You must remember Dr. Watts' beautiful Hymn, as every one accustomed to his inimitable and all but inspired psalmody `must:

> There is a land of pure delight, Where saints immortal reign."

And when I tell you, that I am now penning these lines from the very spot and sitting at the window which looks out where he looked, where the

> "Sweet fields beyond the swelling flood, Stand dressed in living green,

which so awoke his thought of heaven, and helped him to sing the Christian's triumph in the Jordan of death, you will not per-

lude to this interesting circumstance. Southampton is the birth place of this, sweet singer of our modern Christianized Israel; and the house in which I am a guest is the spot where he wrote the hymn above mentioned. The town lies on a swell between the forks of the Test and Itchen, the latter of which is "the swelling flood," celebrated in the song, one mile or less from my present position, and beyond which is seen from this place the "land of pure delight,"

"Where everlasting spring abides, And never withering flowers."

So, at least, it might seem. deed a fair and beautiful type of that paradise which the poet sung. It rises from the margin of the flood, and swells into a boundless prospect, all mantled in the richest verdure of summer, checkered with forest growth, and fruitful fields under the highest cultivation, and gardens and villas, and every adornment which the hand of man, in a series of ages, could create on such susceptible grounds. Our poet's imagination, so spiritual and heavenly, leaped from the enchanting scenes, to the fields and gardens of the upper world. As he looked down upon these waters now before me, and then before him, he thought of the final passage of the Chris-

"Death, like a narrow sea, divides This heavenly land from ours."

And are these indeed the circumstances which suggested these lines, that have been such a help to the devotions of so many believers in Christ, and which for ages to come are likely to breathe from the dying lips of those

Who see the Canaan which they love With unbeclouded eyes?"

### -020-HONESTY.

An Original Anecdote.—We were passing by one of the numerous fruit stands in Broadway, N. Y. when my friend was induced to stop at the sight of a small basket of unusually fine looking oranges. "What shall I give for this, good woman," said he, addressing the aged and emaciated owner. "Only a sixpence, sir," she replied, handing him the selected orange, which was indeed beautiful. We passed on, but were soon startled by some one calling after us hurriedly "to stop." was the fruit woman. "Here," cried she, almost out of breath with her haste to overtake us. "I was mistaken in the price of the orange; it should only have been four cents!" and she extended her withered hand containing the other two. I was instantly reminded of Smollet's story of the beggar, who returned him the guinea, supposing it to have been through a mistake. But I could not help saying to myself, "a greater than that is here." The comparhaps think it unworthy, that I should al- atively large sum of a guinea might well ers, must be post paid or free.

alarm the principles of an upright mind. but the conscience that could be scrupulous to the amount of a paltry PENNY! Oh, if I ever wished for wealth, it was at that moment, that I might suitably reward the impoverished looking creature who had thus faithfully adhered to our Saviour's golden rule. " Therefore all things whatsoever ye would that men should do unto you, do ye even so to them."-Bradford Argus.

### BACK NUMBERS. '

The demand for complete sets of the Herald has of late been so great, that we have run short of Nos. 2 and 6, of the present volume. Will any of our patrons who have broken sets, or are not anxious to preserve their papers, oblige us by returning those numbers? Their receipt by mail will be gratefully remembered.

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### NOTICE-BOOKS.

The publishers of the Herald of Truth, have just received from Boston, a general assort-ment of UNIVERSALIST BOOKS, among which are most of the standard works of the denomination. We have room to mention but few of them, and would invite the friends of the cause in this region to call, examine and purchase. Among many other valuable works they have for sale "Wattemore's Notes on the Parables," new and enlarged edition—"Paige's Selections," one of the most useful works in the world, and ought to be had in every family in America-"Smith on Divine Government, work which it is needless for us to recommend-"Streeter's Hymns," in 12 mo. and in pocket form—"Life of Murray"—"Ballou's Examination of the Doctrine of Future Retribution," &c. &c. &c.

It is certainly desirable that our friends should take some pains to circulate books of the above description.

### I. Prescott, J. T. Bruce & S. Miles, Proprietors and Publishers.

### CONDITIONS.

The HERALD OF TRUTH will be published every Saturday, commencing on the first Saturday in January, 1835, on good paper, with new type, in a neat quarto form; each number containing eight pages—the volume four hundred and sixteen.

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# IIDRALD OF TRUTH.

"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."-St. John.

VOL. 11.

GENEVA, N. Y. JULY 25, 1835.

NO. 80.

### TROUBLE IN THE CAMP.

The Presbyterian Church in the United States is really in trouble. The High Church and Low Church, Old Measure men and New Measure men, are waxing more and more warm upon these subjects. That the readers of the Herald may have an opportunity of perusing the arguments pro and con, which seem to be going on in the Presbyterian ranks, we have thought proper to lay before them the following trial. If it should not be very instructive, it cannot but prove amusing to the reader, especially the remarks of Mr. Barber. And it must be seen from the charges here made, that the Presbyterians are approximating towards the heresy of Universalism.

From the Presbyterian.

### CASE OF MR. BARNES.

The Assembly's Second Presbytery met agreeably to adjournment, in the Session room of the First Presbyterian Church, on Tuesday morning, the 30th ult. The Presbytery dissolved the Pastoral relation between the Rev. Dr. Ely and the Third Presbyterian Church of this city, and dismissed the Rev. Alfred H. Dashiell to join the Presbytery of Illinois; they also recognized the validity of the act of the last Assembly by which their proceedings in relation to the Fifth Presbyterian Church were reversed.

The subject of Mr. Barnes' trial was then brought up for consideration. The minutes of the preceding meetings relative to the matter were read together with the charges preferred against Mr. Barnes, by Dr. George Junkin, of the Presbytery of Newton. The following is a copy of the

letter and charges.

Letter from the Rev. Geo. Junkin, D. D. to the Rev. the Second Presbytery of Philadelphia; containing his charges against Rev. Albert Barnes.

BRETHEEN—To you belongs the solemn and responsible duty "of condemning erroncous opinions which injure the purity and peace of the church—of removing and judging ministers—of watching over the personal and professional conduct of all your members."

Now one of your members has, as appears to me, published in a recent work, certain erroneous opinions, of a dangerous tendency to the peace and purity of the church, and to the souls of its members. In that publication he has observed, "he who holds an opinion on the subject of religion, will not be ashamed to avow it." As, therefore, he appears willing to let his opinions be known, and to abide their consequences, and as to me they appear dangerous, (in the absence of a more suitable advocate of the opposite truths,) I ask of your Reverend body the privilege of preferring Charges against the Rev. Albert Barnes.

As I have stated in a letter to that brother, "the object is peace, through UNION in the TRUTH: and I hope the God of truth and peace will direct us to a happy issue. Most conscientiously do I believe that you have fallen into

dangerous error, I feel that your doctrine shakes the foundation of my hope for eternity. If it be true, then I cannot 'read my title clear, to mansions in the skies.'"

Around the discussion of a subject so solemn, I cannot doubt, the Son of God will throw a hallowed influence, which will call up feelings very different from those that too often agitate ecclesiastical bodies, when principles of minor consequence acquire exciting power from adventitious circumstances! Lhave also stated in that letter, the opinion "that peace and union in evangelical efforts, cannot take place so long as these important doctrinal points remain unsettled." Hence this measure. It is designed to produce a legal decision, and put an end to the distractions consequent upon present fluctuations. I do therofore pray and beseech the Presbytery to take order in the premises and to facilitate the issue with the least possible delay. I have no witnesses to cite but Br. Barnes himself, and shall be confined to his testimony contained in his Notes on Romans. These are referred to in pact in connexion with the charges, and other portions will be read on the trial for further proof and illustration.

#### THE CHARGES.

The Rev. Albert Barnes is hereby charged with maintaining the following doctrines, contrary to the Standards of the Presbyterian Church, viz:

1. That all sin consists in voluntary action. Witness his notes on the epistle to to the Romans, pp. 249. 123. 192. 124. 116.

2. That Adam (before and after his fall) was ignorant of his moral relations to such a degree, that he did not know the consequences of his sin would, or should reach any farther than to natural death. Idem. p. 115.

3. That unregenerate men are able to keep the commandments and convert themselves unto God. pp. 164. 165. 108.

4. That faith is an act of the mind, and not a principle; and is itself imputed for righteousness. pp. 94. 95.

Mr. Barnes is also charged with denying the following doctrines which are taught in the Standards of the Church, viz:

- 5. That God entered into covenant with Adam, constituting him a federal or covenant head, and representative to all his natural descendants. pp. 114. 128. 118. 115. 120. 121. 128.
- 6. That the first sin of Adam is imputed to his posterity. pp. 10. 117. 119. 121. 127. 128.
- 7. That mankind are guilty, i. e. liable to punishment, on account of the sin of Adam. pp. 123. 128.
- 8. That Christ suffered the proper penalty of the law, as the vicarious substitute of his people, and thus took away legally their sins, and purchased pardon. Same as on the 6th and 7th charges, also pp. 89. 90.

9. That the righteousness, i. e. the active obedience of Christ to the law, is imputed to his people for their justification, so that they are righteous in the eye of the law and therefore justified. pp. 28. 84. 85. 94. 95. 127. 212.

10. Mr. Barnes also teaches in opposition to the Standards, that justification is simply pardon. pp. 28. 29. 110. 124. 127. 128. 182. 217.

I further charge Mr. Barnes with teaching, as referred to the 1st, 2d, 3d, 4th, and 10th of the above doctrines in opposition to the Holy Scriptures; and with denying the 5th, 6th, 7th, 8th and 9th of the above specifications, contrary to the Word of God.

The Moderator then called upon the accused for his plea to the indictment, guilty or not guilty. Mr. Barnes arose and stated that he had no desire to throw embarrassment and difficulty in the way of trial, but that he felt a difficulty in giving a plea to an indictment which consisted of so many particulars. He acknowledged that he held some of the points alleged in the libel to be errors, and he denied that he held others. He would feel no difficulty in pleading if there had been some specific charge, as of heresy, but under the present circumstances, he could not reply by a simple affirmative or negative to the general indictment. He then presented in writing the following as his special plea:

"In reply to the inquiry whether I am guilty or not guilty, I allege that the Book of Discipline, chap. v. sec. 10 and 13, supposes that the accusations which can be brought against a minister of the gospel must be either of crime, or heresy, or schism;—that until I am apprized whether these charges be of crime, heresy, or schism, I cannot answer in general to the inquiry whether I am guilty or not guilty;—that some of the doctrines which are charged on me I hold, and some of them I do not:—but that I neither have taught nor do I teach any thing, according to my best judgment, contrary to the Word of God; nor do I deny any truths taught in the Word of God; as it is alleged that I do in the indictment now before the Presbytery."

Dr. Ely and Mr. Boardman considered this special plea as perfectly admissible, and thought that the trial might with propriety proceed upon it; that each of the points would come up in their order, and that the accused could either admit or deny them; those admitted by him might be considered as proved, and those denied by him, rested with the prosecutor to prove; and that then the Presbytery would determine what had been proved and what judgment in the case should be pronounced. This course was objected to by Mr. Duffield, and Mr. Patterson; they insisted that Mr. Barnes could not be tried on the. indictment as it now stood; that he must

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be charged with some crime or offence, to the establishment of which, the prosecutor should direct his proof; that he could not be tried for mere matters of opinion which did not involve heresy; and that it would be unconstitutional, as well as a great waste of time, to consider the charges as they now stood.

Dr. Junkin remarked, that the charges did relate to a specific offence, inasmuch as they declared that the accused held and taught doctrines, which were contrary to the Scriptures and to the standards of the church; and that he had not comprehended these charges under the general head of heresy, not from any fear of consequences, but because the term heresy was equivocal and subject to a diversity of interpretation. The first morning was spent in desultory remarks on this point, by which an attempt was made to induce the prosecutor to charge the accused generally with heresy.

In the afternoon, Mr. Duffield presented a motion which was adopted, the purport of which was, that inasmuch as Dr. Junkin has acknowledged, that the errors alleged in the indictment, amount in his view, to heresy, that the trial now proceed. The prosecutor then commenced with the first charge, first verifying it by extracts from the notes on Romans, and then demonstrating that the sentiment taught was in conflict with the Scripture, and the formularies of the Church. This was done satisfactorily, and in the best possible temper. According to the arrangement, Mr. Barnes was called upon for his reply to the first charge. He stated that he had written his defence and would read it. Before he entered upon the particular charge, he requested attention to some preliminary remarks. In reading these remarks, he occupied nearly two hours. As this dissertation was probably written with a design to publication, we will not pretend to report it, but the accused gave an account of his design in writing his comments they were intended to supply a desideratum in the Scriptural instruction of the young-that he had given them to the public as the result of much deliberation and prayer—that he had written them without regard to any existing theological systemthat he had had no confessions of faith lying beside him, and had not inquired how his comments squared with any adopted systems of faith—that he had inquired for the mind of the Spirit, and had paid no particular reverence to the opinions of men. He claimed entire independence of thought and inquiry, as being essential in a commentator. As to creeds, he was not opposed to their principle—he admired the creed of the Presbyterian Church, as containing a system which was to be preferred to any other system, such as the Arminian. Pelagian or Socinian, but he did not adopt it in all its details—there was too much hardbness in some parts of it-it

should be remembered, that it was written 200 years ago, and under circumstances which did not now exist; in the interpretation of it, he did not admit the authority of the traditions of the elders, nor the philosophy of its framers—he interpreted it for himself—he would not pretend to say at that time, what constituted an essential departure from its system; but he said, that they mistook the nature of mind and the spirit of the times, who attempted to secure uniformity of sentiment, by subscription to creeds. He said the question now to be decided was, whether certain views in theology were any longer to be tolerated in the Presbyterian Church; they had long been held-he had held them at the time of his licensure, and now he was arraigned for them. He was not likely to be converted by severity—his book had been harshly reviewed by the Biblical Repertory, and now a blow was aimed at his ministerial reputation and usefulness, by a public impeachment.

The drift of these extended remarks was evidently designed for effect, to prove that he had been an injured and persecuted man, merely for exercising the right of opinion. But when it is recollected that there was no design to persecute Mr. B. but merely to try him on the ground of his alleged departure from the formularies of his Church, which he solemnly swore to maintain; the mist with which he attempted to envelope the whole question is at once dissipated, and the fairness of the transaction becomes at once manifest. When Mr. B. came to his reply to the first charge, he neither affirmed nor denied that he held the doctrine, that all sin consists in voluntary action, but ingeniously attempted to show, that the doctrine could not be deduced from the passages cited. A simple denial of the doctrine would have satisfied the prosecutor, as he publicly declared; and in our judgment, the withholding of this, was of itself a sufficient proof of the charge.

On Wednesday, Thursday and Friday, the second to the eighth charges inclusive were treated in the same order, and on Monday morning, the ninth and tenth charges were disposed of by the parties. The cause was then submitted to the court. In reviewing the manner in which the prosecution was conducted, we are constrained to express our approbation of the Christian courtesy and unruffled temper displayed by Dr. Junkin. We believe this praise will be accorded to him by all parties. We pretend not to follow him in his argument which was so well sustained by the Holy Scriptures and formularies of the church, and occupied so many hours; but we hope he may be induced to prepare his notes for publication. On the part of the defendant the case was conducted with ingenuity and ability. The accused substantially admitted several of the most serious charges, and his argument was directed to the vindication of his peculiar views; and yet at the same time there was an evident attempt to prove that between himself and his accuser, there existed but a slight, and scarcely more than a verbal difference of sentiment. There was a want of consistency as we supposed in this respect, which detracted from the merit of his defence. We objected also to the frequent and unmerited charge of want of perspicuity urged against his accuser, which seemed to be designed to prejudice him in the view of the audience. larger proportion of Mr. Barnes' desence was clearly intended for the spectators rather than the court; as it is however, we sincerely hope it will be published. This can easily be done, as the greater part of it was written, and we much mistake if in the view of intelligent theological readers, it does not confirm rather than rebut the

After the cause was referred to the court the roll was called, Mr. Patterson gave it as his opinion that no error had been proved against the accused. Dr. Ely read a paper which he wished to be adopted by the Presbytery as its final judgment, and which declared the acquital of the accused; and supported it by one of his peculiar speeches, in which he reconciled Mr. Barnes' views to the strictest orthodoxy as far as substance of doctrine was concerned. Rev. Messrs. Scott, Judson, and Davis concurred in opinion with Dr. Ely without further remark.

The Rev. Mr. Boardman then commenced an argument in defence of the prosecution, which occupied nearly three hours; and which was characterized by its perspicuity and conclusiveness. He reviewed the principal doctrines involved in the prosecution—maintained the doctrines of the church, and exposed the fallacy and dangerous tendency of the modern scheme of divinity. He concluded by declaring that the book of Mr. Barnes was one which he could not countenance, opposed as it was in some leading views alike to the Scriptures and the Confession of Faith. The course pursued by Mr. Boardman was worthy of all praise, standing as he did almost alone in the Presbytery; and we should be much pleased to give a full report of his speech from his own pen.

The Rev. Mr. Barber then arose in order, and undesignedly gave a strong argument in favor of the prosecution. He stated that he had lately come into the Presbyterian church, and was compelled to express his surprise and regret, that in the impeachment of Mr. Barnes, the Confession of Faith as well as the Bible was introduced to support the indictment. This was hoisting the Confession of Faith into a wrong place. For his part he would not like to be tried on the ground of the Confession of Faith. Mr. Barnes might be proved to be against the Confession and yet not against the Bible. The Bible, as

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he could prove, was the only infallible rule of faith and practice, and must therefore be the only standard in trials for errors in doctrine, and there was no possible authority for proceeding against a minister of the gospel for going against the Standards. He was glad to hear Mr. Barnes declare that when he wrote his Commentary he had no confession or Catechisms lying beside him, and that he had not inquired whether his views squared with any system. For his own part he had received the Confession as containing a system, and not in all its parts, and none but a good Catholic could believe all that the church believed. Now if he should depart from this Confession he should not be charged with heresy, but merely with hypocrisy, as Dr. Wilson had charged Dr. Beecher. For his part he believed that the Confession taught that all sin was voluntary, for what else could it be, when it was a transgression of the law? He believed too that men could do all that God required, and he was glad that he did not hold the opposite doctrine to paralyze him when preaching to sinners. If Mr. Barnes' views were against the Confession, what of that? The Professors in Princeton had jostled out of the Confession the old view of Imputation and put in another view of their own, and Mr. Barnes had just as good a right to change the doctrines as they had. He believed that Mr. Barnes had taught views on the subjects of Imputation and the Covenants which were contrary to the Confession of Faith, but denied that they were contrary to the Bible. [This was the general strain of the remarks of one who professed to have adopted the standards of our Church; and the whole speech might be considered as one of the best possible arguments for the necessity of the right of examination maintained by the last Assembly.]

Rev. N. S. Smith said he was afraid to say much on this question, lest he should utter something heretical. He rejoiced that he had been present at this trial. When he lived in the State of New-York, he had heard the cry of heresy, heresy, and had heard a great deal against heretics; and he had a great curiosity to see a heretic, that he might know what he was like. When he heard then that there was to be a heretic tried, he was glad of the opportunity-he had come-he had heard the trialhe had seen the heretic; and if Mr. Barnes was a heretic, he must say he loved the heretic; and if his book was heretical, he then loved heresy. If Mr. Barnes was to be condemned as a heretic, a majority of the ministers of the Presbyterian Church must be condemned likewise. He agreed in the views expressed by Dr. Ely-he liked the course pursued by that venerable Father. For his part, he liked changes in some things. When he was a boy, and studied Dilworth, he was taught to say izzard and amperseand, but he was willing to adopt the improvements of the present day, and pronounce things differently. After all, it was a mere dispute about words, and if there was heresy, they were the greatest heretics that cried out heresy the loudest. He was for peace, and all we wanted was a revival spirit, to put an end to controversy. He believed there was more smoke than thunder—the cry of heresy had run through. New-England, crossed New-York, entered Pennsylvania, and it had only a little strip of land to pass over southward, and then it would no more be heard of. He was for the acquittal of Mr. Barnes.

Mr. Duffield said he had but a few remarks-the first charge was not provedno evidence had been adduced-Dr. Junkin had merely inferred the guilt of Mr. No matter what Mr. Barnes held; it was not proved. He himself had never been able to get a definition of corruption which was independent of moral exercises. He had nothing to say of the 2d charge, as the Confession of Faith said nothing about it. The 3d charge he professed not to understand—he knew no one that held that man could do all things without the influences of the Spirit. Mr. Duffield entered into the usual distinctions on the subject of ability, by which it would seem that he held the modern views on He said he would offer no remarks on the other charges-he believed Mr. Barnes was not guilty of heresy.

On Tuesday morning, at the commencement of the session, Mr. Barber, whose strange speech we have reported above, and which evidently excited much alarm among his friends in the Presbytery, begged leave to explain. The drift of his explanations we did not exactly understand, but he evidently wished to lessen the offensiveness of his preceding remarks.

The Moderator, Rev. John L. Grant, said he was glad to hear the explanations, as they relieved his mind in a measure. He did not agree with Mr. Barber's remarks yesterday, nor did he entirely coincide with his explanations, and he hoped that the opinions of one member would not be considered as expressive of the character of the whole Presbytery.

Thomas Bradford, Jun. Esq. a Ruling Elder, rose in order, and after some preliminary remarks, which were judicious, he came to the consideration of the charges.

The first charge he did not consider as proved, because although Mr. Barnes had expressly said in his book, that all sin was voluntary, yet he had explained himself as meaning, that there was no sin that was compulsory, and he thought this explanation ought to be received. The second charge involved a mere speculation, and although he did not agree with Mr. Barnes, yet he did not consider him as violating in this view, any part of our standards.

On the third and fourth charges he did

not believe that Mr. Barnes held the views attributed to him. But he remarked that on the following charges he believed that Mr. Barnes had violated the constitution, although he supposed he held the doctrines substantially, which it was said he denied.

On the subject of Depravity, Mr. Bradford remarked, that he firmly believed the doctrine as taught in the Bible and Confession of Faith, and considered the denial of this doctrine, or any language tending to the denial of it, as a fundamental error. There appeared to be great obscurity in Mr. Barnes' views of the state into which the fall brought mankind. Yet Mr. Barnes professed to believe in the doctrine of total depravity, although he had an awkward way of expressing his belief. He did not think that Mr. Barnes denied the doctrine of Justification to the full extent of the Confession of Faith, yet his language cannot be reconciled to that of the standards on this subject.

Rev. Mr. Haight said he was no controversialist, and desired that every minister of the Gospel might be permitted to preach the Gospel in peace. The present mode of settling disputed points, he strongly objected to, and it should sink deep into our hearts, that the people are tired of these discussions. He was a peace-maker, and to him, the difference between Mr. Barnes and Dr. Junkin appeared to be a mere difference of words. "God forbid," said Mr. Haight, "that I should decide against a man of so much talent as Mr. Barnes, and against the Pastor of such a dignified and respectable congregation! !"

Rev. J. Smith said he stood for the defence of the accused; he did not believe that Mr. Barnes denied original sin, and Dr. Junkin had made an unfortunane selection of evidence. If Mr. Barnes is a heretic because he did not write his notes to square with the Confession of Faith, then Mr. Barnes is a heretic.

The question was then taken. The following voted that Mr. Barnes was not guilty on any of the counts, viz: Patterson, Ely, Scott, J. Smith, Barber, Mines, N. S. Smith, Duffield and Haight, Ministers; and Messrs. White, Hinckle, Darrach, Hall, Brooks and Linn, Elders. The following voted that he was guilty in whole or in part, viz: Rev. Henry S. Boardman; and Thomas Bradford and John Stille, Esqs. Elders.

The Rev. Mr. Patterson felt extremely anxious that the Presbytery should be unanimous, and accordingly moved that a committee be appointed to bring in a minute that would satisfy all. He wished this course to be pursued, because he did not believe that any three members would agree in opinion, if they went into particulars; besides to enter into details would injure the ministerial character of Mr. Barnes.

[Concluded next week.]
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ESSAYS ON FAITH, HOPE AND CHARITY.

BY JACOB CHASE, JR.

### ESSAY III.—ON CHARITY.

Having, in my preceding remarks, given what, to me, appears a consistent and scriptural explanation of faith and hope, I must now be indulged in offering a few thoughts on the endearing subject of Christian charity. Notwithstanding the immense importance of a true and living faith, and a well-grounded hope, we are not to suppose that either can compare with heaven-born charity. No, far from it.

As it regards man, charity holds, among the Christian graces, a rank pre-eminent to all others; and especially as it regards the public teacher. Well did the great Apostle affirm, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal." From this we are to learn that, with all the apparent devotion of the primitive saint, and the teaching eloquence of an angel of light, we are nothing but instruments of deception while destitute of charity. Yes, we are a vain shadow-a mere negation-if love be wanting in the heart.

Again, the Apostle says, "Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." Here, again, we are divinely taught that the most exalted capacities—whether natural, acquired, or inspired—the highest intellectual and moral attainments, and the most refined and efficient faith, are all a mockery—a curse—if charity maintains not her empire in the mind and the affections of the man. "Without this," says the Apostle, "I am nothing."

Once more, the Apostle affirms, "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." A most excellent lesson this, and every way worthy of our most interested attention. It is wisely designed to teach us how vain, ostentatious and idle it is to bestow our alms, and even afflict our bodies for the ostensible benefit of our fellow beings, with no higher motive than to secure the applause of the world, appease the fiery indignation of God, build up and strengthen a favourite party, or escape the dreaded pains of hell! There is no moral duty performed by man, that can constitute him a genuine Christian, unless it be the offspring of love to God and love to man. Charity, or love, is the fulfilling of the lawcharity, or love, is the governing and crowning excellence of all moral virtue and religion. The above rule laid down, will serve to level all aristocratic distinctions among Christians—remove the barriers that bigotry and self-righteousness have raised to prevent a universal reciprocity of feelings among mankind-unmask the hypocrite,

and display the enchanting beauties of pure religion to a dark and benighted world.

But what more does charity do, when permitted to direct the feelings and affections of the heart? Let the Apostle inform us. "Charity suffereth long and is kind." It can never inspire us with a censorious, a revengeful, a haughty, or a It softens the hard retaliating spirit. heart, it mollifies all the bitter feelings of the soul, it creates a forbearing and forgiving disposition, and reforms the whole man. It so prepares the mind, that when "we are troubled on every side, we are not distressed; when we are perplexed, we are not in despair; when we are persecuted, we are not forsaken; and when we are cast down, we are not destroyed." Truly, the heart that is governed by charity is prepared to "suffer long and be kind."

"Charity envieth not." It permits us not to grieve at the prosperity of others, or seek to procure the overthrow of those around us who may possess greater capacities, more brilliant talents, more extensive information, a better reputation, or a greater share of this world's goods. It causes the heart to rejoice in the prosperity of others, even of enemies; and prompts to the most prudent and benevolent course of moral conduct. Yes; and it yields a rich and plenteous harvest of consolation and joy. "Charity vaunteth not itself; is not easily puffed up." It totally forbids all ostentation and arrogance, tyrannical dictation and impious presumption. teaches us to esteem all mankind as brethren, having one and the same origin, one and the same Father, and one and the same ultimate destination. It forever discountenances all tyranny, oppression and violence—it forbids all fraud, hypocrisy and deception, and fills the soul with humility, condescension and a spirit of equali-Thus it is plain that charity "doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

"Charity never faileth." O, how transporting the thought! "Though the earth be removed, and though the mountains be carried into the midst of the sea, though the waters thereof roar and are troubled," charity "is a river, the streams whereof make glad the city of God." Yes, though faith is destined to be annihilated in the sight of its object, and hope forever lost in fruition; "charity never faileth." It is this that will constitute the joys of immortality—the beatific delights of the upper world!

Charity is love. The man who feeds the hungry, and clothes the naked, not because he is touched with feeling at their distress, but simply to rid himself of their importunity, or to secure the applause of the world, makes a small sacrifice to his

own ease, and pampers his vanity, but has not performed an act of charity after all. Our faith presenting God to our minds in the light of a common and universal Father, we are induced to view all mankind as one common family; and looking upon Jesus as the common and universal Saviour, we can rejoice in anticipation of the time, when all shall see eye to eye, when all shall unite in one common faith, trusting in God as the Saviour of all men. Reader, do you not perceive how incumbent it is on us, who profess the faith which we have set forth, to bear with patience the persecutions and contradictions of unbelievers? We are to remember that what they are, we once were, and what we are, they soon will be. That Omnipotent Power that once commanded the darkness of this natural world to retire, and said, "Let there be light! and there was light," has power to speak to the benighted mind, and irradiate the soul, causing love divine to glow on every heart. • He has pledged himself to do all this, and he will perform Charity is love, and is greater than faith or hope. And why? Because, as before hinted, faith shall be lost in sight, and hope end in fruition; but charity, like its divine Author, "never faileth." Charity is love, and love is the nature of God. Happy, thrice happy and blessed are all who are prepared to enjoy this holy and never dying principle.

Hail, holy and heavenly charity! Divine effulgence of the infinite Jehovah, all hail! We will ever bid thee a hearty and an affectionate welcome to our very souls. "O come and with us, in us, ever dwell!"

While acting under the influence of the faith and the hope which we have endeavoured to present to the world, with divine charity for our monitor and guide, it is impossible that we should materially err.—Chr. Vis.

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### CORRESPONDENCE.

[Concluded from page 229.] From the Philadelphian.

PHILADELPHIA, MARCH 5, 1835.

### To Mr. Abel C. Thomas:

DEAR SIR-I have now published your last letter, which I believe is one more on your side of the controversy than on my own. I shall here desist from all further regular correspondence, because I expect soon to start for a journey of two months at the least, and all my time before my departure will be required in preparation. Your letters in the Philadelphian are sufficient to show my readers what is the present scheme of Universal salvation, and what are the chief arguments by which it is supported: my letters, published in many of your papers, (to the editors of which I make my respectful acknowledgments,) will show all who read them the principal scriptural arguments which are adduced

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in proof that some of the human family will be punished with everlasting destruction from the presence of the Lord and

the glory of his power.

On the score of politeness you have the advantage of me, for you very complaisantly feel confident that I am sure of reaching heaven: you are satisfied also of the final salvation of all whom you style partialists; while I am compelled to say, that I have personally known but a very few Universalists who were persons of good moral character; and I verily believe there is no device of the devil so well calculated to blind men to their ruin, and harden them against all the admonitions of heavenly wisdom, as your scheme of universal holiness and happiness, resulting merely from the resurrection of the dead to a state of immortal existence.

That our discussion should thus close, without any unfriendly personal litigation, is to me a matter of satisfaction.

I pray you to flee from the wrath to come, while you beg me to be assured of everlasting bliss beyond the resurrection.

Respectfully Yours,

EZRA STILES ELY.

From the Christian Messenger.
PHILADELPHIA, MARCH 13, 1835.
To Mr. E. S. Ely:

Dear Sir—I find on examination that as many letters of argumentation have appeared on your side of the controversy as on mine. Your last, and it would seem final, communication is not of a controversial character, yet it demands a reply—to the publication of which I think I am entitled. I desire to assure you, however, that I care little about having the last word, so long as I can be satisfied, as I am at present, that I have had the last argument.

I regret exceedingly that you have determined to "desist from all further regular correspondence." I have enjoyed not a little satisfaction in knowing that the readers of The Philadelphian were in a fair way of becoming measurably acquainted with the doctrine of Universalism. have even been sometimes encouraged to hope that my learned and respected correspondent would himself be brought to a knowledge of the truth, and become an advocate of the faith he has vainly attempted to destroy. And my regret in being certified that the discussion on your part is closed, is increased by the consideration, that neither you nor your readers have yet had more than a glimpse of the scriptural arguments in proof of the final holiness and happiness of all mankind. The few passages by me introduced and commented upon in this discussion, were only specimens of the precious testimonies of Holy Writ. The treasury is full. riches of Christ are unsearchable. Most fervently do I desire to direct your attention to the height, and length, and depth,

and breadth of the love of Christ which passeth knowledge, that you might be filled with all the fulness of God!

It appears to me that your contemplated absence of two months is not a sufficient excuse for discontinuing the discussion in its present condition. In endeavouring to establish the doctrine of endless punishment, you have cited a multitude of passages; and to your arguments thereupon I have given respectful and serious atten-And it does not seem to comport with received ideas of equity between man and man, that I should be debarred the privilege (not to say the right) of appearing in the columns of The Philadelphian in proclamation and defence of Universalism. Besides: your rejoinders would be faithfully and punctually copied into nine or ten Universalist papers, and in this way you would be more likely than in any other to reach the numerous believers of the doctrine, and peradventure deliver some of them from what you consider a most ruinous "device of the devil." You could not ask, you cannot conceive, a more favourable opportunity than is here presented, for exposing the falsity and the blinding and hardening influence of Univeralism. Were you to receive information that an island has been discovered, the thousands of whose inhabitants were going headlong to perdition, you would be among the first to present their deplorable case to the friends of missions. And were you to be assured that those inhabitants were not only willing but desirous to listen to the Gospel testimony as you understand it, you would insist upon the immediate selection of a suitable missionary. And yet, when thirty thousand Universalists are anxious to hear what you have to say on the passages I might cite in proof of the ultimate reconciliation of all things to God, you plead a projected absence of two months as a sufficient excuse for discontinuing the discussion! Can it be possible that you fully realize the awful responsibility to which you so frequently refer? Are you sure that you could stand before the judge of quick and dead, and say, "I embraced every favourable opportunity to convert the Universalists from the error of their ways?" But I will not enlarge on this subject. Your own sense of religious obligation will haunt you with the reflection, that you have failed in the performance of your solemn duty as an anointed servant of the Most High God.

You concede that I have the advantage of you on the score of politeness. You are right—and I feel happy in being enabled to inform you, that the advantage referred to is given to me by the doctrine I profess. You are my brother. As such I love you. I behold in you an heir of immortal blessedness. I confidently expect to meet you in a world of holiness, there to embrace you in the fulness of love divine. You and I will there behold and

adore the glories of the Lamb that was slain, and mingle our praises with the hallelujahs of the redeemed of the Lord. The thought is ineffably glorious and sublime! We have one Father and one Redeemer—and why should I treat you otherwise than a brother?

I am sorry that you thought proper to say, in your closing letter, that you "have personally known but a very few Universalists who were persons of good moral character." I might say, with equal propriety, that I have personally known but a very few Presbyterians who were persons of good moral character. The truth is, your personal acquaintance with Universalists is as limited as is mine with the Presbyterians; and unbiassed readers will at once perceive the impropriety of impliedly denouncing an entire denomination of Christians, on the ground of a personal acquaintance with a few of its members. Besides: the question at issue has been, not what is the general moral character of either Universalists or Partialists, but " Does the Bible teach the doctrine of endless punishment?" I am sensible that Universalists are not a whit better than they ought to be; and I suppose you might safely say as much of the Presbyterians. But when we are investigating a question pertaining to doctrinal truth, the topic of relative moral character is irrelevant to the point in debate.

I cordially unite in your expression of satisfaction that our controversy should close without any unfriendly personal litigation.

In closing this communication, I desire to mention that I propose to continue this discussion in a series of letters addressed to you, as heretofore. My object in so doing is, to present my Scriptural arguments in proof of the final holiness and happiness of all mankind. I am perfectly satisfied that the arguments to be thus adduced, will be of an incontrovertible character; and this consideration gives me some encouragement to hope that you will yet be induced to take up the cross, and become an efficient advocate of "the faith once delivered to the saints."

Affectionately Yours,

ABEL C. THOMAS.

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DISSOLUTION OF MEMBERSHIP.

Mr. EMERY Beals, hitherto a member of the "North Baptist Church, in Randolph, Mass." has requested us to signify to said church, and to the public, that he desires to dissolve his connection with said church, and that the connection is now fully and entirely dissolved. He adopts this method of making his intentions known, in the belief that if he were to ask a dismission, it would not be granted; and he desires to save the church the disagreeable necessity of excommunication. He bids the brethren and sisters with whom he was

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formerly associated a Christian farewell.-Trumpet.

#### HERALD.

JACOB CHASE, Jun. G. W. MONTGOMERY, Editors.

GENEVA, SATURDAY, July 25, 1835.

#### THE CORRESPONDENCE.

The correspondence between Br. A. C. Thomas and Dr. E. S. Ely, which we have published in the Herald, closes with the present number. We are very sorry that the Dr. has concluded to "haul off;" but it was undoubtedly the best, nay, the only alternative. To proceed, he could not, without bringing himself, and the doctrine which he advocates, more and more into disrepute. To acknowledge himself unable to meet the arguments adduced by Br. T. would have been too galling to his pride, ambition and popularity; and he has wisely (if it is not a perversion of the word) chosen to "back out," and leave the victory to perch upon Br. T.'s standard.

The discussion is a candid, interesting and useful one, and should be carefully preserved for the benefit of future generations. The Herald is in a good form for binding, and we hope the most of those who have patronized it will, at the conclusion of the volume, have it properly bound. The expense will be but trifling, and it will save the cost of obtaining the work in any other form.

We are happy to learn, that Br. Price, of N. York, is about publishing the above correspondence in book form. We have received the following from Br. Price, which we cheerfully insert for the information of all who may wish to obtain so valuable a work, on so interesting and useful a subject.

C.

#### NEW PUBLICATION.

#### THE PHILADELPHIA DISCUSSION.

We have now in press the very interesting Controversy between EZRA STILES ELI, D. D. and ABEL C. THOMAS, on the conjoint question—"Is the doctrine of Endless Puntishment taught in the Bible—or does the Bible teach the Final Holiness and Happiness of all Mankind?" which has been given through the Messenger and other papers within the twelve or eighteen months past.

The very great degree of interest with which this discussion was received throughout the whole country, and the firm conviction that it is calculated to do great good from the talent enlisted in it, and the amicable spirit in which it was conducted, has induced the Publisher to present it to the public in a neat Book form. It will make a volume of near 300 large 18mo pages, small type, and will contain several new letters (in addition to those already published in our periodicals) from Mr. Thomas, carrying out his affirmative of the question, and comprising the leading proofs of Universalism. The whole forming a very interesting examination of the great question—the final destiny of man—and one, we flatter ourselves, which will be deemed valuable to the community.

The work will be executed in the best manner, on fine paper, fine musin binding, and retailed at 62 1-2 cents. The customary deduction by the quantity. It will be ready for delivery on or before the first of September.

. We purpose having a large quantity of them at Hartford, Conn. during the session of the

General Convention. Indivividuals desirous of obtaining the work in various sections where it is difficult transporting packages, or where there are no Booksellers who would take an interest in circulating them, might make up their orders, or signify their wishes to some one who was to be at the Convention, and the books be taken in charge by them on their return. Preachers might look around in their respective parishes and soon learn how many would probably be taken. In this way, they might be put in circulation, very generally, and reach a vast number of places in 2 or 3 weeks, where they would not otherwise find their way in many months. Will our ministering and lay brethren who intend to be at Hartford, aid us in thus getting the work before the public?

If it will not be asking too much, our editorial brethren will do us a great favour in giving this notice, or the substance of it, an early insertion, that it may be sufficiently known before individuals leave home for the Convention.

P. PRICE.

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#### "WHY DO WE SIT STILL?"-BIBLE.

This is an important question; one which we would like to have answered by those who profess to reverence God and believe in his impartial goodness, and at the same time manifest the most frigid indifference to the appointed means of prostrating religious error in faith and in practice, and encouraging and promoting that truth which alone is capable of reforming the world and promoting the honour of God among men-It is evidently one thing to profess to be a liberal Christian, and quite another to carry our profession out in daily practice. It is of but little consequence for a man to say he is a patriot, and that he loves civil liberty, if he coolly folds his arms, and neither acts himself in its favour and maintenance, or assists others thus to act Equally as useless is it for a man to profess this love for religious liberty and consistency, if he only bestows a thought upon the propriety of giving the cause his aid and assistance, once in two months, and even then only thinks and continues to "sit still." Simply loving the cause of either civil or religious liberty will never secure or promote it, if no exertion is used. But I very much doubt whether a man can really love either and remain long inactive. I know there are those who say they love the cause of gospel truth, and yet they admit that they have done but little if any thing in its favour-and have neglected even to talk about it. Now, am I wrong in the conclusion that such persons do not love that which they profess to love?

I am led to believe, that if a man really reverences God and loves his truth, he will, at least, be anxious to speak in their praise, and even do what he consistently can to strengthen and encourage others. I fear there is too much coldness and indifference among those who profess to love and reverence the glorious cause of universal benevolence and infinite impartiality. Still I am led to believe, that their resolutions are strengthening, their anxiety rising, their interestedness increasing, their numbers augmenting, and their feelings enlisting, more and more in the service of God and humanity. Present appearances indicate all this, and therefore the question which heads this article does not apply

to all who make the above named profession, it applies only to those who would encourage, love and support religious truth if they could find time, and in the mean while preserve their imaginary popularity. To such I would say, "Why do we sit still?" Does not reason bid us arise and be active? Does not revelation admonish us to "stand fast in the liberty wherewith Christ hath made us free?" Does not conscience admonish us that religious liberty and the enjoyment of divine truth are worth altogether more than a little dangerous popularity, or a handful of dollars with "King Orthodoxy" and "Holy Inquisition" inscribed on one side, and "Church and State" with the popular word "Tythes" on the other?

Ah, reader! without an abiding and deep-felt interest in the promulgation and defence of religious truth, we would soon be in a far worse condition than were the children of Israel in Babylon, when the prophet Jeremiah proposed to them the question used as our motto. Let us remember the condition of our forefathers while under the tyrannical control of a King and a Priesthood amalgamated. And look-but I forbear. Let us, reader, whoever you may be, arise in all the strength and zeal of a consistent Christian, and show to the world that we love the truth, both by our conversation and constant devotedness to the inculcation and practice of impartial grace and moral virtue. Then the question cannot with propriety be asked us, "Why do we sit still?"

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#### "ACQUAINT THYSELF WITH GOD AND BE AT PEACE."—BIBLE.

These words must have been addressed to a sinner, and therefore by cultivating an acquaintance with the Deity, the sinner might be at peace. All the reason the sinner is not a saint, is because he is ignorant of the character of God. Let him obtain a knowledge of God's true character and he will at once be happy-his peace will be like a river. This is the case, because "God is love"-" he is good and doeth good"-"his tender mercy is over all his works"-"he will have all men to be saved and come to the knowledge of the truth." Thus, the nature, attributes and purposes of God are wisely calculated to inspire every mind that becomes acquainted with them, with "peace and joy," and patient resignation.

But upon the supposition that God is such a being as the popular creeds of the day represent him, would an acquaintance with him be likely to increase the sinner's peace of mind? No; the more he became acquainted with him the more miserable would he be, till his wretchedness was augmented to infinity. This must be true, for Finney, Burchard, Knapp, and a number more, who pretend to Divine inspiration, have said that "If an ungodly sinner could see God and know his character, this sight and knowledge would constitute his infinite misery." This assertion would be perfectly reasonable and true, if the God they speak of was the true God. But we rejoice in the belief that such men are "false teachers"-slanderers of God. C.

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#### SUSPENSION OF FELLOWSHIP.

We learn from the last "Trumpet," with much grief, that the REV. LINUS S. EVERETT, who has had the pastoral charge of the Universalist Society in Charlestown, Mass. for a number of years past, is suspended from the fellowship of the Massachusetts Convention. The cause or causes which have led to this disagreable result, are not stated; but we are induced to believe that no injustice has been done, from a consideration of the well known character, candor and abilities of the Committee of Discipline, by whose official authority this painful and disagrecable act has been done.

We have no disposition to injure any fellow beings, in the least, but it is a duty we owe to the community in general, and our brethren in particular, to apprise them of the moral standing of those who have officiated as religious teachers among us, and who appear to be unworthy the confidence and support of our denomination. We wish the public to know and remember that we fellowship no man, as a preacher of the everlasting gospel, whose moral character is defective, and who does not live the life of a Christian. The following is our authority for the above remarks.

The Committee of Discipline appointed by the Massachusetts Convention of Universalists, met at the house of Rev. H. Ballou of Boston, July 8, 1835, according to previous appointment, and proceeded to consider a Complaint presented by the Committee of Inquiry of said Convention, against Br Linus S. Everett, and after hearing and weighing the evidence brought in support of said Complaint, came to the following conclusion, viz.

That the complaint is sustained, and that the fellowship of the Massachusetts Convention of Universalists with Br. Linus S. Everett be hereby suspended till the next session of that body.

HOSEA BALLOU, HOSEA BALLOU 2d, Of Discipline. Boston, July 8, 1835.

#### -0/24-THE CHRISTIAN PILOT.

The above paper has hitherto been published in Portland, Me. and conducted by Br. M. RAY-MER. It has recently been transferred into other hands. Br. ZENAS THOMPSON, of Yarmouth, Me. is to have the editorial management of the "Pilot" in future. We would heartly pray that he may enjoy all the comforts and consolations that can flow from the office of Editor, and that his labours may prove valuable in pulling down the "strong holds" of error and delusion, and in promoting gospel truth and primitive holiness.

#### -000---AN APOLOGY.

In consequence of sickness in his family, Br. Montgomery has not been able to furnish us with his second Essay on the Kingdom of Heaven, in season for this number. It is received, however, and shall appear next-week. The subject upon which these Essays are written, is certainly an important one, and should be well understood by every professed Christian. ₩e

is able to do it ample justice, and who will spare no pains in explaining and illustrating the several points which are, and will be introduced.

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#### NEW AGENTS.

The following gentlemen are hereby authorized to act as Agents for the Herald in their several neighbourhoods. They will receive moneys on account of the same, and any friends wishing to patronize our paper, may on application to them, have it duly forwarded.

Oliver W. Eggleston, Farmer, Seneca Co. Nathan H. Bogert, Ovid, Seneca Co. E. Horth, New Albion, Orleans Co. Dr. Marvin Swift, Trumansburgh, Tompkins

Wm. N. Thompson, Jacksonville, Tompkins Samuel H. Cary, Ithaca, Tompkins Co.

#### BACK NUMBERS.

The demand for complete sets of the Herald has of late been so great, that we have run short of Nos. 2 and 6, of the present volume. Will any of our patrons who have broken sets, or are not anxious to preserve their papers, oblige us by returning those numbers? Their receipt by mail will be gratefully remembered.

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### TO CORRESPONDENTS AND READERS.

As we have now finished the interesting correspondence between Br. Thomas and Dr. Ely, which has occupied a good share of our columns thus far; we should be very much pleased to receive, from our ministering brethren, a few short sermons on important subjects-will they not thus favor us? Other articles will also be thankfully received, and speedily inserted.
Where is our old friend and Br. "A. C."? has he forgotten us? We cannot believe that he

We have not heard from Br. WISNER this long time; we hope he is in the land of the living, and earnestly engaged in declaring the truth as it is Christ. We hope the public will soon hear from him through the columns of the Herald, if convenient.

"N. B." should not be weary in well doing; our readers are anxious to hear from his pen, and we should be pleased to see some of the fruits of his active mind. Come, brethren, lend us a hand.

"J. L." is received with thankfulness-his "Scraps" are rich and valuable—we should like more of them.

The prospects of the Herald are brightening every day. Our subscription list has increased about one hundred and ten within thirty days past-"and still there is room." New subscribers can yet be furnished with ail the numbers as far back as the commencement of the second quarter.

#### LETTERS

Received during the week ending on Wednesday last.

P. M. Centreville—L. C. B. Marshall—J. A. Akrom, Ohio—M. H. Penn Yan—G. W. M. Auburn—G. P. D. Palmyra—P. M. Tyrone—S. P. Moscow-P. M. Brooksgrove-S. M. Ovid-T. W. Boston—S. M. Farmer—P. M. Perry-P. M. Phænix—S. K. McLean—J. L. Boston— P. M. Auburn-E. S. & A. D. G. Oneida Castle-M. H. & P.M. Rushville-P. M. Victorare glad that it has been taken up by one who A. W. C. Spafford-P. M. Norwalk, Ohio.

#### RELIGIOUS INTELLIGENCE.

The SENIOR EDITOR will preach at Wolcott, Wayne Co. on the second Sunday in August next, on exchange with Br. T. C. EATON, who will supply the desk in this village.

Br. S. Miles will preach at Lakeville on the first Sunday in August.

The Genesee Association of Universalists will meet at Covington on the third Wednesday in August next, and continue in session two days, as usual.

#### MARRIAGES.

In Seneca, on the 16th inst. by the Rev. J. White, Mr. Joseph Fulton to Miss Clarissa ACKLEY.

In Livonia, on the 16th inst. Mr. ALMOND CHAPIN, merchant, to Miss JANE PEASE, both of the above named place.

#### DEATHS.

It becomes our painful duty to record the sudden death of SAMUEL WHITTEMORE, Esq. who departed this life on Monday evening, the 22d of June. The immediate cause of his death was an apoplectic fit, which in a few minutes deprived him of existence. He was returning from the dwelling of one of his children to his own house between the hours of nine and ten, when he was attacked in the street. He was immediately conveyed into a house opposite the spot where he fell, and though medical aid was almost instantly administered, the vital spark had fled.

Br. Whittemore had been a resident of the city of New York for the last thirty-two years, during which period he has filled many important stations. Wishing to avoid the language of undue eulogy, the least we can say is, that in every situation in which he was placed, he fulfilled its various duties with honour to himself and to the advantage and well being of those with whom he was connected. As a citizen he was eminently the poor man's friend, and the patron of the industrious and honest machanic. It was an affecting spectacle at his funeral to see the house and street crowed with those who had been the recipients of his benevolence, and who came to have a last view of their benefactor and friend.

In the domestic relations of husband and father, he was all that wife and children could desire; and the sincere grief of a mourning and weeping family is the best evidence how dearly he was beloved and how deeply his loss is felt.

To the third Universalist society, of which he was a trustee and a pillar, the loss is irreparable. He had laid the corner stone of the new Church now erecting in Bleecker street, and anticipated much pleasure in prospect of attending the sanctuary. While his heart was devoted to the glorious and holy cause of Universal Salvation, so his hand was in the work, and the interest which he felt, was plainly demonstrated by his zeal and activity in furthering its progress. We rejoice in the assurance that though not permitted to see the completion of that earthly temple erecting for the worship of the Father of the spirits of all flesh, he is the blessed inhabitant of that better temple, "a house not made with hands eternal in the heavens."

Br. Whittemore has left, to mourn his loss, an affectionate wife, ten children, a number of grandchildren and a large circle of relatives and friends. Our prayer to God is, that he will graciously minister all needed consolation to the afflicted and be the Father of the fatherless and the widow's God .- N. Y. Chris. Mes.

In Canandaigua, on the 17th inst. Mr. Asa-HEL HARVEY, aged 36 years, one of the publishers and proprietors of the Ontario Repository; formerly of Surrey, New-Hampshire,

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#### PORTRY.

#### INVOCATION.

My faith looks up to thee,
Thou Lamb of Calvary,
Saviour Divine;
Now hear me while I pray,
Take all my guilt away,
Oh! let me from this day
Be wholly thine.

May thy rich grace impar?

Strength to my fainting heart,
My zeal inspire;
As thou hast died for me,
Oh! may my love to thee
Pure, warm, and changeless be,
A living fire.

While time's dark maze I tread,
And griefs around me spread,
Be thou my guide;
Bid darkness turn to day,
Wipe sorrow's tears away,
Nor let me ever stray
From thee aside.

When ends life's transient dream,
When death's cold sullen stream
Shall o'er me roll;
Blest Saviour, then in love
All fear and doubts remove,
Oh! bear me safe above,
A ransomed soul.

#### A FANCY SKETCH.

It was evening; darkness had spread her shades all around. The arch of heaven was filled with ten thousand sparkling orbs, and not a murmur nor a sound disturbed my meditations. Nature as if bending in silence to catch my thoughts, was calm and solemn, as the chamber of death.

My thoughts, borne on fancy's sportive wings, flew with unrestrained speed back to the days of childhood, and held communion with the companions of by-gone days. For a moment, I imagined myself in the society of my fondly loved sister, and with inexpressible delight listened to the song she was accustomed to chant in a heavenly strain. I forgot the world, with its perfidy and baseness, and raised my thoughts to heaven, while the tears of gratitude stole silently down my care stricken cheeks.

O! the delight of that hour, when my soul was lost in the contemplation of the innocent recreations and the angelic performance of my dear sister! Even now a remembrance of the cogitations of that hour, in the grove at eventide, thrills my soul, and causes my bosom to heave with trembling sighs, and my tongue involuntarily to exclaim,

"O! sister, sing that song once more, Which ne'er for mortal ear was made."

But it was all fancy. Now I am an on the many advantages resulting old man, without children to comfort, or application of steam to boats, &c.

wife to soothe my pillow, or weep, that I am rapidly drawing to the close of life. But as these sources are denied me, I will forget the present, and shut my eyes upon the future, and as in times past, will draw consolation from a contemplation of days of yore.—Ladies' Repository.

### FIDELITY.

Desert not your friends in danger or Too many there are in the world, whose attachment to those they call friends, is confined to the day of their prosperity. As long as that continues, they are, or appear to be, affectionate and cordial. But as their friend is under a cloud, they begin to withdraw, and separate their interest from his. In friendship of this sort, the heart assuredly, has never had much concern. For the great test of true friendship is constancy in the hour of danger-adherence in the season of distress. When your friend is calumniated then is the time openly and boldly to espouse his cause. When his situation is changed, or misfortunes are fast gathering around him, then is the time of affording prompt and zealous aid. When sickness or infirmity occasioned him to be neglected by others, that is the opportunity which every real friend will sieze of redoubling all the affectionate attention which love suggests. These are the important duties, the sacred claims of friendship, which religion and virtue enforce on every worthy mind. To show yourselves warm in this manner, in the cause of your friend, commands esteem even in those who have personal interest in opposing him. This honorable zeal of friendship has, in every age, attracted the veneration of mankind. It has consecrated to the latest posterity, the names of those who have given up their fortune, and have exposed their lives, in behalf of the friends whom they loved; while ignominy and disgrace have ever been the portion of those who deserted their friends in the hour of distress .- Biral.

#### THE RETORT.

A venerable advocate of "the faith once delivered to the saints" recently fell into conversation with a Partialist brother on board one of the Hudson river steam boats. The Partialist contended that Universalism must be a useless and false doctrine, wholly unworthy of being believed by the present generation; inasmuch as it was a newly discovered sentiment, and entirely unknown to the ancient fathers. versation-at length turned on the utility of steamboats; their great value in giving facility to business, &c. The Partialist remarked that there was no discovery that had been of so great service to mankind as that of steam, and he expatiated largely on the many advantages resulting from the But, says the Universalist, do you really believe that steam boats are of any service to the present age? Can you suppose that commerce and internal navigation are in the least subserved by this discovery? Why, most certainly, replies the Partialist. I have never heard an individual call in question the incalculable benefit of steam, and steam boats. "How happens it," says the Universalist, "that the fathers knew nothing of this improvement; how can you say this discovery is of so much service when it is so modern an invention?"

The Partialist saw that "by his own mouth he was condemned," and we hope that he will learn that "the times of their ignorance God winked at, but that he now commandeth all men every where to repent."—Pioneer & Visiter.

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Virtue is the only true nobility.

#### NOTICE-BOOKS.

The publishers of the Herald of Truth, have just received from Boston, a general assortment of UNIVERSALIST BOOKS, among which are most of the standard works of the denomination. We have room to mention but few of them, and would invite the friends of the cause in this region to call, examine and purchase. Among many other valuable works they have for sale "Whittemore's Notes on the Parables," new and enlarged edition—"Paige's Selections," one of the most useful works in the world, and ought to be had in every family in America—"Smith on Divine Government," a work which it is needless for us to recommend—"Streeter's Hymns," in 12 mo. and in pocket form—"Life of Murray"—"Ballou's Examination of the Doctrine of Future Retribution," &c. &c. &c.

It is certainly desirable that our friends should take some pains to circulate books of the above description.

C.

#### I. PRESCOTT, J. T. BRUCE & S. MILES, Proprietors and Publishers.

#### CONDITIONS.

The HERALD OF TRUTH will be published every Saturday, commencing on the first Saturday in January, 1835, on good paper, with new type, in a neat quarto form; cach number containing eight pages—the volume four hundred and sixteen.

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ers, must be post paid or free.



# MDRALD OF TRUTT

"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."-ST. JOHN.

YOL. 11.

GENEVA, N. Y. AUGUST 1, 1885.

NO. 31.

#### A MATE TO THE TEMPERANCE OX.

A SERMON .- By I. D. WILLIAMSON, of Albany.

[Published by request.]

"If an ox gere a man or a woman that they die; then the ox shall surely be stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit. But if the ox were wont to push with his horn in time past, and it hath been testified to the owner, and he hath not kept him in, but that he hath killed a man or a woman, the ox shall be stoned, and his owner shall also be put to death."

Ex. xi. 28. 29.

My attention has been directed to a consideration of this portion of Scripture, by a perusal of that noted production, called the "Ox Sermon," which has recently excited considerable interest in community. I know not the author of that sermon; which circumstance will prevent me from tendering him my thanks for the benefit I have derived from his labours. in preparing the following discourse. I am equally ignorant of the place where, or time when, that sermon first appeared. I believe, however, it is of very recent date, and that it has been published with approbation in most of the popular religious journals of the day. So highly has it been esteemed, that the Executive Committee of the New-York State Temperance Society have resolved to furnish every family in the United States with a copy. Pursuant to this resolution, two millions and two hundred thousand copies have been struck from the press in this city, and are now circulating in the country, from one end to the other. I trust these facts will be a sufficient apology for the remarks I am about to make upon the sermon. It brings into notice, and forcibly illustrates an important principle. The discourse has been sanctioned by the unqualified approbation of the popular religionists of the day, and I have a right to consider it as advocating the views of a large and respectable portion of the professors of Christianity in the United States.

It is no part of my present purpose to controvert any of the positions advanced in the sermon; nor do I intend to quarrel with the principles advocated, or the reasoning by which they are supported. I give the general principles of the discourse my approbation, and I am only about to carry these principles over to another subject, and ask you to apply them there. I come, without further introductory remarks, to the work before me.

The following broad principle, established by the text, is laid down as the foundation of the discourse: "Every man is responsible for the evil consequences which result from his self-ishness and indifference to the welfare of others." The following extract will give a specimen of the clearness with which the principle is illustrated. "Your dog has gone mad. You hate to kill him, for he has, or had some good qualities. You hate to tie him up, for it is too much trouble; and you hate, most of all, to believe that he is mad. It has been testified to you that many have died of his bite already, raving mad, and that many more, in different stages of the disease, are coming to the same miserable death. But still you will neither shoot nor tie up the cause of so much wretchedness. You affect to doubt whether any one of them had the real hydrophobia; or whether the bite will produce the same effects again; and so you leave him loose among your neighbours and their children. Is it not a dictate of common sense that you ought to be responsible for the results? And you are. All that perish by means of this animal, are virtually slain by your hand. They owe their death to your carelessnes or your selfishness, and it is in vain that you say—I had no malice—I did not set the dog on-they might have kept out of the way-and if he was mad, it is none of my concern. Let every one look out for himself. Would not this be adding insult to injury, and instead of proving your innocence, prove you a wretch past feeling? \* \* \* \*

To make a man responsible for results, it is not necessary to prove that he had malice, or that he intended the results.

\*\*\*\* In the trial of the man who owned the ox, the only questions to be asked were these two: Was the ox wont to push with his horn in time past? Did the owner know it when he let him loose? If both these questions are answered in the affirmative, the owner was responsible for all the consequences."

After this clear statement of the general principles on which the discussion is to be conducted, the writer proceeds to apply his subject to those who traffic in ardent spirit, as follows: "Is ardent spirit wont to produce misery, wretchedness and death? Has this been testified to those who deal in it? If these two principles can be established, the inference is inevitable; they are responsible on a principle perfectly intelligible." The remainder of the sermon is occupied in establishing these two propositions: 1. Ardent spirit is wont to produce misery. 2. Those who make or sell it, are perfectly aware of these effects. The inference is, that they are responsible for the evils which flow from the use of ardent spirit.

I have thus laid before you a brief synopsis of the sermon. The general principle on which it is founded, is a sound and tenable position. There is a shade of difference, however, between the text and the circumstances to which our author applies the rule, which, in my judgment, would abate somewhat from the propriety of its application, in its full latitude. In the case of the ox, the destruction of man or woman is supposed to be inevitable, but with the consumer of ardent spirit it is his own voluntary act. The difference, however, is slight—the abatement small. The man who will stand by and see his infatuated neighbour voluntarily, yet madly, rush upon the horns of a peaceable ox, without an effort to save him, can scarcely be considered less criminal than the one who lets loose the unruly ox to destroy human life.

The broad principle is established by the text, ably advocated in the sermon, and sanctioned by community at large, that every man is responsible for the known results of his doings, whether it be an omission of duty, or a violation of law—he is responsible. I am not about to dispute the principle, or controvert our author's application. I only intend to apply the principle to another case, and ask you to practise it there. Our author has applied it in secular business. I am going to apply it to spiritual concerns. He has applied it in the tavern and distillery; I shall apply it in the church. I see a man in the church who professes to be a teacher in Israel; he deals in spiritual things. I maintain that the rule is applicable to him in all its extent. He is responsible for the known results of his preaching, and for the effects of those spiritual waters which he gives the people. No "benefit of clergy" can exempt him from the principle of this law. "In the trial of the owner of the ox," says our author, "the only questions to be asked were these two: Was the ox wont to push with his horn in time past? Did the owner know it when he let him loose? If both these principles can be established, then evidently the man was responsible for the results." I take the same ground. "In the trial of the minister, at the bar of public opinion, the only questions that need to be asked are these: Has the effect of his labour and of his doctrine been bad hitherto? Does he know it while he is labouring? If both these questions are answered in the affirmative, he is responsible for the result".

I will name one doctrine, and one class of preachers, to whom I intend to apply the principle of the sermon, and the reasoning of its author. I shall call the doctrine Partialism, and the advocates Partialists. I use these terms not in re-

proach, but simply because they convey my meaning better than any other. By Partialism, I mean all systems of divinity which limit the effectual displays of our Father's grace and salvation, to a part of the human family; and hold forth the unscriptural and unmerciful dogma of endless torments for the Whether they employ free agency, or works, or remainder. decrees, as the limitations of salvation, enters not into the present inquiry. I look at the single circumstance that they extend salvation to a part, and endless damnation to the remainder, and I call them Partialists, and their doctrines Partialism; because these terms convey my meaning, and I shall try them by the standard of justice established by the text, and weigh them in the balance adjusted in the sermon, and sealed by the people.

In view of this principle of equity, our author asks, with much propriety, "Is ardent spirit wont to produce misery, and wretchedness, and death? Has this fact been certified to those who deal in it?" And he concludes: "If these principles can be established, the inference is inevitable, They are responsible for the results." Good reasoning. I carry it over to another subject, and ask, "Is the preaching of Partialism wont to produce misery, wretchedness and death? Have its advocates been certified that such is the fact? If these two principles can be established, the inference is inevita-

ble, They are responsible for the results."

Our author continues, by establishing the following positions: 1. Ardent spirit is wont to produce misery. 2. Those who sell it are perfectly aware of these effects. I take another subject, and shall aftempt to establish the following propositions:

1. Partialism is wont to produce misery, despair, insanity, murder and suicide.

2. Those who preach and advocate it, are perfectly aware

I have told you what I mean by Partialism. I mean the doctrine of the salvation of some men. and the endless damna-In noting its effects, I pass over the waste of tion of others. property and of time it produces; the disease it causes, by exposing its votaries to the inclemencies of nature, at unseasonable hours, as well as the trouble it causes in families, by calling mothers from the sphere of duty to their children and their

husbands. I pass these and am to show:

1. That it produces misery. I need not go into a laboured argument to prove the truth of this proposition. I lay it down as a fact, upon which I fear no controversy, that there never has been a man, woman or child, on earth, who believed in endless wo, for self or friends, who was not made miserable just in proportion to the strength of faith, and the love of self or others. If you were to search for the causes which have conspired to render the world emphatically, what it has been so often called, "a vale of tears," you would find this the master spirit among them all. Our good Father in heaven has given us all things richly to enjoy. He has spread out nature around us, arrayed in her most smiling robes, and caused the earth to yield her fruit, and lay the golden treasures at the feet of man, inviting him to partake and be happy. But man, ungrateful man, has spurned these stores of mercy; he has dashed the cup of consolation, presented in the Gospel, from his lips, and rendered himself utterly incapable of enjoying the one or the other, by the dark suspicions, and fearful forebodings of endless we, that have been mingled in the cup of his faith. When friend looks upon friend, and gives him the parting hand, the painful thought comes like the blighting mildew-we may meet no more, unless perchance it be in the dismal abodes of the damned. When the father looks round upon the smiling circle of children, where all his holiest affections are garnered up, the same canker worm is gnawing the fibres of the heart. Could be feel assured that those children would mingle their praises, their prayers, their songs of thanksgiving around the throne of God and the Lamb, he would be

happy. But, alas! he has been told that some of them will wail with devils in the realms of immortal wo. Cold and deadly as the drug of death, it has gone down into his soul, and chilled every warm and lively emotion of joy. When the tender mother lays her head on the pillow of rest, with a sleeping babe folded in her fond maternal arms—Ah! what is it that comes through the solemn silence of midnight, sounding the sad requiem of departing joy, and causing the silent tear to steal from the sleepless eye? It is the dreadful thought, that the sweet cherub who sleeps so sweetly by her side, may be destined, in the counsels of God, to become a demon in the abodes of darkness; and that, when life's glimmering taper shall have wasted away, its little form may burn and wither in the flames of an endless hell! When mourning friends stand weeping around the grave prepared for a dear companion; when they see the sable pall removed, and the naked coffin slowly and solemnly lowered into the narrow house, and listen to the rumbling earth that falls and hides it from their view: Ah! what daggers pierce the soul, as they cast the last "longing look behind," and reflect that their departed friend may, even now, be wasting away in the undying agonies of an eternity of wo. Here, brethren, is the serpent that coils around the heart, and calls forth sighs, and groans, and tears, from the children of men. Here is the "great dragon" that pushes with his horn; the beast to whom power is given to deceive and torment the nations for a season. He is loose in the world, and at every step of his devastating march, the mean of the widow, and the cry of the orphan, load the passing gale, and the river of wo accumulates, and swells, and rolls its dreadful tide from under his feet. The doctrine of Partialism produces misery, and it was well said by the eloquent Saurin, who believed and preached it: "I find in the dreadful thought a mortal poison, that diffuseth itself through every period of life, rendering nourishment insipid, pleasure disgustful, and life itself a cruel bitter." I pass on:

2. Partialism produces despair. It will take no laboured argument to establish the truth of this position. Those who have given any tolerable degree of attention to things around them, know full well, that a temporary despair, or a state of mind bordering upon it, is considered almost indispensable in order to effect a genuine conversion. Scarcely can you find an individual, who has been recently brought within the pale of a Partialist church, who will not tell, that there was a time when he almost, or altogether, despaired of mercy. In many instances, it is true, it passes off like a fit of intoxication, and is soon over, save the enervating effect it has produced on the mind; but in many other cases it settles down to a constant habit of mind—a continual state of despondency and hopeless despair. You need not go out of your own neighbourhood to find persons thus affected. A sullen gloom shrouds their future prospects, and clouds of darkness hover, in dreadful horror, over every thing beyond the grave. Thus they wander without hope and without God in the world. Poor, miserable victims of Partialism! From my heart I pity them. And I would to heaven that the Angel of the everlasting covenant would sing them one of the songs of Zion, that hope might revive their drooping spirits, and bid them rejoice forever more. I dwell not here. It cannot be denied that Partialism produces despair. I remark:

Partialism produces insanity. Here I need only appeal to facts, and these are stubborn things. Since the commencement of what have been denominated "special exertions" for revivals, scarcely has a week passed by, and I might almost safely say, a day, which has not brought along with it the tidings of some poor victim who has passed from despair, to the wild regions of insanity. Some blooming female, some promising youth, some tender mother, or kind father, has gone to the dungeon of the maniac. It is a well authenticated fact, to which the records of the Lunatic Asylums in the United States, will bear witness, that the number of their inmates,

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whose insanity originated in "religious excitement," has, for two years past, exceeded those originating in any other cause, not exceeding intemperance; yea, more than all other causes combined. You need not go out of your own city for instances; for even here have I seen, and you have seen, the wild rolling of that eye which once beamed with intelligence, and heard the incoherent mutterings of a voice that once spoke wisdom and knowledge. We have seen these things, and we can trace the date of this shipwreck of reason, to the fatal day, when, under the influence of a tormenting faith in endless wo, the poor victim was drawn upon an anxious seat, by a preacher of damnation, eternal and intolerable. I pass on, and shall

4. That Partialism produces murder. I might refer you to the persecutions and legalized murders that have cursed the earth, and the inquisitions that have been established and crimsoned the ground with human gore, as proof upon this point. I think I could show you that there never was a persecuting fire kindled, or a torturing rack constructed in Christendom, which was not the legitimate child of the heartless doctrine of endless hell torments. Believing that God would burn and torture men eternally, they have thought it a small thing to burn the body a few moments, and have even considered themselves bound to do so. Do you ask of the Genevan reformer, why he burned Michael Servetus? He will tell you that he was a vile heretic; God would cast him into hell, and torment him forever, and he was bound to rid the earth of such beings. Do you ask the inquisitors why they murdered their fellows? They will tell you they were base heretics, cursed and eternally damned of God, and they ought to be put out of the way. In all these cases the murders were legalized, to be sure, but they may be traced directly to faith in endless misery, as their cause. I might follow the history of the sentiment from the time Christians borrowed it of the Heathen, and trace its footsteps in the blood it has shed. Mere than six hundred and seventy thousand persons in Spain, alone, fell before it; and in all countries where it has prevailed, and its power has not been restrained by civil law, it has caused blood to flow most freely. For centuries, when it reigned triumphent over the thrones and dominions of the East, it never ceased to whelm nations in blood, and scatter devastation and death from one end of the Oriental hemisphere to the other. But these are general views. There are not wanting, however, instances in which it has produced private murder, in opposition to law.

A little work, recently republished in Boston, which originally appeared in England about a hundred and seventy-five years ago, informs us, that in that day the doctrine caused parents to murder their children, for fear they would become accountable beings, and then be lost. From that day to this, no age can be found in which it has not done similar things. And now, all reeking with gore, it is preached, and in this country it has produced some of the most heart-rending scenes of murder that ever stained the pages of our history. It is not long since a mother in Ohio, murdered her children, under the impression that she should thus save them from hell, by removing them before the years of accountability had arrived. It is not much longer since a mother in Canada did the same; and the story of the unfortunate Stephen Miller, of Canaan, Connecticut, who murdered two children, and nearly destroyed his wife, in a fit of insanity, is still fresh in your memory. In all these cases, faith in the gloomy doctrines of Partialism, was the cause of crime; and I am going to inquire soon, whether those who still persist in loosing the unruly ox, knowing that he is wont to push thus destructively with his horns, are not responsible for the blood that he sheds?

5. Partialism produces suicide. The number of those that have committed suicide, since the commencement of what are falsely termed, revivals of religion, is almost incredible. The same author to whom I have referred, informs us that these doctrines drove many to throw off life as a burden, in his

This was nearly two centuries ago; and from that day to this, it has done the same. If I were to tell you the aggregate number of those who have committed suicide under the influence of Partialism, within two years past, I should astonish you—I will say a hundred. It is far less than the appalling fact, and I could give the names and dates, if it were necessa-Here, then, is not one man or woman, who has been gored by this ox unto death, but there are many. Who shall be held responsible for their blood? Let the owners of the ox look to it. When a man gives another ardent spirit and he dies by this means, you say, and you say correctly, that he is responsible. But when a minister stands in the desk, and pours out a libation that sends some of his hearers to the grave, can you not see? All I ask, is, that you carry your own reasoning out, and abide by your own rules of judgment. But ah! how strangely are men constituted! When a wicked neighbour's ox gores a man or woman that they die, you cry out that he shall answer for blood. But when the arrows of truth enter the temple where you worship, and it appears that your ox has done mischief, like the crafty lawyer in the fable, you cry, "Ah! that alters the case." I must inquire into the affair, and if—and ir—did you say? The business, I find, might have been concluded without an if, had you been as willing to apply the rule of justice to yourselves, as to measure others by it.

I have thus endeavoured to show you that Partialism produces misery, despair, insanity, murder and suicide. I now remark, in the language of the sermon to which I have so often referred: "These effects are not casual, accidental, but common, natural effects," to which the doctrine tends, and seen in every age and in every country, where it has been preached. I am now coming to the serious inquiry, Who is responsible,

in the eye of justice, for these results?

You will recollect, in the case of the ox, it was deemed necessary that the owner should be informed of the proneness of his beast to push with his horn, in order to make him responsible. You will also bear in mind that the author of the sermon, to which I have so often alluded, has laid it down as a princi-ple, that the deeler in ardent spirit must know the evil effects that flow from his traffic; and if he does know this, no matter whether his intentions were evil, or whether he had malice in his mind, or not, he is responsible for the evil. I wish you to transfer this reasoning to another subject. I proceed to show:

II. That the preachers and advocates of Partialism, are well aware of the effects which I have named.

As a disciple said in another case, so it may be said in this: "These things were not done in a corner."

They know full well that a tide of misery flows from their preaching, and in every country where their doctrines have been preached, these evils have resulted. We have testified these things to them, day and night. We have called on them to keep in the unruly ox, for he is goring men and women. We have called on them, until we are hoarse with calling, if there is mercy in them to spare, for they are sending blight and mildew over the fairest territories of human felicity. And yet they have done no other than goad on the beast in the work of death. They have assembled themselves together in protracted meetings, and have seen the tear of misery falling, and the most agonizing grief depicted in every countenance. They have seen the grief depicted in every countenance. people go away mourning, with their own eyes, and heard their cries of distress with their own ears. They have seen the cries of distress with their own ears. youth in despair, and the middle aged in insanity, caused by their preaching. They have seen mourning friends pouring tears over the cold corpse of the suicide, who was driven to Yea, and themselves the rash act by the same preaching. have been called to perform the last sad funeral obsequies over babes and sucklings, that have been slain by this beast. Shall I then be told that they are ignorant of these things? Nay; they do know right well, that these are matters of fact. Who then is responsible for all this misery, and these dreadful

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results? When the avenging angel comes to make inquisition for blood, at whose hands will be require it? It is a fearful question, and let those who cause it, answer to God and their own consciences. In the other case you reason well. would that you might reason equally well here. If the man who deals out spirit to the drunkard knows that he will destroy himself with it, you say that he is responsible. If he pleads in self-defence, that he had no malice, you say his plea is not The simple fact that he knows the result, makes him responsible. Now, be honest here, also. If the man who preaches endless death, knows that his preaching does produce misery, and despair, and death, who is responsible? Will the plea that he means well, and has no malice, release him from the responsibility? I will not endeavour to force conclusions upon you, but "I speak as unto wise men, judge ye what I say." I shall be told, perhaps, that God has put the doctrines into the hands of the preacher, and commanded him to preach. But will you allow such reasoning in the other case? dealer in ardent spirit says: God has put this aliment into my hands, and commanded me to give drink to the thirsty. I am not responsible for consequences. Will this satisfy any candid mind? Nay. But why not? Is it because God never did mind? Nav. But why not? made any ardent spirit, but commands water, and spirit is a human invention? Then I reply, so is Partialism a human invention. God is no Partialist. "He makes his sun to rise on the evil and the good, and sendeth rain upon the just and unjust;" and I am sure it will take more torturing to get endless we from the Bible, than it takes to get alcohol from grain. God has commanded us to drink the waters of eternal life, drawn from the wells of salvation, and he who deals out eternal death, is as far from duty, as he who gives spirit instead of

The re is a passage in the sermon which presents a picture true to t he life, and I must lay it before you. In speaking of the evil er fects of a rdent spirit, and noting instances, the author says: "G'o into the crowded court house, and you may see another; his counter ance is haggard and ghastly, and his eyes wildly rolling in desp. air. What has he done? One night, after spending all his m. mey in drink, and loitering about till all the shops were cold, he returned to his miserable habitation. He found a few coals on the hearth, and his wife and children by them. He threw one c'hild this way, and another that, for he was cold. His wife ren. onstrated, \* \* \* \* With many a horrid oath, he declared he would let her know who should govern, and by way of supporting his authority, beat her brains out with the last remaining stick of wood." The inquiry is, Who is responsible? And the answer, Those who gave him the maddening bowl. This is on e side of the picture, a horrible one indeed. While your hearts are still warm with sympathy, I will take you to another court of justice. the prisoner's chains, is the unfortunate Stephen Miller, of Canaan, Connecticut; his countenance is haggard and ghastly, What has he done? and his eyes wildly rolling in despair. He loitered about the church, drinking and believing the deadly doctrines of Partialism that were found there. He returned to his wretched habitation. He retired to rest, and awoke in the darkness and silence of midnight. Two lovely babes were sleeping by his side. One he beat, and threw its corpse out of the window; and the brains of the other he dashed against His wife interposed and fied, wounded and half dead, from his presence. Who shall answer for this blood? If the man who gave the intoxicating draught to the other, was responsible; in the name of justice, and of God, I ask, who shall answer for this? Who but the man that taught him those doctrines which drove him to the fatal deed?

If we have not seen enough, let us go to the grave of the beloved George B. Butler, of New-Berlin, N. Y. He is cold and lifeless in the arms of death. What has he done? He was the subject of a revival. He returned to his father's house, lost all hope, and fell in despair. One morning a fond

mother called him from his bed, but had scarcely reached her room ere she saw blood streaming from his chamber. She returned, and there, by the side of his bed, in a kneeling posture, was her child. In one hand he held a bloody knife, which he was thrusting, with might and main, into his throat. The weapon was wrested from him, but he clenched his bloody fingers into the wound, and literally tore the flesh asunder, to open a passage for the crimson current of life. The fatal deed was done, and beneath the green grass of the valley lies the mouldering corpse. I will not follow him into the eternal world, and present him a frighted ghost, howling with devils, nor will I talk of those more dreadful pains which he must endure, if modern Partialism be true. Poor, deluded, disconsolate, and yet lovely victim of error. My soul moves with compassion for thy woes. I will throw the mantle of charit over thy weakness. I will drop a tear over thy grave, and le thee sleep till the morning of the resurrection comes, when humbly trust thou wilt come forth in the likeness of thy Master to reap the full fruition of these joys, the hopes of which wer so cruelly denied thee in life. But the living! the living What can be done for the living, that shall secure them from similar end? I will not judge you. But ah! ye believers i a God of wrath and vengeance—ye, who are engaged in fright ening your fellows with terrific eloquence upon the awful miss ries of the damned in another world—I lodge the solemn as peal in your hearts, to ponder well the path of your feet, an ask the serious question, At whose hands shall the blood o these victims be required? While the cries of murdered babes and the tolling knell of the suicide are sounding in your ear I cry to you, that it is you who are loosing the ox that kills the heast that destroys; and I ask, Who but the owner sha answer for his deeds?

I have thus endeavoured to show, that Partialism produce. misery, wretchedness and death; and that its preachers are aware of these results. I have faithfully warned them of the fact, that this beast is wont to push with his horns; and if they still refuse to keep him in, upon their own heads be the responsibility. It is too late to plead that they are good men, and mean well, and have no malice. The principle has been laid down and sanctioned, that it is not necessary to show that a man had malice, in order to make him responsible. The owner of the ox, in the text, might have been a very good man in other things, and perfectly devoid of malice. dealer in ardent spirit may be a very good and respectable citizen, with no evil intentions. But in neither case will you allow that this fact frees him from responsibility. Did the owner of the ox know that he was wont to push with his horn? Does the dealer in ardent spirit know that it is wont to produce misery, and wretchedness, and death? These are the only questions that need be answered in the affirmative, in order to cast the full weight of responsibility upon them. So here. Whether these men have malice, or not, is out of the question. Do they know that their preaching produces misery, wretchedness and death! If so, they are responsible. Shall I be told that the cases I have named are few, in comparison with all who hear preaching? So, I answer, are the cases of drunkermess few, in proportion to the whole community. If you will not admit the argument good in this case, why then advance it in the other? Shall I be told that it is necessary to preach the endless damnation of some, and risk the consequences, in order to save the remainder? The dealer in ardent spirit will reply, that it is necessary to deal out spirit, and run the risk of having a few drunkards, in order to give others a true picture of the consequences, and keep them sober; and, for aught I can see, his argument is as good as yours. If you reject the one, I insist that you reject the other also.

I have now done. I have faithfully endeavoured to discharge my duty. I expect reproach; but I find in the conscious rectitude of my intentions, a solace more dear than the flattering unction of pepular applause. I have found, from ex-

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perience, that he who ventures to seize the unruly ox by the horns, must expect to incur the displeasure of the owner. "But none of these things move me." If my feeble labours shall be, in any way, instrumental in causing the people to examine and ponder their ways, I shall be satisfied. May God give us wisdom to guide us in the way of truth and righteousness. Annen. Even so let it be.

The following communication was written by Mrs. Martha Dorg, of the city of New York, and addressed to the Rev. Mr. Dunbar, pastor of the church to which she belouged. The writer has been a worthy member of the Baptist church for thirty years. She sent the letter, of which this is a copy, to Mr. Dunbar some months ago, but has received no answer from the Rev. gentleman. She now deems it proper to lay it before the public, that they may judge which is willing to obey the injunction of heaven, by endeavouring to "prove all things and hold fast that which is good," and which seems inclined to "choose darkness rather than light."

#### Original.

#### FRIENDLY LETTER TO REV. D. DUNBAR.

REV. AND DEAR SIR—It appears you are not willing that I should send my letter to Br. Williams. Will you have the goodness to inform me why he should neglect to explain to me the tracts he gave me? They were evidently designed to satisfy my mind in regard to the truth of never ending punish-

ment; but they have not effected the design.

I should like to know what authority any one has for believing in the doctrine of endless sinning and endless suffering? There is nothing said in the Bible about sinning in eternity. What is sin? The transgression of the law. What is the law? "Thou shalt not steal—thou shalt not murder—thou shalt not covet," &c. "Where there is no law there is no transgression;" therefore, in order for people to sin in hell, the law must exist there, and must be transgressed or there can be no sinning there. If any sin in another world, no doubt pardoning mercy will flow as freely there as here; for, wherever sin abounds grace much more abounds. We shall have the same God in another state that we have here; but I very much doubt if we shall be able to sin beyond the grave.

As to the phrase "eternal death," it does not occur in the Bible. Now you profess to believe that a portion of mankind are actually reprobated to endless damnation. Dare you say, if you had the power to save all, no fellow creature should be forever lost? And dare you suppose that HE who has all power in heaven and in earth, has not as much love for his creatures as you have? Will he say to you "love your enemies; do good to them that hate you," &c.—and will He act upon an opposite principle—a principle of retaliation and revenge? Shall the disciple be so much better than his Lord?

Is not God the Father of the spirits of all flesh? Is he not the maker of our frames? And doth not the Apostle say, Acts xviii. "We are all his offspring"? If it be confessed, therefore, that we all died in Adam, it cannot be denied that we all bare the same relation to God that Adam did. St. Luke informs us that Adam was the son of God; and Paul says-"As in Adam all die, even so in Christ SHALL ALL be made alive." And "as we have borne the image of the earthly, we shall also bear the image of the heavenly." The same Apostle says, (Phil. ii. 9, 10, 11,) that God has highly exalted Jesus, and given him a name which is above every name—that at the name of Jesus every knee should bow, of things in heaven and things on earth, and things under the earth; and that every tongue should confess that Jesus is Lord to the glory of God the Father. We read again that "God sent not his son into the world to condemn the world but that the world through him might be saved." Again, "Behold the Lamb of God who taketh away the sin of the world." Again, "He is the propitiation for our sins, and not for ours only, but also for the sins

of the whole world." Again, says an Apostle, "We have seen and do testify that the Father sent the Son to be the Saviour of the world."

I read that Abraham believed what God had promised, and this faith was counted to him for righteousness. This promise was, that in him and in his seed all the families of the earth should be blessed. See this promise repeated to Isaac and to Jacob, and applied by Peter, at Penticost, to all the kindreds of the earth.

Again, God says by the prophet Isaiah, "Look unto me all ye ends of the earth and be ye saved, for I am God and there is none else. The word is gone out of my mouth in righteousness and shall not return, that unto me every knee shall bow and every tongue shall swear, saying, in the Lord have I righteousness and strength." Isainh xlv. This is the oath of God, and he has pledged himself to perform it. He swore by himself because he could swear by no greater. In the 25th chapter of the same book there is more proof on this point: "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined. he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it." See also Psalms lxxii. "He shall have dominion from sea to sea and from the rivers to the ends of the earthyea, all kings shall fall down before him, all nations shall serve him," &c. Again, Ps. Ixxxvi. 9, "All nations whom thou hast made shall come and worship before thee, O Lord, and he is the Governor among the nations." Now all this is in perfect agreement with the language of Peter, Acts iii. 21-25: speaking of Jesus he says, "Whom the heaven must receive until the times of the restitution of all things, which God hath spoken by all the holy prophets since the world began." You will please turn to, and read Eph. i. 9, 10.

I believe that "the Father loveth the Son, and hath given all things into his hands;" and "All that the Father giveth me," says Christ, "shall come to me, and him that cometh to me I will in no wise cast out." He is able, even "to subdue all things unto himself." Now this I believe, "for the Lord hath spoken it."

Do you believe this, Br. Dunbar? Have I "denied the Lord that bought me," my brother? Let us "prove all things, and hold fast that which is good," and "be ready always to give to every one that asks it, a reason of the hope that is in us with meekness and fear."

Can you, Sir, tell me in what chapter and verse it is stated that Christ did not die for the non-elect, or that he died for the elect only, or that he died for a part of mankind, or that he did not "give himself a ransom for all?" I hope you will not treat my letter with silent contempt, but "as you will wish you had when you come to die." I do hope you will yet preach "good tidings of great joy to all people," and say with good old Simeon, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation, which thou hast prepared before the face of all people, a light to enlighten the Gentiles and the glory of thy people Israel."

Will you give me an exposition of Rom. viii. 22, 23: xi. 12: iii. 19—24: and Eph. ii. 4—9? Jehovah says, "Come now and let us reason together." Isa. i. 18. It is high time that his voice should be heard, and his admonitions regarded. "He who will not reason is a bigot; he who can not is a fool; he who dare not is a sleere."

Without one particle of unkind feeling, although laughed at in your house by your company, (and you told me I must expect it,) I subscribe myself your friend and well-wisher,

MARTHA DORG.

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# Prom the Prosbyterian CASE OF MR. BARNES.

[Concluded from page 235.]

Dr. Ely did not agree with Mr. Patterson, and presented a paper which he wished to be adopted as expressive of the opinion of the Presbytery.

It was then Resolved, That Rev. Messrs. Ely, Duffield, Boardman, Haight, Grant and Patterson, Ministers, and Messrs. Stille, Bradford and Darrach, Elders, be a committee to prepare and report a suitable minute.

On Friday morning the committee reported, and their report was adopted. Rev. Mr. Boardman, and Mesars. Bradford and Stille dissenting.

#### Extract from the Minutes.

The Presbytery having heard the prosecutor at great length, in support of his charges, and the accused in defence of himself, and having duly considered the testimony submitted in the case, judge the Rev. Albert Barnes not to be guilty of teaching or holding any heresy or erroneous doctrine, contrary to the word of God and our Standards.

Attest, THOMAS EUSTACE, Stated Clerk of 2d Preebytery of Philadelphia.

Thus Mr. Barnes was acquitted, but certainly not to the surprise of any one. It will be remarked that some voted that he was not guilty of the charges, although they had admitted in their speeches that he held the doctrines charged; by guilt therefore they must have meant that he was neither blame-worthy nor liable to punishment for deviations from the standards of the The minute of acquittal will be to many unintelligible; the style of it is most unhappily obscure; and yet it is sufficiently plain to show that Mr. B. is rather justified by the Presbytery in his peculiar views, than acquitted of the charges. It was further remarkable in this whole rangaction that Dr. Junkin rather than Mr. Barnes seemed to be under trial. We presume that when the decision is communicated to Dr. Junkin, who was under the necessity of leaving the city before the final vote of the Presbytery, he will carry up the case by appeal, to the Synod of Delaware.

#### HERALD.

JACOB CHASE, Jun. G. W. MONTGOMERY, Editors.

GENEVA, SATURDAY, AUGUST 1, 1835.

ESSAYS ON THE KINGDOM OF HEAVEN.—NO. 2.

Having shown in my last number, that the kingdom of heaven is the gospel dispensation, our next object will be, to answer the question,

2. When this kingdom was established? And when this undertaking is performed, every person will perceive that the subject of the first essay, is made still more clear than ever.

John the Baptist, the forerunner of the Saviour, warned the Jews in the following language: "repent ye; for the kingdom of heaven is at hand." Matt. iii. 2. Let the inquiry be made, to what does John refer? Does he refer to another state of existence? Certainly not! He simply taught this truth, that the Messiah whom the Jews expected, would shortly appear and establish his kingdom on earth. When our Saviour began his ministry, he repeated the words of John-"repent ye; for the kingdom of heaven is at hand." Matt. iv. 17. The idea here clearly conveyed, is, that in a few years, Jesus would be crucified, that his resurrection would seal his spiritual kingdom as the reign of heaven on earth, while the Jews would possess no power to destroy it.

On a certain occasion, when our Saviour was speaking to the Jews concerning their rejection of him as the Messiah, he said to them, "the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Matt. xxi. 43. In order to fully understand this language, we must refer to the declaration which Paul made to the Jews in Antioch; "It was necessary that the word of God should have first been spoken to you; but seeing ye put it from you and judge yourselves unworthy of everlasting life, lo! we turn to the Gentiles." Acts. xiii. 46. Now observe-Christ declared that the kingdom of God should be taken from the Jews. and Paul calls that kingdom the word of the gospel, which the Jews rejected. Is it not clear then, that the phrase "kingdom of God" means the gospel dispensation, which was established at the resurrection of Jesus, when it was preached for a time to the Jews by the Apostles, after which its benefits were offered to the Gentiles?

After Christ had chosen his twelve apostles, he sent them forth with this instruction; "as ye go, preach, saying, the kingdom of heaven is at hand." Matt. x. 7. And after he had given them full directions how to conduct themselves, he says, at the 23d verse of the same chapter-"but when they persecute you in this city, flee ye into another; for verily I say unto you, ye shall not have gone over the cities of Israel, till the Son of man be come." What other meaning can be attached to this language, but that the apostles were to preach, that the reign of the Messiah was about to commence, that he was to go into the regions of the dead and again return in his resurrection, to seal his mission and endow them with power from on high to preach the gospel ?

Admit that the phrase "kingdom of heaven" means the gospel, and the following language can be clearly understood. "But wo unto you, Scribes and Pharises, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering, to go in." Matt. xxiii. 13. The Pharisees prevented the common people from receiving the gospel, by persuading them that Christ was an impostor. Let an instance be given. In the twelfth chapter of Matthew we are informed that Christ healed a man who was blind and dumb. This miracle was so great

that the common people "were amazed and said, is not this the son of David?" verse 23. From this expression we infer, that they were disposed to receive Christ as the Messiah and become his followers. But the Pharisees who were standing by, perceiving the influence which the miracle was exerting in the minds of the people, said to them, "this fellow doth not cast out devils, but by Beelzebub the prince of devils." Vs. 24. Now observe, in this instance, they would not themselves receive Christ as the Messiah nor suffer the common people to do so. Hence, Christ said to them, "ye will neither go in yourselves, nor suffer them that are entering to go in."

We will new present these passages for consideration, which are distinct in telling us, where the kingdom of heaven was established. Let it be remarked however, that these passages do not refer to the immediate establishment of the gospel, but to the period when Christ should appear in the power of his kingdom, to inflict chastisement upon the rebellious Jews. Let it also be recollected, that the term angel simply denotes a messenger, for the teachers of the seven Asiatic churches were called angels.

1. "For the Son of man shall come in the glory of his Father, with his angels; and then shall he reward every man according to his works. Verily I say unto you, there be some standing here, which shall not taste of death, till they see the son of man coming in his kingdom." Matt. xvi. 27, 28.

2. "Whosoever therefore, shall be ashamed of me and of my words, in this adulterous and sinful generation; of him also shall the son of man be ashamed, when he cometh in the glory of his Father with his holy angels. And he said unto them, verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." Mark viii. 39, and ir. 1.

3. "For whosever shall be ashamed of me, and of my words, of him shall the Sen of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels. But I tell you of a truth, there be some standing here which shall not taste of death till they see the kingdom of Ged." Luke ix. 28, 27.

This language is so decisive in proving that the phrase "kingdom of heaven" or "kingdom of God," means the gospel dispensation, and that about forty years after its full establishment, Jesus appeared in power, not in person, to destroy the Jews for rejecting him, that I need not comment upon it at all.

Again; when Christ partook of the passover with his disciples, and after he had given to them the bread, he said—"but I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you, in my Father's kingdom." Matt. xxvi. 29. No person can suppose the kingdom of God in this passage means a future state—for, with such a supposition, we should be under the necessity of admitting, that they have wine in heaven, and that Christ and his apostles drink it

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there together. The idea is absurd. But if it can be shown, that the Saviour did eat and drink with the apostles on earth after the resurrection, it will prove that the kingdom of heaven is the gospel, and Christ's drinking wine anew with the apostles, means, that he would do so, after its firm establishment by his resurrection. Turn to the 24th chapter of Luke, and we have the desired testimony. When two of the disciples were going to Emmaus, Christ met them, talked with them and went to their homes with them. "And it came to pass, as he sat at meat with them, he took bread, and blessed it, and broke, and gave to them." Verse. 30. On another occasion, when the disciples were together, Christ appeared among them and said-"have ye here any meat? And they gave him a piece of a broiled fish, and of a honey comb. And he took it and did eat before them," Verses 41 to 43. Now let me inquire-what did Christ mean, when he told his apostles that he would not drink with them again, until he drank anew with them in his Father's kingdom? Did he mean any thing else, than that he would not drink with them any more until after the resurrection, which resurrection would prove his mission? And does not all this prove, that the "kingdom of heaven" is nothing more than the gospel, which gospel was established at the resurrection of Christ?

Again; on a certain occasion, Christ inquired of his disciples, who men thought he was. After Peter had answered this question, the Saviour again inquired of him, who he thought he was. Peter promptly answered, "thou art the Christ, the son of the living God." Matt. xvi. 16. In reference to this answer, Christ says to him; "and I say also unto thee, that thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven." Verses 18, 19. Now if the time can be pointed out when Peter did use these keys and did unlock the kingdom of heaven, will it not show what that kingdom of heaven is, and when it was fully established? Turn then to Acts 2d Chap. When all the strangers had assembled on the day of Penticost, who was it that stood up and preached? It was Peter! What did he preach? He preached the gospel-Christ crucified. Is it not perceived, that Peter, being the first who preached the gospel to the Jews, emphatically unlocked the kingdom of heaven to them? But not only did he unlock the gospel for the Jews, but also for the Gentiles, for Peter was the first who preached to them and converted Cornelius and his band.

From all this testimony, then, is it not established as a fact, that the phrase "kingdom of heaven" means the gospel dispensation; that the gospel dispensation was fully established at the resurrection af Christ; and that it was first preached by the Apostles? If this be so, and who can doubt it, what a perversion of the scriptures it is, to apply the phrase "kingdom of heaven" to a future state of immortality! And how differently the scriptures would be under-

ly see this fact and receive the true meaning of G. W. M. the phrase.

#### THE JUVENILE REFORMER AGAIN.

In the 27th number (current volume) of the Herald, we saw fit to notice a little paper bearing the above title, published in Portland, Me.; and as a sample of the work, we copied what the writer was pleased to call "The Tree of Destruction." In the 9th No. of his "Reformer" (?) the editor, D. C. Colesworthy, comes out upon us with all the venom of the serpent, and the tremendous power of a wasp. Really, when our eye first glanced over the article we were struck as with the shock of a galvanic battery; but we have now so far recovered as to attempt an exertion to breathe again.

After forever annihilating the reputation of the "Saturday Courier" for the same offence with which we are charged, he says-"Of a piece with the article in the 'Saturday Courier,' is the following paragraph from the 'Herald of Truth,' a Universalist paper, published at Geneva, N. Y." Here he inserts what we said about his TREE; and then proceeds to give us an example of politeness, christian charity, and temperance, in the following paragraph. That this precious and valuable morsel may be fully understood, and duly appreciated, we will give it in distinct sentences, with a few appropriate remarks attached to each, as we progress with it.

He commences in the following language:-"Although the Universalist may cavil at hell and eternal damnation, as true as there is a God in heaven, it will be the doom of the impen-

There, brethren of the Abrahamic faith, what further evidence can you ask to prove the fallacy of your system and the truth of endless damnation? We have long been inviting and beseeching our Partialist brethren to show us, and prove to us, the error of our belief. The thing is now done! the controversy is forever settled! Yes, we must now submit, for the testimony of ST. Daniel must be considered amply sufficient in deciding this matter. Nothing more need be said in relation to this sentence.

Again, he says: "And the confectionary shop, with its impiety and drunkenness-its profanity and profligacy, is the direct way to this end."

Now we have several confectionary shops in this village, and nearly all of them are kept by members of the Presbyterian Church and the New-York State Temperance Society. And we do not believe that there is "impiety and drunkenness-profanity and profligacy," practised or countenanced in them. But we will let St. Daniel and his brothren in this village settle

Again, he says: "We do not marvel much at what the vile and impious Editor of the 'Herald of Truth' says."

How mild, how Chistian-like, how charitable, how extremely temperate, is this language!! stood from what they now are, could people on- How in the name of wonder did our friend of Samuel Mott, Req. aged 38 years.

the "Reformer" learn that we were so "vile and impious?" We were not aware that our moral reputation had travelled so far as Portland. Ah! it had slipped our mind that some of our modern saints are divinely inspired! This clearly elucidates the mystery and explains the matter. We have no disposition to retaliate, or "render railing for railing." We have no idea that our friend of the "Reformer" is a vile or an impious Editor. No, we would sooner suppose that he was an iDior, than think of such a thing. But really, he reminds us very forcibly of whipped cream, which every body knows is all froth.

There is no necessity of trespassing further upon the reader's patience, by noticing more of this charitable and temperate paragraph. Hence we would conclude by advising our beloved brother editor (certainly we do love him; and pity him too) to go immediately and join Mr. Finney's caravan, he would evidently be considered a very interesting and useful mimal. He could then make a trip to the west for the laudable purpose of civilizing and astonishing the natives.

If any one should think that the above remarks were uncalled for, we would just remind him of Solomon's advice-" Answer a fool according to his foily, lest he be wise in his own conceit."

DR. BEECHER'S CASE.-We learn from the Albany Argus, that "the trial of the Rev. Dr. Beecher, at Cincinnati, on the charges of heresy preferred against him by Dr. Wilson, of that city, terminated on the 7th of July, when the final vote being taken, there was, for sustaining the charges against Dr. B.'s doctrines, 19; negative, 38."

#### LETTERS

Received during the week ending on Wednesday last.

L. G. Pike-P. M. Lakeville-J. S. Seneca Falls-S. M. Harford-P. M. Benton-J. A. S. Auburn-P. C. Penn Yan-J. B. Portageville-T. P. A. Wyoming-P. M. South Livonia-S. M. Homer.

#### DEATHS.

On the 7th ult. at Redford, Wayne Co. Michigan, Mrs. Elizabeth, wife of Mr. Robert Harris, formerly of this town, in the 33d year of her age.

The deceased has left a husband to mourn the loss of an amiable and affectionate companion, and a small family the bereavement of a most dutiful and tender parent. Mrs. H. was known and respected by a large circle of friends in this neighbourhood who sympathise with the relatives; may he who tempers the blast to the shorn lamb, be their support under this dispensation.

" Early, bright, transient, chaste as morning dew, She sparkled, was exhal'd, and went to heaven."

In this village, on Friday evening, 24th ult.

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#### PORTRY.

#### LINES

Selected for the Herald of Truth.

BY J. LEWIS.

My Heavenly Father and my God,
Reveal thy smiling face,
And aid a sinful worm to sing
The riches of thy grace.
If aught my soul of thee has learned
May I the same declare,
And to thy universal love
My humble witness bear.

When I thy sacred word peruse,
I cannot but believe
That all will from thy gracious hands,
Eternal bliss receive;
For thou didst give thy Son to die
For all the human race,
That in the bosom of thy love
We all might have a place.

Through him, to thee all reconciled,
Thy gracious eye doth view
All justified, and all redeemed,
For lo! thy words are true;
In him shall all the world be blest,
To him all be subdued,
To him all drawn, in him all saved,
With heavenly love imbued.

All sin and death shall be destroyed,
And life triumphant reign;
And not one lurking curse be found
Within thy vast domain.
Thy hand of love all tears shall wipe
From every weeping eye;
And pain, and sorrow, and distress
From every bosom fly.

Then round thy throne, redeamed, restored,
The Universe shall bend,
And songs of gratitude and praise
From every voice ascend.
And now eternal years shall fly,
And bliss in oceans roll;
The prodigals have all returned,

And God is all in all.

O joyful thought! transporting truth!
My heart with love o'exflows;
With holy joy and gratitude
My bosom ever glows.
Great God of love! I bless thy name,
For grace so rast and free;
And since thy goodness knows no bounds,
Be merciful to me.

#### DON'T QUARREL.

If there is any thing in the world that will make a man feel bad, except pinching his fingers in the crack of a door, it is unquestionably a quarrel. No man ever fails to think less of himself after than he did before one—it degrades him in his own eyes, and in the eyes of others—and what is worse, blunts his sensibility to disgrace on the one hand, and increases the power of passionate irritability, on the other.

Some things look very well in theory which do not answer at all in practice; and it is possible for a man to reason himself into the belief that a particular system is right, which, when reduced to practice, will turn out entirely wrong. But neither the theory nor the practice of quarrelling is good.

The reason people quarrel about religion is, because they really have so little of it, and the harder they quarrel the more abundantly do they prove it. A man has a right to stand fast by his religious faith—a right to insist upon it—a right to present it respectfully on all proper occasions, to the consideration of others; but he has no right to quarrel—and any man that will quarrel about these things, in my opinion has not much to quarrel about.

Politicians need not quarrel. Whoever quarrels with a man for his political opinions, is himself denying the first principles of freedom—freedom of thought—moral liberty—without which there is nothing in politics worth a groat—it is therefore wrong upon principle. You have on this subject a right to your own opinions—so have others; you have a right to convince them, if you can,—they have the same—exercise your rights, but again I say—don't quarrel.

The fact is, the more quietly and peaceably we all get on, the better—the better for ourselves, the better for our neighbors. In nine cases out of ten, the wisest policy is, if a man cheats you, quit dealing with him; if he is abusive, quit his company; if he slander you, take care to live so as that no body will believe him, no matter who he is, or how he misuses you, the wisest way is, generally, just to let him alone.' There is nothing better than this cool, calm, quiet way of dealing with the wrongs we meet.

Wherever virtue is seen, it should be held up for universal approbation.

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# HIDIR ALILID

"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."-St. John.

VOL. 11.

GENEVA, N. Y. AUGUST 8, 1835.

NO. 32.

From the Unitarian.

#### SALVATION BY JESUS.

Jesus is called our Saviour. one fact be clearly taught in the New Testament, it is that we are saved by him, and that, except in his name, there is, there can be, no salvation. In what sense is this true? It is an important question. I propose to answer it briefly, but as satis-

factorily as I can.

If we would comprehend the New Testament writers, we must call back the ages which have passed away since they wrote, and bring up before us, in all their freshness, the scenes in which they acted, the circumstances which formed their minds and gave to their language its peculiarities. They were men of their own times. They wrote for their contemporaries, and chiefly for their own countrymen. They indeed uttered grand and glorious truths, truths which belong to all ages, to all countries, to all individuals; but these truths immeasurably surpassed their comprehension. They uttered them with but a vague consciouspers of their import. They saw only Jews and Gentiles. They saw only an immediate remedy, or rather a substitute for the worn-out system of Judaism, and for heathen superstition and idolatry. They never considered Christianity as a universal religion; they never thought of laying down maxims and uttering oracles for all coming ages. Hence it is, in almost every sentence of their writings, you stumble upon something local, or temporary, suggested by circumstances then existing, intended to meet objections, to obviate difficulties, which were then encountered, but which have been long since forgotten. There is in these writers a double current of thought, if I may use the expression, proceeding from two and dissimilar sources, one from their own minds, the other from God. The first is seen in the form and colouring of their language, in the local and temporary objects to which they apparently devoted themselves; the other is seen in the sublime thought, in the universal truth, in the divine reason, which every moment breaks out in spite of themselves, in spite of all the narrowness of their views and of their Jewish prejudices. We must always bear this in mind when we read the New Testament, and be careful to distinguish what belongs to the writer, to his age, to his country, to the circumstances by which he was influenced, from what belongs to God, and equally to all ages, to all countries, to all individuals, and to all circumstances.

We will go back to Judea; we will place ourselves mear the temple in the holy

city, a short time before its destruction by the Roman army, where we can have a full view of the tribes as they repair thither to Who are these tribes? What worship. are their pretensions? Let us listen, a moment, to the conversation between this Jew and this believer in Christ.

Believer. The time is set. This city is soon to be numbered with those that were and are not. The temple-worship will soon cease. The institutions of Moses have had their day, and they and our

nation will pass away.

JEW. Prophet evil! how darest thou utter such predictions? God hath chosen Jacob and made Israel his habitation. Has he not sworn to be our God, to be our Protector, to be our Saviour, and has he not promised that every nation that will not obey us and submit to our law shall be destroyed?

Believer. I tell you the day of your law is ended. It is old and ready to van-

ish away.

JEW. Our law? God gave that law on Mount Sinai by the hand of Moses to our fathers, to be an everlasting covenant between him and his people Israel. How sayest thou that it is old and ready to vanish away?

Believer. That law is imperfect-JEw. Hold, wretch! Thou blasphemest! The law imperfect? God himself gave it, and promised us life if we obeyed

Believer. No matter. Your law is imperfect. It commands sacrifices and offerings, which are of no avail. The blood of bulls and of goats cannot wash out the deep stains of sin, cannot purge the conscience and make it alive towards God and void of offence. The law enjoining sacrifices and offerings, outward rites and ceremonies, is necessarily imperfect. Its righteousness is of a low kind, and insufficient. I may repair to Jerusalem statedly, my three times a year, to worship; I may keep all the appointed fasts and feasts, make all the appointed oblations, submit to all the prescribed ablutions and penances, and still be a bad man; my heart may still meditate murder and my hands be red with crime. The thing intended by the law may be good, but to rest in its positive, external duties is death. keep it, but it will answer not your purpose; for by its deeds, that is by the duties which it enjoins, shall no flesh be justified.

JEW. There may be truth in this; but if we discard the law, whither shall we go? What substitute do you propose for the law of Moses?

Believer. Jesus, the Christ, in whom

we should trust; for there is none other name under heaven given among men whereby we must be saved. Give up Moses, and believe in Christ; abandon your law with its long, fatiguing ritual, and embrace the gespel, and be translated from the kingdom of Mosaic darkness into the kingdom of God's dear Son, where all is light and life.

Jew. But who is this Jesus? What concern can he have with my salvation?

Or how can I find safety in him?

Believer. Your law is imperfect. Its righteousness is of a low kind. For although one should keep the whole law, we might still inquire whether he be a good or a bad man. You want, then, a righteousness of a kind different from your legal righteousness. Your legal justice is not This true moral justrue moral justice. tice, spiritual righteousness, Moses did not give you. Some of the prophets beheld a few gleams of it, and foretold that it would be ushered in with all the glory of the noonday sun; but it was not ushered in till Jesus was born. He is the representative of the true kind of righteousness, and he has exemplified in his own life the perfection which, if you and I have it, will save us, and without which there is no salvation for

JEW. But why is it necessary that we should have that kind of righteousness of which Jesus is the representative?

Believer. Simply because we cannot be justified in the sight of God unless we are just, cannot be approved by him unless we are truly righteous; and there is no true justice, righteousness, or holiness, except that which Jesus had, and of which he is the representative.

Jew. It is well. But will it be enough for me to have that righteousness of Christ? May I then neglect the Mosaic law and

not be guilty?

Believer. Yes. When you become a Christian, you are translated into a new order of ideas, into a new spiritual kingdom; have, as it were, a new country, and are no longer in bondage to the laws of the one you have abandoned. Your law is insufficient. Its righteousness cannot save you. Christ is all-sufficient. His righteousness, and that alone, will save

The mystery is solved. The apostles were Jews and combatted the Jewish religion. They were to the Jews infidels and innovators. They condemned the old law, and sought to destroy its dominion. They proposed a new system of moral righteousness, one founded on different principles, appealing to an entirely different order of

Of this new system Jesus was the representative, its personification, and hence it bears his name. And, as it was only by possessing this kind of righteousness any one could be saved, it was said, and said truly, "There is none other name under heaven given among men whereby we must be saved."

Controversy may end. We all agree as it respects Christ's righteousness. us be assured that we cannot be saved without it. Let us be assured we must have it—not imputed to us; as some have wildly dreamed—but in us, wrought out in us, by our own love and obedience. We must have Christ's righteousness, by being righteous as he was righteous, by having in us the same mind or spirit that was in him, by being what he was, "sons of God and joint heirs with him." Then are we saved by Jesus-not by him personallybut because we possess that righteousness of which he is the representative. Let us all aim to obtain it, and that without delay.

#### ---REALLY AMUSING.

O. A. Brownson.

"The physiology of man, and close observa-tion of daily experience, proves him to be a feel-ing, not a thinking animal."—A MAN OF GENIUS.

The above is taken from the "Temple of Reason" so called—a paper published in Philadelphia, under the management of R. Canfield, and devoted to the cause of infidelity. The Editor directs the particular attention of his readers to an article on natural metaphysics, over the signature of "A man af genius;" and it is from this article that we cut the extract above. "A man of genius" has made the wonderful discovery that "all the systems of mental science now extant are radically wrong." He has found out that man does not think but only feels, and "close observation of daily experience [made without thinking] proves that man is a feeling, not a thinking animal." We had thought of making a few remarks upon these wonderful discoveries in "natural metaphysics" for the special benefit of "A man of genius;" but on further reflection we have concluded that it is of no use, for this "man of genius" is not a "thinking animal," and we do not wish to contend with animals that cannot Peradventure, however, some of his readers may belong to a race of "animals" that think, and we offer a remark for them. Reader, did you ever hear a skeptic cry out against feelings, and denounce the practice of following after feelings and prejudices? If you have, we want you to think, (for you can think,) what a wide leap this "man of genius" has taken from the ancient landmarks of infidelity. How long have infidels talked about liberty of thought and liberty of speech, and how loudly have they sounded the praises of reason, and exhorted men to think for themselves! But it is all gone now! made any revelation of his truth to men?

The "man of genius" has discovered that man is not a "thinking animal." Science and philosophy have wrought their wonders without any thought at all; and henceforth men are to feel their way to all knowledge, for they cannot think! Verily, if "A man of genius" had said that he himself was not a "thinking animal," we should not feel disposed to dispute the point with him, but we strongly object to the principle of measuring others by the scanty line of his own stature. We think there is truth in that Scripture which saith, "The fool hath said in his heart, There is no God." Reader, what do you think? Can you think at all? Or are you an animal that can only feel?

P. S. We beg pardon of "A man of genius" for insinuating that he cannot think. On looking over his article a second time, speaking of the different systems of mental science he says, "That of Hume comes nearest the truth, still he is ☐ THINK ☐ deficient." The dear man does think, after all. Hence we conclude, that his "genius" towers above the "vulgar herd" of men, who are not "thinking animals."-Inq. and Anchor.

THE CHRISTIAN ADVOCATE & JOURNAL.

In the 47th No. of the above paper, we find the following, which the writer says " must be answered by every Universalist who denies future punishment." Now as we happen to be one of those who firmly believe that every individual will be punished according to his evil deeds-and that, if the sinner is not sufficiently punished in this world, he will be punished in the future state—and that all chastisement must be administered subsequently to the commission of crime, we do not consider the command exact\_ ly applicable to us. But we presume that the writer means by "future punishment" a punishment in the future state, and as there are many of our brethren whose minds are made up, and who are ready to answer these "Questions," we cheerfully insert them in the Herald, and shall expect that some one of our correspondents or ministering brethren will furnish such answers as they may deem proper. We hope the matter will be speedily attended to. We are not a little surprised, however, that such questions should be asked in a paper that dare not give to its readers the answers that may be given. Still, the questions should be answered. Here

THE CHRISTIAN PUTS HIS HEEL UPON THE HEAD OF THE SERPENT.

Certain questions that must be answered by every Universalist who denies future punishment.

- Do you believe that there is an essential and eternal difference between truth and falsehood?
- 2. Do you believe that God is just, and true, and holy?
- 3. Do you believe that he has ever

- 4. Do you believe that the Scriptures of the Old and New Testament are that revelation?
- 5. Do you believe that his truth, to be his truth, must be like himself?
- 6. Do you believe that men have the same affection toward his revealed truth as toward himself?
- 7. Do you believe that the testimony of the Scriptures with respect to the affections of wicked men toward him and his truth are true?

8. Is the adultererer, the perjurer, the profane swearer, the Sabbath-breaker, or the drunkard, or the thief, a wicked man?

- 9. Will you read then from the Scriptures the following declarations without Rom. i. 28-30, and viii. 7, comment? 8: 2 Thess. i. 6—10: 1 Tim. iv. 1. 2: 2 Tim. iii. 1-9: Titus i. 15, 16: 2 Pet. ii. 1-3, or the whole: 1 John ii. 15, 16, and iv. 29: Jude 4, 14, 15, 16, 17, 18: 1 Cor. ii. 14, and xvi. 22: John iii. 19, and viii. 44, 45, and xv. 23-25: Prov. i. 22-32: Ps. xciv. 1-7, and lxxiii. 3-20, and liii. 1-4, and l. 16-22: Job xxi. 7-15.
  - 10. Are these testimonies true?

11. Can any two entirely opposite theories be sustained by the unstrained testimony of the Scriptures?

12. What theory then of Divine Providence must from its very nature be disliked by those who love not God? Ans. What is like God?

13. What would be most pleasing to such characters, next to the dogma, that there is no God? Ans. That there were no future punishment.

14. Would not every wicked man in the world, if he could, believe that he has nothing to fear after this life?

15. But do you not hold and teach as true this very doctrine?

16. And dare you pretend that this doctrine is true, and like God himself, after all the admissions you have made?

17. How do men give the best evidence possible of what their faith really is? By their works.

18. Who then are the true Universalists, according to your theory and the last Those who show by their admission? wicked works that "they have not the fear of God," and of any thing hereafter, "before their eyes."

19. And is your theory then Christianity, and the true doctrine of Divine Revelation?

20. What then are we to think of you as a teacher of religion?

The same rule will equally apply to the system of the Deist; for he admits that God is holy and man is unholy. No man can deny the doctrine of future punishment who calls himself a philosopher, and holds any other system than that of the Atheist.

"Evil communications corrupt good manners."

#### Original.

### AN INCIDENT.-No. 2.

BY N\* B\*

"My dear B .- are you willing to attend the 'protracted meeting' with me this evening?" inquired one of my intimate, respected and very religious young friends, with much feeling and sincerity of heart, no doubt, as he familiarly put my arm in his. "Certainly, William," I replied, "I am willing to attend if it will be any gratification to you, though I fear it will be none to me. I have no fellowship for the works of Belial." "O, do not say so-I hope you will find it quite different—the meeting undoubtedly will be conducted with the utmost propriety and decorum: the celebrated revivalist, Mr. Bpreaches this evening to impenitent sinners, and to the anxious souls more particularly. I am informed he is a powerful, an eloquent, an apostolical preacher-God is doing wonders through him-saints are rejoicing, sinners trembling, devils raging-the anxious are agonizing, God is glorified, means are prospered—and O, what a glorious interesting meeting in-deed! You must go this evening at least. Come, let us go."

Without further colloquy, arm in arm, we proceeded to the scene of the fanatical operations of the evening. It was but a short distance, and in a few moments we were seated together in the body of the church, anxiously awaiting the commencement of the "glorious and interesting services," as eulogized or spoken of by my friend. The house was spacious, and it seemed already filled to overflowing; yet there were many still endeavouring to press their way in, but they could not obtain seats. I had already waited with much impatience for about half an hour-when suddenly, a door was opened in another part of the edifice, followed by a hum of voices and an unusual rush. I turned my eyes in that direction, and beheld nearly a score of individuals, mostly quite young females and boys, marshalled into the room, preceded by five or six grave and ministerial looking men, some of whom I immediately recognized, as being officious clerical revivalists, whom I had seen before.

"Clear those front slips for the anxious, immediately!" was the authoritative command of a tall, attenuated, priestly individual, as he seemed to throw himself into an "attitude," and waved his hand most significantly. "That is Mr. B-," whispered my friend, "the devoted"——— Whether my friend finished his sentence or not, I do not recollect-probably not. A general movement in front of the pulpit was perceived. As if by the power of magic, the front seats were instantly vacated by the promiscuous and vetoed occupants—the anxious were seated—the revivalist priest slowly ascended the desk-a short prayer, couched in the most familiar and blasphemous language soon followed—a hymn was given out and sung—and then the sermon—and "what a sermon!"—a medley of the most disgusting rant, fanaticism and abuse—a tirade of all that is degrading and unapostolical—God-dishonouring, horrible and frightful. It would be in vain for me to give even a synopsis of the blasphemous sermon, nor would it indeed be interesting to the reader. He read his text in a solemn and impressive tone: "Thou fool! this night thy soul shall be required of thee!"

His primary object seemed to be, to make an impression upon the anxious, and their cries, sobs and groans forcibly told that his object was not in vain! "This night," he exclaimed-his voice elevated to the highest key, and in a kind of unearthly tone-his eyes rolling wildly in their sockets-stamping his foot upon the floor, and extending his arms forward over the pulpit towards the anxious, the particular subjects of his soul-harrowing, canting address-"This night, this very night, your poor, immortal souls may be required of you, ye guilty, trembling, agonizing sinners! The reverse depends, undoubtedly, upon one contingency-one alone: you must give up your hearts immediatelynow is the hour of grace-it is the only hour I know of-hell is gaping wide to receive you-devils are waiting to thrust your guilty souls into the dungeon of endless night and despair-saints are praying-sinners, stiff necked, hell bound sinners are resisting-and now, now, this moment is the time! Well may you weep, well may you groan, well may you agonize: you deserve to weep, and howl, and agonize, in the pit of endless wo! and you will agonize there, unless you comply with the terms of the gospel!

His last horrible appeal was particularly directed to a young and delicate female, whose paroxysms of mental agony seemed quite insupportable. Her sobs, and groans, and anguished cries, were enough to affect with pity the most unfeeling heart. Still the unfeeling, blasphemous priest continued to press his subject, with augmented horrors, and hell painting expressions!

\* \* \* A piercing, agonizing shriek fell upon my ear, which sent a chill of horror through my very soul, and a simultaneous agitatation was perceived among the audience. The young lady had fallen-apparently in a swoon; but I could perceive by her phrensied gestures and low moanings, that it was no common exhaustion of body, but a partial prostration at least, of the mind itself. Her countenance was pale, her eyes strained and fixed in their sockets, the white froth bubbled upon her lips, and in that state she was carried from the house. Still the unfeeling, ranting priest continued his blasphemous harangue, boldly declaring that they had just seen a sanguinary example of the temporal consequences of resisting God's spirit-warning them not to "sin away the day of grace" also, and be driven to dark, deserving despair, as undoubtedly was the case with the unhappy young lady just taken from the house!

How long he continued this tirade of disgusting rant, I knew not. I immediately left the house, in company with my friend. He was for a few moments silent and thoughtful. I thought I perceived tears gathering in his eyes. "Friend B." he at length said, "this is indeed unexpected. Is it possible I have been so deceived in regard to this meeting, and especially the preacher? I am shocked, disgusted. and affected even to tears." "William," I replied, "your mind then, upon this subject, is in unison with my own. Such shocking and blasphemous proceedings which I have witnessed this evening, are not the work of God. The gospel of peace was not there. Nought was heard but a medley of blasphemy, rant, wrath and disgusting cant. God was dishonoured, man degraded, a tender and delicate female frightened and driven upon the verge of despair or abject insanity. Is this the gospel of Christ, of "good tidings of great joy which shall be unto all people"? No, no, my friend, this cannot be!" \* \* \* \* Thus discoursing we walked home.

\* \* \* The young lady became partially insane, in which state she remained for a number of months. The horrid descriptions and blasphemous appeals of the revivalist priest operated too powerfully upon her delicate frame and sensitive mind, and a partial aberration of mind was the result!

My young friend from that time disfellowshipped "protracted meetings" and fanatical revivals entirely. He applied himself to deep study and reflection; he was gradually led into the truth, the glorious liberty of the gospel of Christ; and he is now a happy, an intelligent, and a zealous believer and advocate of the doctrine "once delivered to the saints"viz. Universalism. The young lady is now a far different, a far more happy individual. She too has met with a "change," infinitely more valuable than all the priestly, man-made changes or conversions in She is now a zealous, an Christendom. amiable disciple of her Redeemer, a firm believer and ardent advocate of the glorious gospel of the restitution, and the wife of my young friend, W. L.

Henrietta, N. Y.

# REMOVALS.

Br. T. J. Greenwood, of Marlborough, Mass. is to become Pastor of the First Universalist Society in Haverhill, Mass.

Br. J. Gregory, of Burlington, Vt. has accepted a call from the First Universalist Society in Woburn, Mass. to become their Pastor.—Star and Universalist.

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#### Original.

### CHRIST-THE RESURRECTION.

"I am the resurrection and the life." says Christ to the disconsolate Martha, as she was lamenting the loss of a beloved brother. To convince her, and the multitude that daily thronged him, of the truth of this statement, he waited not till the garden of Gethsemane listened to his memorable and thrice-repeated prayer, "O my Father, if it be possible, let this cup pass from me;" he waited not till that hallowed soil drank showers of bloody sweat which fell from his streaming pores; he waited not till his groans on Calvary seemed to pierce the very heavens and convulse the footstool of God; he waited not the time of his own resurrection, to display this miraculous power.

The subject on whom it was exerted, at a certain time, was Lazarus, whose sisters were Martha and Mary. On entering the town of Bethany, he was informed that his friend, whom he loved, had been dead four days. And seeing his sisters, together with many of the Jews, bathed in tears, the compassionate Jesus "groaned in the spirit," and inquired, "Where have ye laid him?" Being informed, he approached the silent depository of his departed friend, and giving way to his feel-

ings, "Jesus wept"!

By this time the minds of the skeptical Jews began to be excited; their sympathies were awakened in behalf of the friend of man, and they were forced to exclaim, "Behold how he loved him"! According to his orders, the stone was removed from the place where the dead was laid, and the multitude, anxious to witness the result of such wonderful preparations, gazed with astonishment on every movement of the Redeemer. But the affectionate sister of the deceased, fearing that putrefaction had already taken place, seemed to doubt the power of our Lord. He demanded her faith, and as a reward promised the restoration of her brother. He next offered a short prayer to his Father, designed to convince those that stood by, that he was sent from God, and that he was dependent upon Him for the miraculous power which he was about to exert upon the inanimate form which lay before him. All the requisite arrangements were now made; the last preparatory act was finished, and the Jews in silence ridiculed his pretensions, till he exclaimed, in a loud voice, "Lazarus, come forth"! It was enough. The heavenly mandate was obeyed. The inmate of the tomb heard the voice of the Son of God and lived! The wonderful machinery of the human frame, again receiving the impulse of life and animation, was put into active play; and Lazarus was again restored to the warm embrace of his weeping sisters. The astonished Jews withdrew. No murmur was heard to fall from their lips, for many believed

that he was "the resurrection and the life."

T. D. Cook.

#### --0≎0--Original.

#### THE FALL OF MAN.\*

BY A. C. BARRAY.

The new-made world, which had been raised from deep impenetrable chaos, by the mighty hand of Omnipotence, was blushing beneath the robe of innocence and beauty. "This mighty globe on which so many millions of creatures now dwell," and which was once without "form and void," was now rejoicing with life and animation. 'Twas the dawning of the spring of the world.

"The gales that wandered from the unbounded west, Were burthened with the breath of countless fields; They teem'd with incense from the green earth's breast, That up to heaven its grateful oldour yields,

Bearing sweet hymns of praise from many a bird, By nature's aspect into rapture stirr'd."

The waters of the mighty deep which chain the earth's vast round, awaked from their slumbers by the voice of the Almighty, rushed forth from their "hollow rumbling caves," and shouted as they rolled. All nature, fresh from the hand of God, was sporting beneath the influence of his blessing, and basking in the noontide of his affection and parental care.

In Eden's shady bowers man was placed, and crowned as lord over the adorable works of creation. It was a place of the Almighty's own choosing. It was so beautiful, so enchanting, that had Peace designed to have chosen a sublunary habitation, here would have been her home. Two lovely rivers, as they flowed in grandeur and solitude, encircled its ample round. In the centre spread a clear lake, more lovely in repose, whose tiny waves glittered with a thousand gleaming daggers, in the sunshine. Tall groves of fragrant lime trees sprang up on either side, which, in evening's silence and gloom, cast their rich persume on the minstrel gale, as a reward for the melody it breathed.

The scene, the climax of its beauty, see
Yon fairy form, the accomplished Eve,
The loveliest, last create of Eden's flowers!
How, like a sylph, descended from the stars,
To gladden and to grace this lower world,
She treads, with printless foot, the verdant lawn."

In this state of innocence and bliss, moved our first parents. They were happy then. No frightful serpent had as yet coiled in their path to startle those visions of peace which slumbered in their bosoms. Although "made subject to vanity" by Him whose wisdom only, is unerring, yet they were then pure as the gentle dew that distils from heaven in evening's silence and solitude, and like that their chastity was designed to pass away and ascend again to the spotless regions of unfading innocence, from whence it came. Tempta-

tion's darkest hour ovespread their pathway with gloom, and lured them onward, far away from the bowers of innocence—the paradise of Eden, to the burning desert of Sin, where sweeps the poisonous simooms of death!

There was fruit in Eden's garden, of which the happy pair were forbidden to taste. The declaration had been made by Him who cannot lie, that death should assuredly overshadow them with the darkness and desolation of his wing, should they dare raise their puny arms in transgression against the command which said, "Of the tree of knowledge of good and evil thou shalt not partake."

But how soon, too soon, alas! is this command violated! The tempter arose in the heart of the woman, and presented so many inducements to her taste, that the forbidden fruit is plucked from the tree. It seems indeed, most delicious to the taste. She presents it to the man and invites him to partake, in the most artful language. There was a magic in her voice—an invincible charm, from which he could not turn. He eats. The transgression is finished. 'The heavens are hung with black, from which the lightnings flash out as in vengeance! Deep thunders roll along heaven's blue arch in deafening peals, as if the Almighty had raised his voice in wrath, to crush a guilty world! Earth reels to her centre and trembles as in agony! The blighting hand of desolation moves heavily o'er nature's lyre, and strikes the requiem of departed innocence! The sea rolls back her waves in wild affright, and trembling from her centre runs! All nature was in commotion, and in the midst of this general ruin and desolation stood the guilty pair, fixed and immovesble in horror, gazing at the awful scene They wept bitterly in the around them. anguish of their souls, but it was amid the solitudes of ruin. The fruit of which they had partaken contained the very dregs of misery, and it rankled in their bosoms as a In mute astonishment they now beheld the awfulness of the deed they had perpetrated, but it was too late to retract. The paradise of Eden had passed away amid the darkness of the scene—a desert wilderness was around them, and a fixed and settled melancholy brooded over them. They had disobeyed the commands of the eternal God, and man had died by giving way to the voice of Temptation-had fallen from his state of innocence and unsullied purity. The dread mandate was upon him-"Cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life. Thorns and thistles shall it bring forth unto thee: and thou shalt eat of the herb of the field. the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou retum." Digitized by GOGIC

\* Genesis ĭii.

#### Original.

#### SCRAPS.

A man who should advance the idea that it is unsafe to use reason in religious matters, might be confuted thus: If you are an honest man, you believe that you have come to a safe conclusion on this subject. But it was by reasoning that you came to this conclusion; therefore you must concede that the using of reason in religious matters has proved a safe procedure in one instance at least.

Partialist preachers profess to tell their hearers what Universalism is; and they affirm that it is very dangerous to hear it preached. Now, if they descibe the doctrine as it really is, why is there not as much danger in hearing it from them as from us?

We are told that the smallest sin is deserving of an eternity of punishment. Now suppose a man to commit only one small sin in a day, for the space of a year. In this case, to punish him to the full amount of his demerits for the sins of that year alone, would require 365 eternities!

Some persons are perpetually trying to weed their neighbours' gardens, to the total neglect of their own. Others occasionally pull up a few weeds at home; but then they are sure to scatter them in front of the garden of some one else.

"A pound weight will as certainly weigh down an ounce, as a ton will."

If for some slight service I reward a man with a meal of victuals, ought he to require of me pay for the trouble of eating it? Is not the gratification of his appetite a sufficient compensation on that score? Shall we then expect a reward for the act of believing the gospel? or, in other words, for the trouble of satisfying our spiritual wants with the bread and the water of eternal life?

In the sending of Jesus Christ to be the Saviour of mankind, we may truly say that Jehovah hath, as it were, opened the windows of the third heavens, and rained his uncreated love in streams upon a guilty world.

Consider the generations on generations of the human race, residing in India, Ethiopia, and the Chinese empire, and who are passing off by millions from this stage of being, ignorant of the gospel of Christ. Shall they never be brought to the knowledge of the truth?

In reflecting upon the doctrine of interminable torments, I have sometimes been led to exclaim, O depravity? thou hast done thy worst? Thou hast drained thy last resources, yea, exhausted thy inmost self, and emptied thy very nature, in the fabrication of this most horrible dogma. Blessed be the name of the Lord, when the cruel doctrine of endless misery shall be orased from the creed of the Christian church, as sooner or later I have no doubt it will be, not even the principle of evil it-

self shall ever be able to invent another so monstrous a libel on the character of that Being whose nature is acknowledged by all to be unmingled goodness and love.

Boston, N. Y.

#### 920-FRIENDSHIP.

"High and precarious are the ties that vice doth bind, But virtue leaves a lasting friendship in the mind."

Of all the passions that have at different times warmed the human breast, that of friendship is in itself one of the noblest, and originates in the most benevolent and disinterested of sentiments. By friendship is not to be understood that extensive signification, which indiscriminately includes all as friends with whom we are in the habit of intimacy, whether arising from connexion in life, or that attractive impulse which gives us more confidence in the society of some, whose ideas concur with our own in points which are not in themselves virtuous, or which we can freely communicate, than with others, where our inclination is overawed by superior virtue, and with whom we are restrained by the fear of lessening ourselves in their estima-Although the acknowledgment of a man's possessing some particular vice could not give him friends, still there are not wanting those who would be disposed to judge more favorably of him on that account, from the conciousness of being under the influence of the same bad quality themselves; and who would lay hold of that circumstance to court his acquaintance, that they might have his example to screen them, and be under the less restraint in exercising their own vicious propensity. Those of bad character will naturally flock together, that they may be the less check upon each other. But intimacies formed on such grounds will always be precarious, and easily interrupted; for faith and honor can have little influence where vice is the only cement.

Nothing is consistent with, or in any manner related to friendship, but that which is itself strictly virtuous. A person who, under this title, inspires confidence in the breast of another towards himself, and encourages him to unbosom himself in particulars which are not virtuous, unless he is actuated by the motive of rendering him this important service—of representing to him in true colours, the pernicious and fatal tendency of suffering such ideas to have a place in his mind, is a secret and most dangerous enemy, who, in the first place, ensnares him by flattering his prodominant passion, engages his other faculties by humouring this, lays reason and discretion dormant, and then pursues his advantage by rendering the influence he has obtained over his own soul, the instrument whereby he strengthens and confirms him in bad habits, and makes immoral stroying the spring of that sensibility which alone can guard him from the encroachments of evil. Thus the name of friendship is only assumed as a disguise to cover vice, and its sacred purity violated for the worst of purposes.

In a virtuous mind, such actions of another as come within the circuit of his observation, and which are the result of sentiments conformable with his own, will strike an impression which, in the course of intimacy, will rise to esteem. On the basis of a mutual esteem of this kind, real friendship is founded. It is that benevolent sentiment which springs up in our breast at, viewing good actions in others; it is that tribute of respect and admiration which carries its own proof, that we are actuated by the same generous motives, and it seldom fails of procuring us with others the same esteem and good will which we ourselves feel. The same virtue that we respect in others, will in ourselves be respected. Thus esteem unites us in the close bonds of friendship. It is this which raises the human character so high above the level of the inferior creation; it is the result of the proper exercise of those superior intellects with which man is endowed, which teaches him to discriminate between the different motives that produce other's actions, and upon this observation is grounded that sentiment, which is of such great importance to the law of life, and which adds such a value to its enjoyments.

And but for this principle of humanity, what were the satisfaction of life? Were the favors that we mutually bestow on each other to be proportioned out only according to the interest we have at stake, or the advantage accruing to ourselves from conferring them, what confidence could we have in each other? What certain rule could be drawn to guard us against treachery? But it is the sentiment of friendship which interests us for the welfare of others, when we ourselves have not the least expectation of advantage, which makes us as sincere in promoting the success of our friends as our own, and which gives us the inclination not only of watching for the personal safety, but of apprising him of his danger when he tends towards any particular vice; and on the recurrence of the desire in him, to give it salutary check, which each time will lessen its impulse, and perhaps at last entirely extinguish it.

"A friend is our chief enjoyment in the days of prosperity, and in adversity our sweetest consolation."-Saturday Evening Post.

"Of no day can the retrospect cause pain. to a good man, nor has one passed away which he is unwilling to remember; the period of his life seems prolonged by his good acts, and we may be said to live twice, when we can reflect with pleasure on days thoughts familiar to his mind; thereby de- I that are gone. gitized by

#### HERALD.

JACOB CHASE, Jun.
G. W. MONTGOMERT, Editors.

GENEVA, SATURDAY, August 8, 1835.

ESSAYS ON THE KINGDOM OF HEAVEN.—NO. 3.

Having shown in my last number, when the kingdom of heaven was established, I shall now proceed to prove, what the principles and government of this kingdom or gospel dispensation are.

As has before been remarked in these essays, it pleased the giver of all good, to raise up his son Jesus through the resurrection, to establish on the earth a system of heavenly grace, formed of the most noble doctrines and sublime moral principles, for the purpose of winning mankind from their errors and sins unto the knowledge of the truth. This system, in figurative speech, is called a "kingdom," and "kingdom of heaven," because it is the reign of heavenly principles among men. This spiritual kingdom embodies all the governing power necessary to assert its sway and establish its principles. It has its laws, its judgments, its penalties, and its rewards.

1. It has laws. The laws of the Mosaic Covenant took cognizance only of outward actions. But the gospel system has laws which take hold of the heart. These laws are, 1. Love to God. 2. Love to our neighbours. 3. Kindness to our enemies. 4. To be honest with all m'n. 5. Never to be hypocrites. 6. Abstinence from profanity. 7. From Slander. 8. From vice. 9. To be good and to do good. These are the laws of the "kingdom of heaven." and you will find them spoken of in every part of the New Testament, in language not to be mistaken. They are laws of the noblest character-laws which are not tyrannical nor severe, but seek our happiness and obedience, by a patient discharge of our duty towards God and man.

2. To secure obedience to the laws, there is a power of judgment attached to the gospel, to take cognizance of the deeds of those who believe christianity. In imitation, then, of ancient kingdoms, which always had their seats of judgment, (we read of the judgment seat of Gallio, Acts xviii. 12-judgment seat of Cæsar, Acts xxv. 17;) the gospel kingdom is said to have a judgment seat. "We must all appear before the judgment seat of Christ," says Paul. We appear before Christ in a spiritual sense, by whose words our actions are judged-if our actions are good, the judgment is, "Well done, good and faithful servant"-but if they are bad, tribulation and anguish are our portion. Hence the apostle says, (I quote the passage without the words supplied by the translators,) "We must appear before the judgment seat of Christ that every one may receive the things done in body, according to that he bath done, whether good or bad." 2 Cor. v. 10.

When did this judgment commence? I an-

swer, at the time the gospel dispensation was established. When Paul was preaching to the Athenians he said, God "commandeth all men every where to repent; because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts xvii. 30, 31. The word day does not mean a literal day, any more than Christ meant a literal day, when he said, in reference to the destruction of Jerusalem, "of that day and hour knoweth no man." Paul means by day, the whole period that the gospel possesses power to judge. He declares that God appointed Christ by whom to judge the world. This agrees with what has been advanced, viz. that the kingdom of heaven has power of judgment, for it would be folly to speak of a kingdom that had no power to judge.

Christ is appointed to judge the world. Hence the Saviour declares, that "the Father judgeth no man, but hath committed all judgment unto the Son." John v. 22. When did he begin to exercise this judgment? If it commenced eighteen hundred years ago, it certainly must be incorrect to declare that it will not begin until a time when all the dead shall rise! Christ said to the Jews on a certain occasion, "Now is the judgment of this world commenced: now shall the prince of this world be cast out." John xii. 31. John the revelator testifies to the declaration of Christ-" And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. xiv. 6, 7. How clearly he informs us that judgment began when the gospel was established. And we find some of these judgments on record. Says Christ, "Verily I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John v. 24. "He that believeth on the Son, hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him." John iii. 36. Then Christ judged by the power of his word-those who believed on him, were blessed with a knowledge of the character of God, and entered into rest-those who believed not, tasted tribulation and anguish-but recollect these results were not experienced beyond the grave; both the reward and punishment were received on the earth. "We that believe do enter into rest." "He that believeth not is condemned already." The coming from error to a knowledge of the truth, in John 5th is called the resurrection of life. While those who awakened to a sense of what they have done to the Messiah, awoke to the resurrection of damnation or condemnation, which condemnation the Jews suffer to this day.

But not only were the Jews judged by the

gospel of Christ, hut whenever we do wrong, we must all appear before the judgment seat of Jesus, and receive condemnation. The result of the condemnation is declared to us by Pani. in the following language-" Now if any man build upon this foundation, (Jesus Christ) goldsilver, precious stones, wood, hav, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned. he shall suffer loss; but he himself shall be saved; yet so as by fire." 1 Cor. iii. 12, 13. 14, 15. Here is the object of gospel judgment; it is to love, to purify, to destroy sin, to burn all the rubbish of darkness and separate the mind from it.

It may now be asked, in what manner are the judgments of the "kingdom of heaven," or the gospel, administered? I answer, by giving conscience a clear view of right and wrong. For instance, a heathen man will sacrifice his child to an idol God, not only without compunction, but he will think it a duty. But let him be onlightened by the gospel, and he then clearly perceives the criminality of such conduct; and if he should afterwards repeat the crime, instead of thinking that he has done his duty, he will be in the lowest hell; and like Cain, conscience will write a mark upon the forehead of his heart, saying, "thou art a murderer." It is in this manner that the judgments of the gospel are administered.

An ignorant Indian will get intoxicated without any compunctions of conscience, but an individual who lives in a christian land, knows better-his conscience tells him that it is wrong, and that all the consequences, which flow from intemperance, are the result of his own folly, and hence he must bear his own wickedness. Christ then, judges men by so enlightening the comscience with the purity of the gospel, that it shall warn us when we do wrong, and point out to us the consequences which flow from doing wrong. Let us have an instance. The Jews crucified the Messiah. On the day of pentecost, Peter frequently told them of their crime. They hearkened-conscience told them that they had murdered the Prince of Life-they were pricked in their hearts-they trembled, not in fear of endless misery, but because they had committed murder-they were aroused to their conditionthey bowed at the foot of the cross in repentance, and arose, forgiven.

I here remark, that when the judgments of the gospel point the sinner to the result of his crimes, they are calculated to make him humble. "And as Paul reasoned of righteousness, temperance, and judgment to come, Felix trembled." Acts xxiv. 25. Trembled at what? We are told, endless misery! But that man must have a different kind of glasses from those I have ever seen, who will coolly read this chapter, and find endless misery in it.

Felix trembled because Paul told him the consequences of his wicked life. He spake to

him of righteousness and temperance, because Felix was an adulterer, living with the wife of another man, and was a wicked wretch. Paul warned him of what would follow, and he trembled. But this trembling did not make him repent, for when he was called to Rome to answer for his conduct, he left Paul in prison, that he might please the Jews, in order, as Dr. Clarke informs us, to induce them to speak favourably of him to the Emperor, that he might again be reinstated in his office. But he did not succeed, as Josephus informs us the Jews bore witness against him, and he lost his office with all its emoluments, and his character into the bargain. It was for this that he trembled.

I wish to ask my readers a question! Have you not committed wrong sometime or other; and as you thought of what would be said about you, when it was known, have you not trembled? Now what causes that trembling? I answer, the gospel, which has so instructed your mind, as to give you a nice sense of right and wrong.

Having noticed the method by which the judgments of the gospel are administered, I now proceed to notice a fact, attendant upon the gospel kingdom, which is beautiful. It presents before us the noblest inducements to fulfil the moral laws of Christ's kingdom. Not only does it tell us of the present happiness which flows from obedience, but it shows us the love of God in nature and revelation-it tells us that God created us for a happy immortal state of glory. The immortality and universal holiness of all mankind are taught in the resurrection of Christ, and in the preaching of the Apostles. Plain as the light of the sun, is the testimony on this point. How beautiful then is the gospel! Not only does it point out to us the effects of our crimes, but it beseeches us by the love of our Heavenly Father to be obedient, and to love each other, and to practise all good. What an excellent plan! What love! What kind care! And when I see Christ sacrificing his life, to make known to us our destiny, I am compelled to exclaim, What a glorious Redcemer! What a blessed Saviour! He will save us all! Oh, let us obey that kind Son of God, and great will G. W. M. be our reward. -020-

#### REMARKS ON JUDE 10.

"But these speak evil of those things which they

From this short epistle, we learn that there were those in the apostolic age, who, by an amalgamation of Heathenism, Judaism, and Christianity, had so corrupted the system of divine truth, as to render it a cruel curse to mankind, instead of a blessing. The compound doctrine which these infatuated characters had invented and adopted as the true system of religion, was absurdly denominated Christianity. Its adherents were numerous and extremely zealous in the maintenance and promulgation of their mysterious, contradictory and deleterious opinions. The Apostle calls them "ungodly men," and very justly accuses them of "turning the grace of our God into lasciviousness, and

denying the only Lord God, and our Lord Jesus Christ;" and informs us, that by following the direction of their natural passions and propensities, they "corrupted" themselves.

Some of the errors and crimes of which they were accused by the Apostle, are thus stated: "For they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core." Again: "These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage." "These be they who separate themselves, sensual, having not the Spirit." Yes, and he concludes his description of their wickedness, by calling them "mockers."

The Apostle farther informs us in what light these men were held by the true disciples of a risen Saviour, and raises his warning voice against their contaminating influence in religious society, in the following descriptive language: "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever."

Such were the people, who "crept in" to the Christian church in ancient days, and under the "feigned" name of Christians, attempted to sap the very foundation of "the faith which was once delivered to the saints," and pervert the whole system of divine truth, brought to light through the gospel. And we have reason to fear that there are many of the same class of "corrupters" now engaged in a similar employment. Whoever contemplates the present condition of the Church, must perceive that the same things are too frequently practised of which the Apostle complains.

What is more common, even at the present day, than for a certain class of nominal Christians to "speak evil of those things which they know not," and to deny "the only Lord God, and our Lord Jesus Christ," with imprecation, curses and slanders upon all who embrace "the common salvation," or, what is the same thing, "the faith which was once delivered to the saints"? Our numerous and zealous opposers and calumniators constantly manifest the most profound ignorance in regard to the sentiments of the "sect which is every where spoken against." They are determined to read nothing that is designed to state and explain our sentiments. They are also determined to hear nothing in vindication of Universalism-and yet, they seem to feel it their religious duty, not only to "speak evil of those things which they know not," but to slander, vilify and abuse all those who embrace those "things." But we anticipate the time when

"All creatures in heaven and earth shall revere; No blind superstition shall deafen the ear:" When cnvy, and pride, and "rebellion shall fall, And God our Creator become all in all."

Reader, reflect candidly upon these things, and endeavour to avoid the evil course pursued by the early corrupters of religious truth—and especially avoid "speaking evil of those things which you know not."

C.



#### NEW PAPER.

We learn from several periodicals, that a new Universalist paper has recently been commenced

at Augusta, Me. by Br. Wm. A. Drew, formerly Editor of the Christian Intelligencer, published at Gardiner, in the same State. It is afforded to subscribers at \$2 per annum. We wish our venerable, worthy and talented brother abundant success in his laudable undertaking. We have not received the paper, and therefore cannot speak of its size, importance or appearance.

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UNION OF PAPERS.

The Southern Pioneer, and Philadelphia Liberalist have become united, under the title of the "Southern Pioneer and Philadelphia Liberalist, and is to be published simultaneously in Baltimore and Philadelphia, by the Southern Convention of Universalists." We have reason to expect an excellent religious journal as it is to be edited by Brs. O. A. and S. P. Skinner, S. Streeter and Z. Fuller.

C.

#### ---- OBO----

#### NEW AGENTS.

The following gentlemen are hereby authorized to act as Agents for the Herald in their several neighbourhoods. They will receive moneys on account of the same, and any friends wishing to patronize our paper, may on application to them, have it duly forwarded.

Daniel Brown—Varna, Tomkins Co.
H. B. Weaver—Etna, Tompkins Co.
Moses Heartwell—Yatesville, Yates Co.
Edwin Baldwin—Lodi, Seneca Co.
Dr. Marvin Smith—Trumansburgh, Tompkins Co. instead of Swift as before named.
Theodore Treat—Chapinsville, Ont. Co.

#### LÉTTERS

Received during the week ending on Wednesday last.

P. M. Scneoa Falls—I. and I. E. Benton—J. W. H. Ogden—J. B. A. Farmer—I. I. Lodi—P. M. Mount Cambria—W. M. L. Pompey—H. D. H. Albany—P. M. East Henrietta—N. B. Henrietta—P. M. Perrinton—P. M. Rochester—A. B. Pepn Yan—P. M. Perrinton—G. C. Detroit—A. M. Rochester—N. B. Henrietta—J. W. H. Ogden, with enclosure safe—L. M. G. Springwater—L. M. E. Mottville.

#### RELIGIOUS INTELLIGENCE.

Br. S. Mills will preach at the Universalist Church, in West Bloomfield, on the 3d Sunday inst.

THE SENIOR EDITOR will preach a lecture, in the Court House, at Waterloo, on the 4th Sunday of the present month, at 5 o'clock, P. M.

#### MARRIAGES.

In Mottville, on the 17th ult. by Lucius Mellen Esq. Aaron M. Lora, formerly of New-York, to Miss Rosannah O. Granger of the former place.

#### DEATHS.

In this village, on the 6th inst. Mr. John Stanton, in the 60th year of his age.

Mr. S. came to his death in the following shocking manner: He had been with his team after a load of boards; the distance being short, he placed them upon the wagon rather carelessly. On passing through the gate into the back yard, his horses became frightened and ran directly towards the barn; when they reached it, they changed their direction and threw him from his seat directly under the forward wheels of the carriage, where he was instantly crushed and mangled in such a manner, that he probably was unconscious of the means by which he came to his end. He was an industrious and respectable citizen, and has left a large family to mourn the loss of a husband and father.

#### POBTBT.

#### Original.

#### LINES.

Oh! how beauteous are the things Of this frail earth of ours, The hills and dales, and streams and springs, And waving forest bowers, The bright green leaves, and the opinings

Of summer ble ming flowers.

The thrilling, touching, feeling notes Of the wild birds' gay song, That in the morn or evening floats The silent air along,

Or, though all nature's praise it dotes, To mingle them among.

The sun that shines upon our path Of pilgrimage below, The silver moon, though drear and dark The night, she wanders through, The cheering stars-oh! all, all hath Beauty's bright, peerless glow.

And oh! must mortals leave this earth, So bright, and gay, and fair, And bid adieu to all that's worth Their love, or thoughts, or care? And must they ever wander forth Where beauty's less and rare?

Alas! how vainly have mortals striven Death's tyrant power to shun! But though they die, a world is given More pure than this frail one; For they'll live in you beauteous heaven, When Death and Time are gone.

Wyoming, 1835.

#### DEATH PREFERABLE TO LIFE.

TOWNSEND.

I would not live always, away from my home. How many pleasing associations, and tender recollections, are awakened by the mention of home. Around what place do the affections linger with such strong attachment, or what spot looks bright and happy, when the rest of the world appears dark and cheerless, but that characterized by the expressive word home! Where do the skies wear a peculiar brightness, and Nature present peculiar cheerfulness and loveliness but at home?

Home is a place of friendship. There the youthful affections are first called into exercise, and the kindness with which they are reciprocated, awakens attachments that will long be cherished and perpetuated.

It is a place of security. Living in friendship, the inmates of home are secure from the mutual attacks of slander and misrepresentation. It is secure from that false invective, which embitters so much of the intercourse with a censorious and misjudging world.

It is a place of confidence. Bound together by common interests, and secure of each other's friendship, among the inmates his Pills in debilitated habits.

of home, what room can there be for distrust?

It is a place of peace. Where affection presides, peace is her certain attendant, and will make home.

The place of happiness. That place cannot be miserable where friendship, security, confidence and peace are found to

The mention of home will awaken the recollection of the honoured father, who counselled and supported; of the kind mother, who consoled and cherished; and of the society and sweet converse of brothers and sisters.

But Heaven is the Christian's home. Here, he is a stranger and a sojourner; but he is travelling to a city which hath foundations, the abode of friendship and peace. Divine love is the sacred principle that animates all hearts in the regions of bliss, from the "rapt seraph" to him who has " washed his robes in the blood of the Lamb." It unites the inhabitants of Heaven in an indissoluble band of harmony, and attaches them to God himself.

Security is also there. Security from the influence of unholy affections. Into heaven sinful passions, which here make the human bosom the abode of wretchedness, can never intrude. There will be security from the temptations and hostility of wicked men, and from the enmity and malice of the great spiritual foe. With the Prince of Peace, peace shall ever reign, and from the right hand of God shall flow the river of his pleasures for

I would not live always separated from my pious friends, in whose sacred society, and holy friendship, I found such delight and profit, but who have preceded me in their entrance into glory. For in heaven the pious friendship of this world shall be renewed and perpetuated.

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# INDIRAL IND

"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."-St. John.

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NO. 33.

#### A MIRROR FOR FALSE DOCTRINES. ORIGINAL SERMON.

By N. B.

"Wherefore do ye spend your money for that which is not bread? and your labour for that which satisfieth not?"—Isa. lv. 2.

Our text and the foundation of our remarks at this time, is an important interrogation, and one which was made by the ancient and holy prophet Isaiah, the mouth-

piece of the great Jehovah.

This interrogation was undoubtedly primarily and more particularly directed to the wayward and idolatrous house of Israel, and it comes in the form of a deserved and cutting reproof. They had wandered from the fold of God, had become forgetful of his many distinguishing favours and tender mercies, unmindful of the worship of Him who was the God of their fathers, of Abraham, Isaac and Jacob, and who had brought them up from the land of Egyptian bondage and tyranny, conducted them to the land of promise, &c. But alas! they had at last so far alienated themselves from the only and true God, and estranged themselves from his service, as to, figuratively speaking, "spend their money for that which was not bread, and their labour for that which satisfied not;" and many of them became gross idolaters and bowed down to idols of "stocks and stones!"

But this pointed interrogation will not only apply to the wayward and idolatrous house of Israel, but will with equal propriety apply to those of every nation, kindred and tongue, who are the votaries of false religion, and the enemies of the Most

High God.

It has been said, and doubtless with much propriety and truth, that man is naturally a religious being. There seems indeed to be originally implanted in the human minds of all created intelligences, an intense "longing after immortality," and a strong and deathless desire to live again beyond the tomb. Man knows his weakness, his imperfections and dependence; he is placed here upon this sublunary sphere, the subject of multiform wants and immortal desires, which never will or can be fully answered in this imperfect state of being. His thoughts and invocations are frequently searing away to some supposed superior power, and imploring aid from some better and ampler source than from mere man himself.

If we cast our eyes over the pages of antiquity, and read of by-gone ages and of ancient nations, and of the various and multiform religions that have prevailed in the world and then look upon the religious world as it now is, we shall know of no

time since the creation of man, when true or false religion was not known, and of no nation, kindred or tongue, that had not and still continue to have some object of ado-

"Happiness" is indeed "our being's end and aim," and the great polar star of all our toils and labour, and the primary object to be obtained by all our adorations. No matter whether we cast our eyes over the Pagan, Mahometan, Catholic or Protestant portions of our world, we shall find millions of our fellow beings shrouded in mental darkness, in each of those portions of the globe; and, as St. Paul says, speaking of the idolatrous Athenians, they "worship they know not what." We shall behold among Pagan nations, the infatuated worshippers of a Chinese Fo, a Birman Boodh or Brama, and millions paying their blasphemous adorations to puny finite man, or the Grand Lama of Thibet! That worship which exclusively belongs to the Great Eternal, the Creator and upholder of the universe, is sacrilegiously bestowed upon puny mortal man! Behold the Roman Catholic prostrating himself before some inanimate sainted shrine, and invoking its aid and protection from his patron saint; or paying homage to the Papal Pontiff, who is styled God's vicegerent upon earth! And alas! even in the Protestant parts of our globe, we behold thousands worshipping a being of vindictive wrath and immortal hatred; a being more wrathful and vindictive than the most malignant of heathen deities!

We behold the idolatrous Pagan bowing the suppliant knee to idols of wood and stone, of gold or silver; some paying their adorations to the sun, the moon, and the stars of the heavens; others to the most gigantic or ferocious beasts that prowl amid burning deserts or traverse the forests: some invoking aid from the most inferior and loathsome reptiles that crawl in the dust! We behold the altars of the idolater smoking and streaming with the blood of human victims poured out to appease the wrath of some supposed incensed Deity, obtain an oblation for sin, and gain their admission in heaven or the Elysian folds. Millions of objects of worship have been set up, and thousands of human victims have been immolated at the hydra shrines of Idolatry and Superstition; and treasure countless and innumerable has been expended to rear objects of human worship, and to support false religion. which after all their "labour," and all their toils, alas! it would not satisfy, and fill the "aching void within!"

Heathen philosophers have applied themselves untiringly and intensely, and devo- or gospel which is peace and good ti-

ted their lives in endeavouring to form some code of moral and religious ethics, that would be a correct criterion to be guided by, yield us sure happiness, assure us of immortality beyond the life that now is, and direct the wandering, doubting and perplexed mind to some proper and praiseworthy object of adoration. The deep researches and towering genius of a Chinese Confucius, a Plato, a Socrates, and all the labours of the learned Magi of the Oriental world combined, could not form a system of moral and religious ethics complete in all their component parts, and fraught with but meagre satisfaction.

From the ice-bound regions of Greenland and Siberia, to the burning desert of Zahara; from the lands of everlasting snows, to the bright clime of perpetual bloom and summer; from one portion of the habitable globe to the other, we find thousands the votaries of false religion, ignorance and superstition. We behold in sad retrospection the foul and bloody flag of a Mahomet unfurled, and beckoning onward an outlaw band of religious desperadoes and fanatics to works of slaughter, plunder, ruin and death; their cimeters reeking with human gore, eager to establish with the sword the religion of the Koran, and to compel to the worship of Allah, and extort implicit reverence to Mahomet, his pretended Prophet!

What misery and devastation has false religion made in the world! Who that reads of the horrors of the Holy (?) Inquisition, the persecutions and martyrdoms of the primitive Christians, or witnesses the voluntary martyrdoms of the infatuated Hindoo widow expiring in agony upon the blazing funeral suttee, or the devout Birman punishing himself for his sins by hanging for hours between the heavens and the earth, with barbed hooks piercing through his flesh, will not deprecate false

religion? That system of "pure and undefiled religion," which satisfies the soul, and furnishes that "bread which cometh from above," or the "bread of life," is the religion of our Saviour Jesus Christ, and brings "life and immortality to light by the

gospel." Our Saviour when upon earth made use of many beautiful and appropriate figures, in illustrating his gospel and enforcing its precepts; hence, he compared it and himself to the "bread of life," &c. "This is the bread which cometh down from heaven, that a man may eat thereof, and not die." "I am the bread of life." "I am the bread which came down from heaven," &c. John vi. Therefore, that religion dings of great joy which shall be unto all people," is the only bread which will fully satisfy the famishing soul, and direct it to the true worship of the Most High God.

But in this discourse, I shall more particularly enter into an investigation of the most popular and prevailing systems of religion of our own land of boasted light and liberty. Notwithstanding the multiform sects and subsects of religionists, and the almost endless ramifications of religious opinions and doctrines, yet, I think, they all may, with propriety, be classed under three distinct heads, viz: 1. Calvinism, 2. Arminianism, and 3. Universalism, or the doctrine of the Abrahamic faith. Although the two former doctrines are by far the most popular and prevalent in our land, yet this by no means proves either of them Scriptural or true; and I am constrained to say, that the votaries of them both "spend" much of their "money for that which is not bread, and their lahour for that which satisfieth not!"

1. Calvinism. We are informed by the votaries of this doctrine, that God from all eternity elected a certain portion of mankind to eternal life, without the least foresight of faith or good works, and reprobated the miserable and vast residue to endless, irretrievable 100, for the manifestation of his vindictive (i. e. revengeful) justice!

As evidently God-dishonouring and revolting as this doctrine is, yet it has its firm believers and zealous votaries, and among them many of the learned, the wise, and the good; and it is advocated by thousands who profess to be in possession of, and enjoy the pure gospel of Christ, and eat of the "bread of life." True, they have made many innovations, modeled, remodeled and modified it, "here a little and there a little," smoothed this wrinkle out, and patched up that feature a little, lopped off this excrescence, thrown aside this discrepance, and hung the many remaining objectionable features behind the curtain of religious policy, and kept them carefully out of sight, except in cases of pressing emergences; yet still it is a nondescript and hideous thing, "made worse by patching," and more inexplicable than ever, and is yet as cruel and merciless a dogma as its blood-thirsty founder of Servetus memory! They have long undertaken to harmonize it with the divine perfections and attributes of the Deity, and to explain it to the full understanding of man; but all their attempts as yet have been, and always will be, vain and worse than vain, even as vain and abortive as the efforts of those of yore to untie the Gordian knot: thousands had made the effort; but in vain; the greater the effort to untie it, the tighter and more inexplicable it became; and nought but the sword of an Alexander the Great could effect a separation! It is thus with the doctrine under consideration: nought but the sword of from their cruel Sire, who at each visit

truth can effectually dispose of it; and the most proper and praiseworthy course is to cut it asunder at once, without ceremony or compassion, wrap it in the black shroud of shame and dishonour, and deposite it in the dark tomb of oblivion and everlasting forgetfulness!

Such a doctrine robs God of his most glorious attributes, and renders him a being of partiality and cruelty, and infinitely worse, if possible, than the fabled foul fiend It teaches the believer in this himself. God-dishonouring doctrine, that much of his happiness in the immortal state will consist in looking over the golden battlements of heaven, and beholding the misery, and listening to the shrieks and groans of the damned! It virtually teaches that every principle of benevolence and pity, which should characterize the Christian upon the earth, will there be utterly annihilated, and they will feast their eyes upon the woes of the pit, and shout Hallelujah! Amen! and exult over the miseries of the damned in hell!

Dr. Emmons, an able advocate of this doctrine, informs us that the miseries of the damned in hell, and the sight of hell torments will augment the happiness of the saints in heaven, and give them a keener relish for their enjoyment! And again, we are informed by the same author, that we should praise God for his reprobative mercy, as well as for his elective love! It teaches us that more than nine-tenths of our race were created as vessels of endless wrath, expressly that they might be damned for the glory of God, and the happiness of the elect few! It teaches that the endless perpetuity of sin and misery, world without end, can only give God superlative glory and honour, and the saints unalloyed bliss! threatens the poor miserable reprobate with endless wo, if he does not repent and believe; yet it is utterly impossible for him to escape the pit of endless despair, whether he repents or not!

The sticklers and advocates of this doctrine tell us, that it is very wrong for us to reject it, if it does not appear to us to harmonize with God's mercy and goodness, and that he has a right to endlessly damn all his creatures, and a right to do with us as he pleases, and the right of power and will should silence all objections.

Let us examine this subject, and exhibit its discrepances and cruelties, by introducing a figure, &c.

Suppose some earthly monarch of a mimerous offspring, should disinherit, or what would be infinitely worse, should load with chains, and confine them all but a favourite son, in a dark and noisome; dungeon for life; give them each day a few crusts of bread, and a few drops of water, barely sufficient to keep the vital spark of life in their emaciated frames: suppose they should receive daily visits

lashes them in the most horrible manner, and leaves them literally covered with a gore of blood! His favourite son he loads with favours and treasures, bequeaths him his vast possessions, arrays him in royal This cruel robes, and crowns him king! monster would be but a faint and imperfect parallel of the God of Calvinism!

But what object did this unfeeling monarch have in thus exhibiting so much cruelty and partiality? The same object that the God of Calvinism has: because he had the power and the will so to do, declaring that the superlative glory of himself, and the perfect happiness of his favourite elect son, could be brought about in no other way! O, what a miserable subterfuge of reasoning! What a cruel and horrid pretence! Can such a doctrine as this, so cruel and partial, fully satisfy the soul, and furnish man with the true bread of life? Will it perfectly satisfy? Ah, no: it can not. If it does, it must be such satisfaction as the fabled foul fiends of perdition enjoy in exulting over the miseries of the damned!

2. But exclaims the Arminian, I acknowledge that Calvinism is a most horrible and God-dishonouring doctrine; I agree with you so far: please now give We believe in a ours an examination. free salvation; we make greater pretensions to God's mercy and goodness; we believe Christ died for all, tasted death for every man, and made it possible for all to be saved.

Thank you, friend Arminian: we will not let your doctrine pass without examination. You believe that Christ "died for all," and made it possible for all to be saved, but certain for none. You believe that God is an omniscient being, "knowing the end from the beginning;" consequently he must have known the result of all his works, and if endless misery is true, he must have known that the greatest share of his offspring would neglect the Arminian means of endless salvation, and perish world without end! Knowing this to be the case, nothing short of the most cruel and merciless motives could be intended by the creation of man!

I will here introduce another figure or parallel, to illustrate the cruelty and inconsistency of Arminianism.

Suppose a father of a numerous and helpless offspring, takes them all to the brink of some deep and frightful den or cavern, full of the most poisonous reptiles and hideous monsters imaginable; then takes his unconscious children in his arms, and stations himself immediately over the yawning vortex, and deliberately, as if in sport, dandles them over the frightful abyss -continually crying in their cars, in thundering accents, danger! danger! and to be careful and not fall out of, his arms! Don't fall! don't fall, my dear children; I "take no pleasure in the death" of my children, "but rather you would live"! If

you fall you will be dashed to pieces upon the rocks, and be devoured by the monsters below! Don't fall, my children, I love you dearly! But still he continually dandles them over the yawning abyss, until at last, they become affrighted—they faint—they relax their infantile and feeble grasp; and alas! \* \* \* they all drop, save one, into the depths of the pit, or vortex of destruction! A few feeble shrieks arise from the awful deep, and all is over forever! they are dashed to pieces upon the rocks, and devoured in an instant by the monsters below!! Only one is, as by a miracle, saved from destruction. \* \* \*

But, alas! mark the result. The father undertakes to extenuate himself from the odium of any cruelty or blame; and resorts to the puerile plea, that he had continued faithfully to warn them of their danger, and plead with them not to fall. yet at the same time, he absolutely knew it was almost an utter impossibility for them to have avoided falling into the pit!

As well might he at once have thrown them into the pit, and then warned them "faithfully" to be exceedingly careful, and not be dashed to pieces upon the rocks, and devoured by the monsters below! The latter course would not have been any more cruel, if as much so, as the former. The God of Arminianism would deliberately dandle his offspring over the pit of endless wo, absolutely knowing that nine tenths of them, at least, would drop into it, and perish, world without end; and then as in mockery warn them not to fall, not to perish! While, on the other hand, the God of Calvinism would cast them into the pit at once, and without ceremony.

Arminianism then, is every whit as cruel and God-dishonouring as Calvinism. It teaches that God has placed poor finite man in this world and virtually bids him to be the author of his own immortal salvation; it places the dagger of endless wo in his hands, knowing he will plunge it into his soul and be endlessly damned; and then warns him to use it not! It virtually makes man the author of his own salvation, and that by works and not "by grace" as St. Paul informs us.

But to put the best construction possible upon the doctrines of Calvinism and Arminianism, they both nourish and foster the scorpion of endless misery in their bosoms, the death of all their joys. And although the votaries of these doctrines may enjoy some little degree of happiness in the belief of them, yet it must be small and meagre indeed. Will the doctrine of endless immortal wo satisfy the soul, and give it joy? If so, it must be a fiendish joy indeed, and not that pure, evangelical joy which is "joy unspeakable and full of glory." Will such a doctrine furnish the bread of life which cometh down from heaven? Ah no! sad and melancholy experience tells a far different tale. As well might the reader deposite a deadly of eternal rest," and rid ourselves from

viper in his bosom, and then stretch himself upon some torturing rack of the Holy (?) Inquisition, and expect to repose us on "flowery beds of ease," or on a couch of down, drop into a calm sleep, and dream of happiness and worldly honour and glory, and fancy his bosom to contain the precious diamond of the Grand Mogul, and all Golconda's glittering treasures besides; as to expect to enjoy perfect happiness in a system of religion, or a doctrine as cruel and God-dishonouring as those we have had last under our consideration; and which nourish the hydra of endless misery in their bosom. Will such a doctrine satisfy the famishing soul? Ah no. As well might a poor starving wretch expect to satisfy his raging hunger by feeding upon the prodigal's husks, the pebbles of the sea shore, the poison fruit of the Upas tree; or to quench his burning thirst by quaffing brine from the ocean, or the molten lava that pours its fiery and destructive torrent from the frightful crater of Ætna's thundering and trembling mount, as to expect to be fully happy and satisfied by feeding upon the scorpion of endless wo, and in drinking of the deadly waters of Partialism. Who would barter the pure and immortal bread of impartial grace, for the hydra of endless wo? Who would exchange the exhaustless well of salvation, whose waters are sweet and free, for the sulphureous cavern of deep damnation?

Can that doctrine which teaches that, peradventure, our nearest and dearest relatives and friends will be the unhappy subjects of an unceasing wo, and that we shall shout and exult over the miseries of the damned, give true satisfaction? If so, it must be a fiendlike satisfaction indeed!

Yes, many of us know by long and sad experience, that this doctrine will not satisfy, and afford the soul that "joy unspeakable and full of glory." We have tried it long and faithfully-we have nourished and cherished it in our bosoms as we would cherish a favourite child, and even hugged it close as with a dying grasp, and supposed it was of celestial birth; though God forgive us for having such a dishonouring view of his attributes. We have proclaimed it long and loud, and with a fervency and zeal worthy of a better cause. It was our Alpha and our Omega, our first and last, and the burden of our prayers, our exhortations, and our preaching. We vainly believed that without belief in this revolting dogma, there was no salvation or help for man. We could have rejoiced to have believed it a false doctrine, and indeed we virtually prayed that it might prove false; and would fain have cut the ligaments asunder which bound the mighty burden to our agonizing souls; but alas! we feared they were of celestial origin, and dared not thus to do, for fear of jeopardizing our eternal salvation and unmoor ourselves from the "haven that ballast without which we should in our journey through life be wrecked among the breakers or dashed upon the rocks, and be endlessly lost. This mighty burden pressed like a leaden incubus upon us, and like Christian's burden, (vide. Pilgrim's Progress,) we staggered onward, bending and groaning under the mountain load, and our cry was not unlike St. Paul's of old-"O, wretched man that I am, who shall deliver me from the body of this death?" [endless misery.] We could even reiterate the expressions of the pious and venerable Saurin, in reference to the horrid dogma of endless misery-"I sink, sink under the awful weight of my subject; and I do declare, when I see my friends, my relatives, the people of my charge, this whole congregation-when I think that you, that I, that we are all threatened with these torments; I find in the thought a mental poison, which diffuses itself into every period of my existence; rendering society irksome, nourishment insipid, pleasure disgustful, and life itself a cruel bitter! I cease not to wonder that the fear of hell hath made some mad and others melancholy."

Ye aged fathers and mothers, ye fond and doting husbands and wives, ye affectionate brothers and sisters, who believe in the cruel and soul-withering doctrine of endless wo; can you enjoy any happiness in a doctrine which may banish your nearest and dearest friends to the regions of unceasing torments? Can you foster a doctrine so repugnant to every feeling of humanity, and so irreconcilable with the attributes of God? What miseries and horrors follow in the dark train of the unhallowed movements of the popular reli-

gioninsts of the day! Ye free born sons and daughters of America, ye whom the impartial grace and gospel of Christ have made "free indeed," to you I would solemnly appeal! Call to mind, and witness the work of mental slavery-the misery and insanity that are the legitimate fruits of the unhallowed revivalist machinations of the present day. Behold our mad houses and insane asylums filled with wretched maniacs, hear their shrieks and incoherent blasphemies! while the genius of despair is brooding over their minds, and beckoning them on to the commission of the suicidal deed! Such a horrid scene is enough to melt the most adamantine heart, and cause tears of pity to flow from eyes that never wept before at others woes! Periodicals are continually coming to hand, which tell tales of melancholy and horror-that one or more have been driven to insanity-and not unfrequently to murder and suicide besides! The once fond husband has laid his bosom companion a bleeding and mangled corse at his feet! fathers have butchered their innocent and helpless offspring, and then with the same weapons put an end to their own lives! The once fond mother—as



horrible as it is true—she whose love was once as strong as death, has stained her hands in the heart's blood of her innocent children; and oh horrible! mark the cause which she pleads in justification of the awful deed; it was lest they should grow up to the age of accountability, commit sin, die and be endlessly damned!

Who that has strength and a voice, will not sound aloud the tocsin of alarm! What philanthropist that can wield a pen, will not war against the commission of such intellectual havoc? Who that stands upon Zion's walls, will not blow a blast that shall be heard and understood from the gospel trump; call forth the slumbering energies, and arouse the dormant minds of the philanthropist, and the lovers of decency and good order, and especially the gospel of peace, to action upon this momentuous subject? Who that has a heart to feel, does not deprecate and deplore the unhallowed causes of so much misery, ruin, insanity and bloodshed? Ah! would to God that these things might arouse these deluded religionists to a due sense of their errors, and a full appreciation of the bitter fruits of their fanatical labours! Will not the cries of helpless orphans, the tears and woes of widowed mothers, the shrieks and despairings of the unhappy maniac, and all the indescribable miseries and woes that follow in the train of these religious tornadoes, or whirlwinds of fanaticism, arrest them in their mad and cruel career? Look calmly upon these thingslook upon the horrid dogma of endless wo, its tendency and blighting effects; and then deny, if you can, that the votaries of such a doctrine do indeed "spend their money for that which is not bread, and their labour for that which satisfieth not." Yes, deny if you can, that there is need of preaching the gospel of peace and "glad tidings which shall be to all people." How many millions of dollars are annually expended, and how untiringly and zealously thousands are labouring to procure the miserable bread of endless wo for "poor immortal and perishing souls!" sands indeed, are continually contributing to the support of this hydra monster in our land, who do not in reality believe in its utility, and who secretly deprecate it and the means to support it. But alas! they are beckoned onward by the gaudy ensign of popularity thus to act. Such persons do not deserve to live in a land of boasted light and religious liberty! Ah the demon of popularity! O tempora! O mo-

O doubting, trembling, famishing mortals! there is bread enough and to spare! Cease feeding upon the husks of endless wo, and eat of the bread of impartial grace and joy, and drink of the pure waters of eternal life. "Ho, every one that thirsteth come ye to the waters, and he that hath no money, come ye, buy and eat; yea come,

without price." Cease "spending your money for that which is not bread, and your labour for that which satisfieth not," and come to the exhaustless fountain of impartial grace.

May that glorious era speedily roll on, when we shall "all see eye to eye"—when the "knowledge of the Lord shall cover the whole earth, as the waters cover the great deep"-when "all shall know Him from the least to the greatest"-all be "brought to the knowledge of the truth," and when we shall all feast upon that immortal and impartial bread of life, prepared for all the sons and daughters of want, and all join in one harmonious song of grateful, joyful praise to God, and to the "Lumb who taketh away the sin of the world." HALLELUJAH! GLORY TO GOD!

#### ----Original.

#### SLANDER vs. HERESIES.

Tumults are tumults, wherever they be: those of which I intend to speak are justly styled moral tumults. Tumults among the Orthodox are now a days very rife; but I do not intend to say that these evils are just begun, or are more prevalent than they ever were; for, in a word, they always did prevail. People in the present day are (as all will admit) essentially different from our forefathers. From the time our Saviour was on the earth until the present day, the world has been continually in an uproar. Some one has thought that there was a something in the doctrines of the Church that was not according to the standards and the Bible, and immediately told it to others, and finally it gets to the ruling members of the Church; and should he prove his opinion just and equitable, he is sent from the Church with the brand of HERESY. Now these Rev. sages are continually in such dealings. Say aught against their Church, they are ready at any time to answer: "Why, Sir, our Church has been established so long, what right have we to alter it? It is established from the Bible, and what surer foundation have we?" Prove then to him some error that cannot be fathered upon the Bible, he is averse to hearing it and makes no reply. But this is not my subject; modern deeds are my design at present.

Almost every periodical newspaper wafts to us the intelligence that some one, two, or three of the members of some Orthodox denomination have been accused of Here-Then follow the whole proceedings of the court, occupying, perhaps, one half of a spacious newspaper. What is it after it is done? Oh! he or she is on the broad road to destruction—yes, everlasting destruction!

The reader must permit me to go back one sentence. It is peculiarly singular that the world is gradually coming towards buy wine and milk without money and the light. Stop, I am wrong: it is natu-

ral, I should have said; for most of those who are charged with Heresy, are merely reverencing God as an impartial being. Is that Heresy, gentle reader? No; it cannot be. What! to call God impartial is right down Heresy! What has the world come to? But to return. The one in particular, of which it is my design to speak at this time, is a Reverend Divine, (so once called by his brethren,) who preached the sad news for some time in Boston, and who has of late been charged with Heresy, in Cincinnati. Whether that charge was a just one or not, is not yet fully determined: at all events, he is permitted to speak in his own defence. The reporter of the "New-York Observer," (a hopeful Orthodox periodical,) says, when Mr. Beecher first went to the above named city, he had but three enemies: the first, (if my memory serves me,) was the Editor of the "Trumpet," a Universalist paper printed at that place, which the "reporter" brands with opprobrious abuse in an uncommon short space. What a wonderful propensity said "reporter" must have for such things! I should like it much, were he to lend me his pen for one moment to delineate the paragraph, or even to copy it. Mine is of well tempered steel, yet on such an occasion it is flexile. Reader, the article in question is short, and yet it contains all that could be said of the vilest wanderer of the human race. He extends no hand of mercy; his mind is settled against the sect and will not yield. Were I disposed at this time to say aught against Mr. "Reporter," methinks I should fail in the attempt, for the plain reason that I know nothing about him; but that he has committed a gross error in the outset, no one, not even his "brothers," (were they possessed of a sufficient share of Christian feeling,) will pretend to deny. Such slander is not to be borne, let it come from "Christian" people or not. But stop: I am meddling with other people's affairs; we are not particularly assailed, and therefore have no right to say aught. I leave the matter for Mr. Whittemore, of the Trumpet, and do sincerely hope and trust, that he, in his own defence, will not let one evil thought arise and be uttered, that shall harrow up the feelings of him of the Observer, or any other human being: to speak in one's own defence is no more than right. Mr. Whittemore should attend to this.

## **Original**

#### AN HONEST QUERY.

The Author of the "Essays on the Kingdom of Heaven," now publishing in the Herald of Truth, holds the following language. After introducing several passages, designed to show in the clearest manner, that it "does not consist in ceremonies and vain forms, but in goodness and virtue," he quotes Dr. A. Clarke's

views on Matt. iii. 13, as follows: "The dispensation of the glorious gospel was now about to be fully opened, and the Jews were to have the first offer of salvation." The writer finally concludes his first Essay by saying: "If this idea be true, [and I do not doubt it,] every person will perceive, that to apply the phrase \*kingdom of heaven' to another state of existence, is incorrect:" "And we affirm," says the writer, "that every individual who will examine every place where the phrases \*kingdom of God' and 'kingdom of heaven' occur, will be convinced that they refer to the reign of gospel principles on earth." Consequently, it would be "incorrect" to apply the phrase "kingdom of God" to another state of existence.

Now I will agree with the writer in his views on those passages mentioned; and that the phrases "kingdom of heaven" and "kingdom of God" generally signify the gospel reign of truth and holiness. But I would earnestly inquire, if it would be a "perversion of Scripture to apply the phrase 'kingdom of God' to a future state of immortality?" (See last part of Essay No. 3.) In 1 Cor. xv. 50, Paul says: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." Was not the Apostle here speaking of a "future state of immortality?" Did not this servant of God refer to the same "future state of immortality," that our Saviour did. in Matt. xxii. 30? Were they not both speaking of one and the same event—the resurrection of man to immortality?

If St. Paul, then, in the text referred to, meant by the phrase "kingdom of God," the same state of rest and enjoyment, "goodness and virtue," that Christ did in his answer to the Sadducees, must we not allow that he referred to a future state of existence?

As Paul was evidently speaking of the resurrection to a future state of incorruption, purity and bliss, it does appear to me that the phrase "kingdom of God," in this instance, at least, was employed to designate that future and promised "inheritance, which is incorruptible, undefiled, and that fadeth not away, reserved in heaven." "If this be so, (and who can doubt it?") and if Christ and St. Paul both referred to the same glorious resurrection to a future state of immortality, where the ransomed spirit shall be robed in the pure righteousness of God, and become as the ungels in heaven, would it "be incorrect," and a "perversion of Scripture, to apply the phrase 'kingdom of God' to a future state of immortality?"

But perhaps there is an interpolation to be found in this passage, (1 Cor. xv. 50,) and perhaps the writer of these Essays is in possession of facts that will plainly show that Paul did not refer to a future state of immortality. Will he give information on

this subject, as soon as convenient, for the special benefit and instruction of

An Inquirer after Truth. Wolcoll, Aug. 8, 1835.

From the Trumpet. .

NOTES ON THE SCRIPTURES.

"Let the sinner be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul. Praise ye the Lord."—Psalm civ. 35.

This has sometimes been interpreted as an imprecation of vengeance on the wicked. But the closing portion of the verse renders such an interpretation exceedingly improbable. We can scarcely suppose that David would exult, and bless God.in such a joyful manner, while praying for the endless misery of his fellow men.

Yet improbable and absurd as this interpretation is, some have adopted it. Dr. A. Clarke, for example, has given this view of it. I shall quote the passage as a theological curiosity; observing however, that it manifests a spirit of indifference to the welfare of others, which one would not expect from a man, who on other occasions seems to be overflowing with kindness. "He shall consume the wicked and the ungodly, till no more of them be found. Then the wicked shall be turned into hell, with all the nations that forget God. No wonder, with these prospects before his eyes, he cries out, Bless Jehovah, O my soul! Hallelujah! all ye that hear of these things, bless the Lord also."

The Dr. does not exactly say that David prayed for the endless misery of the wicked: but he does say that he rejoiced in the expectation that they would endure such misery. He supposes hell to be a place of perpetual torment, and yet represents it as a very proper and religious source of exultation and glorification, that so many are to be turned into it. This is a manifestation of feeling on earth, very similar to that which Dr. Emmons tells us shall characterize the saints in heaven. "While the decree of reprobation is eternally executing on the vessels of wrath, the smoke of their torments will be eternally ascending in view of the vessels of mercy; who, instead of taking part with these miserable objects, will say Amen, Hallelujah, praise ye the Lord."

I will not attempt to magnify the hard-heartedness and cold-blooded malignity which is here exhibited. It is sufficiently obvious and disgusting. That the devils, if there be such personal beings, should thus exult, and yell forth their infernal joy, would not be improbable. But to pretend that such is the spirit of saints in heaven, or saints on earth, is a gross libel on the gospel of the blessed God, and on the character of the great High Priest of our profession. Did Jesus' manifest such a spirit, when contemplating the temporal calamities impending over the Jewish peo-

ple?—not the endless misery of that wicked and adulterous generation, but the fire and the pestilence, and the sword, through which, vengeance was coming upon them to the uttermost. He deplored their unhappy situation, and exclaimed, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee! How often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not." Luke xiii. 34. Did he manifest such a spirit when he hung on the cross? Did he imprecate vengeance on his murderers, and exult in hope of their endless misery? Instead of this he prayed for them-"Father forgive them, for they know not what they do." Luke xxiii. 34. Such was the spirit of Jesus. And such should be the spirit of his disciples. And I repeat, it is a libel on christianity, and on its blessed founder, to pretend that it is characteristic of a saint to rejoice, and glorify God, in hope of the endless damnation of any one, however degraded or abandoned. Jesus never manifested such a spirit. And they who do, have no claim to be considered his true disciples. Not having his spirit, they are none of his. Rom. viii. 9. And it is in the highest degree absurd to suppose that David, under the influence of a truly religious spirit, which is the same in all ages, desired the endless misery of the wicked, and exulted in hope of it.

What then are we to understand by his language in this passage? I suppose be intended to express the same desire, which he elsewhere expresses in these words-"O, let the wickedness of the wicked come to an end; but establish the just; for the righteous God trieth the heart and reins." Ps. vii. 6. He desired the destruction of wickedness, or the reformation of sinners. When the wickedness of the wicked shall have come to an end, they will no longer be wicked. When the sinfulness of sinners shall have been consumed, they will no longer be sinners. Their place, in their former character, will be known no more. Righteousnes shall be the garment of all hearts, and all shall unite in praising God and the Lamb.

In such a result, good men may well rejoice, and give utterance to their songs of praises. In hope of such a blessing, which Jesus afterwards came to communicate, in saving his people from their sins, Matt. i. 21, and becoming the Saviour of the world, 1 John iv. 14, David might well call on his soul to bless God, and on all the people to praise the Lord. On such a theme his meditation might be sweet; ver. 34. But to pretend that he cheerfully and joyfully meditated concerning the endless damnation of the wicked, and that this was what caused him to exult and praise God, is to imprint on his character a stain infinitely blacker than it received in the matter of Uriah. He had

been sinful himself, and he knew the trouble and sorrow which wickedness produces. He had been delivered from the horrible pit, and the miry clay, and God had placed his feet on a rock and established his goings; he knew the joy attending such a deliverance; and he cheerfully sung the new song which was put in his mouth, even praise to our God. Ps. xi. 2, 3. And was he unwilling that God should bestow the same blessing on others? Did he desire that they should remain in the pit, and perish?—yea, worse than perish? Did he desire that they should go down to endless and intolerable torments? Did he pray for their endless damnation and exult in hope of it? God forbid. Rather let us believe that here, as elsewhere, he prayed only for the destruction of their wickedness, so that they might experience the same joy, when delivered, which he himself had felt; and that being clothed upon with a garment of righteousness, they might live among the just, and no more be found in the place of the wicked. such a subject, he might meditate cheerfully; and he had abundant cause to resolve that he would sing praises unto God, all the days of his life; ver. 34.

I may observe, in closing, that all the good men, of whom we have an account in the Scriptures, prayed and laboured for the reformation of the wicked. It never came into their hearts to desire the endless sin and misery of any portion of the human Jesus came to turn the ungodly away from their iniquities, Acts iii. 26; and most faithfully did he labour in this work. His disciples pursued the same And good men in all ages have course. manifested a similar spirit. Let us labour and pray for the same blessing; remembering that "this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth." 1 Tim. ii. 3, 4.

#### HERALD.

JACOB CHASE, Jun. G. W. MONTGOMERY, Editors.

GENEVA, SATURDAY, August 15, 1635.

#### AN IMPORTANT CONSIDERATION.

The Christian community are divided into two distinct classes in regard to the duration of the Devil, Sin and Death. The minor class seems to embrace the only people in Christendom who doubt their eternal existence, and yet, strange as it may appear, they are the only people that appear to lay under the heavy charge of propagating the "devil's doctrine." Now which doctrine would be likely to suit the devil the best—that which teaches the total destruction of him and all his works, and the universal triumph of holiness and bliss; or that which gives him an endless and successful reign over a vast majority

of those creatures who rightfully and properly belong to the God who made them? It cannot require the mind of a Newton or a Franklin, to see which doctrine would be most pleasing to his Satanic majesty; nay, the mind even of a child, would be able correctly to decide this matter, if it were free from the direful effects of a superstitious and blinding tradition! And a doctrine which is most congenial to the mind of the devil, must be the devil's doctrine, as he would be most likely to give it his sanction and his aid.

But we will now briefly investigate the comparative claims of these two respective classes, to the true doctrine of Divine Revelation.

What evidence has ever been adduced to prove the endless existence of the devil, sin and death; or even of hell, which is thought to be an invisible Pandemonium? [Palace of devils.] Not a solitary testimony can be brought from the sacred oracles, to support such a sentiment. Nothing but the moral excrescences which have grown out of an amalgamation of Christianity, Judaism and Paganism, and strengthened by the united influence of ignorance, avarice, superstition and cruelty, have ever been offered in support of such an unreasonable dogma. If any better evidence can be given, the columns of the Herald shall be open to any decent friend, or advocate, of the doctrino; and he shall have a fair opportunity for pleading the devil's cause, and showing, if he can, that sin, and death, and hell, will endlessly endure.

We will now take the liberty of proving from the Bible, which we take as the rule and guide of our faith and practice, that the devil, hell, sin, death and misery, shall cease and be no more. St. Paul says that Christ took upon him flesh and blood, "that through death he might destroy him that hath the power of death, that is the devii." Thus the destruction of the devil is proved, unless the testimony of St. Paul can be invalidated. The prophet Hosea says, "O hades, [hell,] I will be thy destruction," speaking in the name of God. Hence, we may certainly anticipate the time when hell shall be no more; and we shall soon see that there will be no need of such a place, for the prophet Daniel gives a set time in which "sin shall be finished, and transgression brought to an end." The old worn-out tradition, that the sinner will blaspheme the name of God to all eternity, is here effectually refuted, unless blasphemy in hell is no sin!! But again; St. Paul says, "the last enemy shall be destroyed, DEATH." Whether there be three kinds of death or not, death of every kind must be "destroyed," or else death would be left undestroyed. But to conclude. The Revelator specifies a time, after which "there shall be no more pain, neither sorrow nor crying;" and he adds, "for the former things shall have passed away, and behold, all things are become

From the foregoing testimonies, which are but a few of the number which might be presented if necessary, we learn that Universalists believe in accordance with the teachings of Divine Revelation; and we also learn, that this sys-

tem is directly opposed to the doctrine which would best please the devil.

Now it is no more than just that things should be distinguished by their proper names. Therefore, we would wish that the anti-scriptural sentiment which teaches the endless reign of the devil, death, hell and sin, which sentiment must be extremely pleasing to the arch adversary, might be recognized in its true character, and justly denominated the devil's doctrine. C.

ESSAYS ON THE KINGDOM OF HEAVEN.—NO. 4.

We now arrive at the important inquiry: What will be the result of the establishment of the "kingdom of heaven?"

Jesus was sent to save his people from their sins. Matt. i. 21. Hence, the kingdom of heaven was established by our heavenly Father, to benefit his children, to reclaim them from sin and the dominion of rebellion. In order to effect this gracious purposé, Christ has all power in heaven and in earth. The prophet informs us, "that there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him." Dan. vii. 14. In Ps. ii. 8, it is said, "Ask of me, and I shall give the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Christ gave himself a ransom for all-he tasted death for every man. Hence, the kingdom of heaven or gospel dispensation will be exerted over every individual, sooner or later. Am I told, that all those who do not submit to the laws of the gospel in this life, will be given up to the agonies of endless pain! I ask for proof of this statement. There is none. Men are as much under the dominion of Christ after death, as they are before death, and this fact is admitted by the creeds of the day. Many believe that Christ will enlighten the heathen and infants beyond the grave—and why not the miserable victim of iniquity also? The "kingdom of heaven" was set up to destroy sin and rebellion. This was the intention of God and the desire of his Son. The will of God is, that all men should be saved and come to the knowledge of the truth, 1 Timii. 8, and Christ came to perform that will. John vi. 38. Will they succeed? If not, must they not be disappointed? Let those answer, who believe that many will not submit to Christ.

God fixed the reign of divine truth on the earth, that sin might be finished. All the principles of the gospel tend to produce this result. Its judgments are inflicted to prevent crime, deter sinners and reform them. And when this shall be accomplished, then "every knee shall bow, every tongue shall swear, surely shall say, in the Lord have I righteousness and strength"—then shall all the ends of the world remember and visit the house of God—then, every creature shall be gathered in Christ.

At this period, the final consummation shall be brought to pass. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under

his feet. The last enemy that shall be destroyed is death." 1 Cor. xv. 24—26. Then the kingdom of heaven will cease its operations—its judgment-seat, its laws, its penalties and its power will cease, because their object will be fully accomplished—sin will be finished, rebellion subdued, and an everlasting righteousness shall be brought in. The truth of the Apostle's statement will then be seen by every creature—" and when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." 1 Cor. xv. 28.

Oh, glorious consummation! How worthy of God, and how full of blessings to man! How replete with consolation! May Heaven grant, that it may so warm our hearts and strengthen our resolutions, that, in anticipation of its joys, we shall strive to spread its moral power among men, by virtuous lives! So be it, in the name of the Lord Jesus! Amen! Hallelujah!

G. W. M.

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#### LET IT BE UNDERSTOOD.

We are often told that Universalism leads to licentiousness, and we have as often endeavoured to show by fair and candid argument that this charge is false and unfounded. We have never doubted, however, the sincerity of most of those who bring forward this accusation against our doctrine. We are confident that their opposition to it originates, partly from their traditionary prejudice, and partly from the want of a correct understanding of the subject.

As evidence in support of the above charge, we are frequently cited to certain individuals who, professing a belief in said doctrine, indulge in the degrading habits of intemperance and profanity. We do not pretend to deny that there are such individuals in community, and that they thus disgrace themselves and the cause which they pretend to advocate. We are heartily sorry that this is the case. But what does all this prove? Does it prove that the theory which such characters embrace, is false and pernicious? Before it can be urged in support of such a proposition, it must be shown that the system which they have theoretically embraced, has led them into such disgusting practices. safely affirm, that in nine cases out of ten, such persons were confirmed in those evil habits, while under the influence of an opposite doctrine. And if a mental assent to the truth of Universalism does not reform them, (which it cannot) unless they feel its power and realize its transforming efficacy,) it certainly does not make them any worse. It is a maxim which will not be questioned, that

"We often know the right, and yet the wrong pursue."

But if we are allowed to call in question and reject every religious system that has been embraced and advocated by licentious and vile characters, we should at once be fully authorized to call in question and reject every system of ethics and religion of which we have ever heard. Reader, look around upon community, even

where you are well acquainted, and cite me to that religious denomination, which does not number among its adherents, some of the most vile and unprincipled of our race. And will you contend that the defections and sinful indulgences of such persons, which are to be found attached to every system, is sufficient to prove every system of religion false and licentious? You will answer, No. Then I ask candidly how the fact, that some intemperate and profane men pretend to believe and advocate Universalism, can prove the doctrine licentious? All the charity we ask of others, is no more than we are willing to show. We do not pretend that the beastly and diabolical conduct of a Strale, with a host of others, proves the Presbyterian doctrine false or licentious. We do not say that the unparallelled barbarity of an Avery, and the horsestealing propensity of a Dare, with many more similar cases among them, prove the Methodists to have embraced a false and pernicious system. We might say the same of every modern class of Christians. But we will go back to ancient times. We are not sufficiently skeptical to call the religion of Jesus a false and licentious system, because one of the chosen apostles was a deceiver and virtually a murderer, and another a liar and a blasphemer; and because two eminent disciples, Ananias and Sapphira, were liars and thieves. No: these facts only serve to render the light of divine truth more clear and convincing, for its principles were developed in the confession and moral condition of those false pretenders.

Such may be the case in regard to the doctrine in question. We are sorrowfully sensible that there are too many whose better judgments prompt them to embrace the rational and scriptural theory of Universalism, and who, at the same time, violate in the most shocking manner, its principles of moral action.

But it must be seen that the conduct of such unprincipled characters cannot come in as proof in regard to the tendency of the doctrine, for we have seen that if such a rule be admitted, it would as clearly prove the licentious tendency of every other religious system, not excepting the primitive system of Christianity as taught by Jesus himself, as it would prove the licentious tendency of Universalism.

The above remarks are not only designed to set this subject in its true light before our sincere opposers; but also to show that the intemperate, the profane and the dishonest, let their theory be what it may, are not really and properly Universalists. They may entertain correct views of the gospel system; but this is worse than useless, unless their belief is reduced to daily practice. So thought St. James. He says: "As the body without the spirit is dead, so faith without works is dead also." O, that all professed Universalists would manifest a "living faith"-carry out their theory into constant practice—and no longer remain as stumbling blocks in the way of truth and righteousness! Then would it no longer be said that "Universalism leads to licentiousness!" Brethren, think on these things—renounce the deadly deeds of darkness and dishonesty—and show to the world that your moral conduct and conversation are as much purer than that of your opposers, as your theory is more consistent, sublime and glorious.

C.

## ANOTHER DISCUSSION.

We learn that another theological discussion is to take place in the Methodist church in Huntington, Long Island, on the 25th, 26th and 27th inst. between Rev. Ira Ferris, Methodist, and Br. S. C. Bulkley, Universalist. The question is one of momentuous importance—one that should occupy the most devout attention of every rational mind. It is this—"Do the Scriptures teach the Doctrine of the final holiness and happiness of all men; or the endless misery of all the unregenerate who die in impenitence and unbelief?"

We hope the discussion may be conducted in the true spirit of the gospel, and that truth—God's eternal truth, may prove victorious over error and delusion. We are not a little pleased, as well as surprised that our Br. of the Methodist church has summoned sufficient courage and fortitude to meet a defender of the faith of impartial grace, in the open field of argumentation. Such events are few and far between at the present day. We are always gratified when truth and falsehood are permitted to grapple, for we are confident that "truth is mighty and must prevail."

We shall endeavour to lay before our readers the result of this proposed discussion as speedily as possible.

#### NEW PUBLICATION.

We have now before us No. 1 of "The Zodiac," a new literary periodical published at Albany, N. Y. It is got up in excellent style, at a low price, and judging from the contents of this No. it promises to become a valuable addition to the literary resources of the state.

Among the contributors we may name Hogg, the Ettrick Shepherd, and the amiable and talented Mrs. Sigourney.

#### RELIGIOUS INTELLIGENCE.

An extra meeting of the First Universalist Society in Geneva, in the town of Seneca, will be held at their church, on Saturday, the 22d inst. at 5 o'clock, P. M. for the purpose of appointing two delegates to the Ontario Association, and attending to some other important business relating to said society.

By order of the Trustees.

The Senior Editor will preach at Smith's Mills on the third Sunday inst. (to-morrow,) A. M. and P. M., and at East Mendon at 5 o'clock P. M. Br. W. Andrews will supply the desk in this village.

Br. Townsend will preach in Fairport, and Br. Andrews in Victor, on the fourth Sunday inct.

Br. Andrews will preach a Lecture in Lakeville, on Friday evening, August 21st, as the friends may appoint.

#### **LETTERS**

Received during the week ending on Wednesday last.

P. M. Pultneyville—P. M. South Livonia—P. M. Macedon—G. S. A. Tully—I. I. Lodi—G. W. R. Penn Yan—E. D. K. Rochester—J. K. Victor—P. M. Portageville—H. C. New York—P. M. Penn Yan—J. K. C. Jäcksonville—P. M. Otto—J. B. Brooksgrove—E. B. Lodi—M. L. W. Dundee—G. W. M. Auburn.

#### MARRIAGES.

In Gaines on the 23d ult. by Rev. Wm. Andrews, Mr. Wm. H. Scott to Miss Marietta Thrall, both of Medina, Orleans Co.

#### POBTBT.

#### IMPORTUNITY.

" Let me go for the day breaketh."

Go! when the promise stands,
That a faithful God will hear;
Go! when the intercessor's voice
Sounds in the Almighty's ear.
Go! when my spirit breaks
For the longing it hath for thee;
Oh, no, the Blessed shall not go,
Until he blesseth me.

There is life in the holy God—
A fountain that cannot fail;
A gentle hand that can wipe the tear,
And sooth the contrite wail.
There is one who can speak the word,
And the blind shall rise and see—
Oh, then, the Blessed shall not go
Until he blesseth me.

Yes! ashes and dust may plead
With the Holy One above:
And the mournful prayer ascend
To the God whose name is—Love.
Angels may not be sent
On their heavenly ministry,
But the Blessed will not go,
Until he blesseth me.

My spirit glows in faith,
My heart in strong desire:
And God will come—will come—
Ere the lamp of life expire.
Thou wilt not desert, I know,
The heart that clings to thee;
Oh, no, the Blessed will not go,
Until he blesseth me.

#### From the Zodiac.

THE POWER OF THE PRESS-No. 1.

This much lauded power is not magical, though confessedly mighty. It depends upon laws as uniform and indispensable, and intelligible as any in physics. The phrase, like any others, is much used; but rarely allied to very definite conceptions. A general examination of the real influence of printing, may prepare the way for an impressive view of privilege and obligation connected with it. The power of the press is the power of mind over mind; and this may be multiplied indefinitely. If one mind can powerfully affect another by relating a fact, by illustrating a principle, by awakening dormant associations; if Demosthenes could move all Athens with one controlling spirit of courage; if Peter the Hermit, could spread through Europe the musings and burnings of his solitary bosom, and create one all-absorbing impulse of fanaticism, then the press is powerful. True, the living speaker teaching the mind through both the eye and the ear, can get the more entire mastery of his hearers, than if he had been confined to his pen. But the press is the whispering gallery of the world, and of time. It brings its audience of a million to hear, and when they are dead, it furnishes another. Here is the elec-

petual, along which, thought and sentiment and purpose can spread themselves from the fountain to numberless recipients. To go a little more into detail. The press enables one man to affect in one year, a million of minds, or two, or ten millions, just as powerfully as he can affect one, by a written communication. Evarts wrote on "the removal of the Indians across the Mississippi," a series of articles signed William Penn. Whatever may have been their merits or demerits, they were supposed to have been read within one month, by two million persons in the United States. What an audience for one man to address in one month! surely no man mispends his time, who is writing what is worth reading. The press enables a writer to address his descendants to the end of time. How delightful the thought, that a thousand years hence you will be moulding to virtue some youthful heart, descended from you and your children. Look too on the other side. It enables the readers of four continents to learn the facts of geography and government, of science and literature in each, as perfectly as their own; the men of a thousand generations can live back amid all former periods, converse with sages, listen to orators and poets, and accumulate into one, the wisdom of forty centuries. The press is the grand depository of facts, which form the basis of all science; it is the everlasting herald of departed worth; embalming every form of poetic beauty, and collecting every gem of pure and noble sentiments; presenting a perpetual series of portraits which defy the corrosion of time, and make permanent the fleeting peculiarities of every age. It stamps eternity on science, and places each generation in its infancy on the wantage ground, attained by the last toils of their predecessors. It is now the moral ligament which binds in cordial fraternity fourteen millions of freemen, scattered under fifteen degrees of latitude and thirty of longitude; differing on every point of religious belief; with constantly clashing and rival interests; fully contrasted in the character of their domestic relations. North and South, and in their traits of individual character, East and West. Yet the press softens their prejudices, removes misapprehensions, and spreads under the eye of fourteen millions of legitimate sovereigns, the exact state of their empire. It is the ally of Liberty, the defender and propagator of Truth, the appointed dispenser of light, the nourisher of mind, the main spring of free governments, and the dread of political and religious despotism. None but despots have tried to chain it; for none better than they have understood its power, and none but they have dreaded its influence. To be still more minute. A man is reading a newspaper containing an account of a new application of power to machinery. It strikes some deep and vibratory chord in his heart. He starts as from a dream; a thousand "mechanical thoughts," which have wandered oft in idle roamings through his mind, now rush impetuous together. He has discovered a new principle of arrangement. They fall in one after another, rank and

file. He flies to his tools, construct a new machine for navigating rivers; and presently the rivers, lakes and seas are ploughed by steam; and the commercial condition of the world is changed as by magic. That man felt the power of the press. The world felt it through him.

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From the Star and Universalist.

#### A MOUNTAIN IN LABOUR...

The Cincinnati (Ohio) Journal thus speaks concerning a great project of the great Mr.. Abner Kneeland.

NEW UNION. Abner Kneeland, the Atheist of Boston, in reply to a compliment paid him by the Catholic Sentinel, speaks of a union between Atheists and Roman Catholics, as follows:

'Let this union but take place, and the great western valley will speak in a voice of thunder, that all the misssionary fanatics in our country will never be able to silence.'

This is kind in Mr. Kneeland to have the interest of the great valley so much at heart. But the union in the great valley would be all on one side, for Atheists are as scarce among us as snakes and toads in Ireland. We have resided for years in the west, and traversed it for thousands of miles, and never yet have we met an avowed Atheist.—When this union is formed Mr. Kneeland will have a large party here.

'Deacon Givens and I,' said a Rhode-Islander,
'keep more cows than any other two men in town.'

- · 'How many does Deacon Givens keep?' said a bystander.
  - 'Twenty-nine.'
  - And how many do you keep?
  - One.

So it will be with Abner Kneeland's union between Atheists in the west and Roman Catholics. He is in great trouble and resembles the drunkard—

'Who caught hold of a sign-post and loudly did bawl— United we stand—divided we fall.'

#### L PRESCOTT, J. T. BRUCE & S. MILES, Proprietors and Publishers.

#### CONDITIONS.

The HERALD OF TRUTH will be published every Saturday, commencing on the first Saturday in January, 1835, on good paper, with new type, in a neat quarto form; each number containing eight pages—the volume four hundred and sixteen.

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# INDRALLID OF TRUTTE.

"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."-ST. JOHN.

VOL. 11.

GENEVA, N. Y. AUGUST 22, 1835.

NO. 34.

#### ORIGINAL SERMON.

Br G. S. Ames, of Tully, Onondaga Co.

Graven by art and man's device."—Acts xvii. 29.

No one can reflect impartially upon the course pursued by mankind, and not see, that they are not only dissatisfied, but morally crafty, cunning, ingenious and sinful beings. As the wheel of time rolls on, every day brings with it multiplied additions to the already numerous evidences, which must, I think, confirm every man in these opinions.

Every reason which gives rise for the belief that our world is constantly advancing in science and learning, alike urges the idea that it is also making new advances in other human devices. For man has ever been, at least in his own estimation, his own peculiar friend; and he has been actively engaged in promoting his own happiness, and in securing his own interests, and that too, in many respects quite regardless of every rule of right. evident from one moment's reflection, that mankind throughout the globe, have such a quenchless thirst for happiness, that almost every means imaginable have been resorted to by them to obtain it. When justice, love and the exercise of benevolent principles would not be conducive to this end, injustice and craft of almost every grade must be introduced. If neither of them would answer, other methods, however unchristian both in their nature and tendency, must be adopted; for this end must be attained. Men have disguised themselves. They have called into exercise all manner of deception. They have fought valiantly with the smile of hypocrisy and with the sword. They have offered eulogy and threatenings, encomium and wrath, to obtain honour, renown and dignity-to receive the high applause and praise of men-and to attain to that degree of independence which would render them happy. For the confirmation of these facts. we only need take one candid survey of the pages of history. Look back to those days when civilization and religious laws were fast rearing their throne among the people of the eastern hemisphere; when Judaism, in her native excellency, was becoming the most prevalent doctrine and popular hypothesis of the day; when Moses and Joshua, his successor, had the honour of being the chief governors among the Hebrew nation, which was then the elect of God to be separate from the delusive worship of images, and from other sensual and ridiculous practices; and there we may see the means which were so often called forth by their enemies, regardless of justice and principle, for the purpose of

decreasing the number of Moses's followers, by their conversion back to idolatry, their own favourite and peculiar system of religion. And from this look onward through centuries of years, down to the days when the promised Son of God first made his appearance to the sons of men, and you will see for the space of four thousand years but very little, certainly not an infinite variation, in the practices and devices of men. Yet projects are almost as numerous as the moments of time. A Nimrod is induced to build a tower for certain purposes. An Absalom we find engaged in inventing a scheme to dethrone his father David. A Nebuchadnezzar devised a furnace, and others some different invention, all of which can without exaggeration be numbered among human devices. And after this time, scribes and pharisees, whose heads were full of schemes and plans, without regard to virtue or principle, refrained not from calling forth their powers and faculties in almost every shape; making themselves beautiful in appearance, using flattering words and other deceptive enticements, for the purpose of seducing men from the path of duty, and in connection with this, to make themselves as men of honour and integrity in the world. They persecuted Christians and put them to death through their devices. The most excruciating pains and punishments were often inflicted by these merciless and wicked characters, upon all such as dare call upon and avow the name of Jesus. women and children were hung, a spectacle to the world, with their heads downwards, and their throats cut with a knife. Again, they are thrown from precipices, and dashed to atoms against the rocks; delivered to the wild beasts; confined in prisons, in dungeons; or cast into the sea with millstones about their necks. Again, a Nero invents a scheme to gratify his wicked lust for human misery, and puts the same into execution, thereby producing the merciless suffering and torment of poor dependent humanity, for no other reason, than because they would be Christians, and were unwilling to pay their homage to that which he in his facinorous spirit and fascinated imagination saw fit to dictate. And again, a Calvin, after sufficient power was vested in his hands-after Christianity had reared her posts and hewn out her pillars-adopts the spirit of Neroism, and burns a Servetus at the stake for not being a Christian. Again, men of our enlightened age go so far with their pious devices, as to threaten millions of our race with misery, infinitely more cruel than that ever inflicted by a Caligula or a Calvin, as the unavoidable consequence of

not being Christians. I tremble as I write, in the bare contemplation of the horrid effects which have been produced in all ages of the world, by human devices. It is certainly astonishing to see the various ways in which they have been practised, within the last eighteen centuries. Once men were threatened with, and did suffer the severest punishments for being Christians! But of late the course is reversed. and they are threatened still harder for not being Christians! O, what a mixture men have collected through their own folly! And they still continue to persist in their outrages against both principle and truth. Hence, then, this fact may be noticed as the invariable result of man's device. Wherever he is permitted to invent any scheme which is designed by him to govern such as shall be compelled or induced to yield assent to the same, you will find that it is not only a deviation from the established rules of heavenly wisdom, and formed out of his own sinister and selfish heart; but discord, in all its deformity, will appear on every side, ignorance and delusion will surround it, confusion of tongues will be the portion of its advocates, and a destructive tornado will end the whole.

We do not mean to be understood as saying, that men have ever invariably devised such means as have tended to produce the wretchedness of our race; but we simply mean to be understood, that such is the natural effect of craft, which has been so long resorted to by men as a means by which to produce certain ends. It is certainly well worthy of our observation, that men have been, in numerous instances, wise in their devices. have attached themselves to such rules as are calculated to produce good ends. This will be seen in the splendid advances which have been made in science and religion, in economy, and in various discoveries which are calculated to render the conveniences of life more numerous. But more particularly have men been wise in devising laws which are designed to regulate nations—to keep men in subjection to create unanimity, concord and harmony-and to perpetuate the lasting wellbeing of man. But in order to carry out the rule laid down in our text, we must be permitted to speak of the evil devices of man; for we are sensible that they are numerous. It must be clearly perceived, that Paul, the author of our text, was speaking of evil devices, and to evil devisers, which were the Athenians. had become dissatisfied with the measure which Providence had allotted them, and being disinterested in the furtherance of Christianity, they remained tinctured with

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Being idle, and false views and whims. not labouring for the prize of the high calling of God in Christ Josus, they abhorred his followers and caricatured his doctrines. Being not well informed with reference to the teachings of Christians, and of their views of theology, they were excited to wonder and surprise, on hearing the author of our text expound unto their Jesus and the resurrection. And also, being ignorant of the true and living God, and of that worship of which he was in every respect worthy, and having, as is natural to human beings, a desire to adore something, they were induced to worship gods, graven by art and man's device. This, then, being the fact, the reader need not be amazed, for nothing is more natural, when we are destitute of a correct and genuine knowledge of the character of God, than to invent one of some kind. Now, I appeal to your own good information, as a rule of decision. Is it not a fact too obvious to occasion dispute, that mankind in all ages of the world have assented more or less to their own deluded and bewildered imaginations, as a criterion on which to fabricate not only their views, but the very order by which to venerate their gods? (I use the plural number, gods, because those worshipped are many.) Some, whose souls were fired with love for the worship of more exalted beings than themselves, have bowed to the sun; some to the moon; and others to some different character of the planetary world. Some have worshipped God, and others a multiplicity of gods, just as occa-sion might require. Those Atheniaus, then, that are alluded to in our text, are not the only once which have been fortunate as to become adherents to the confusion of idolatry, or who have at least been tinctured with similar views. If men were ever hable to be seduced and deceived by the craft and cunning of others, with regard to things of religion, now is the time; and if we may judge from appearances and their own testimony, we must say that man's device has gone to such lengths in our world, that idolatry in all its deformity, is but just escaped, and consequently, too much of the evil and pernicious practices of heathenism is now exemplified by the inhabitants of our age. These I acknowledge to be assertions of mine, but I am able to support them by a cloud of witnesses. For example: look back upon the last two centuries, and contemplate the views which were entertained concerning God's character. These views were fondly cherished by the learned and illiterate. by kings and people, including a great portion of the eastern world. And what are they? Has he not been represented as a being characterized by the highest malignant and most revengeful disposition possibly imaginable? Has he not been compared to the ravenous beasts of the forest, and to devouring whales of the sea, and represented too, as being more cruel and

unjust than monarchs or tyrants? Yes. I defy contradiction on this point. But how is it now? I am sorry to say it: there is but a scanty alteration. The doctrine of Jesus is shockingly abused by such as ruthlessly attach the vile and deleterious dogmas of their fathers to its unadulterated standard. Its light is obscured by the dark mist of superstition which hangs in the mental vision, and its simplicity and purity are mixed with pomp, popularity and sin, which render it dark as midnight gloom. Now all this can be accounted for, after one moment's consideration, upon the causes which created the idolatry of the Athenians, whom Paul is here addressing. As it was through their ignorance of the true God, that they were induced to serve those graven by art and man's device: so it is also in consequence of the ignorance of the people now existing concerning his true character, that they are found guilty of impeaching his veracity and slandering his name. Nor are these all the evils which result from such conduct. Thousands are made mad, and tens of thousands are disgusted by this means: and they declare a total disbelief in a God of any kind, and therefore deny the divine authenticity of revelation, the beneficial tendency of Christianity, and the truth of a state of immortality. There is another criterion by which we are forced to believe in the necessity of a present reformation from the evils which idolatry has brought down upon the sons of men, or by which we are enabled to discover those evils. We judge from the well known fact, that many partake of its kindred spirit. Hence, thon, whorever there is a man, or a number of men, whose views of divinity are the nearest in conformity with, and bear the most striking analogy to, that which was cherished by those idolaters under consideration, depend upon it, these men come the nearest to the worship of gods and the embracing of divinity graven by man's device. But if their divinity partakes of a still more facinorous spirit, then it certainly must follow, that they are equally as great, if not more detestable idolaters.

We will now notice one more cause of Its advocates must consider that their performances will be productive of the security of their own interests, and will not only be the means of distinguishing them from other nations and people, but will also serve as their hiding place and refuge, when opposition rages. This is evident from 1 Kings xviii. 26-28, and numerous other passages of similar import. To be sure, we need no proof, for no one will pretend to say, that man will not strive, if possible to make himself happy, and to procure his own advantages. This is the obvious design of all human device; therefore, it follows that such is the design of idolaters: for that principle must be man's device of the most fascinating grade.

We come now to consider other species

of man's device, which we consider to have emanated directly from this principle.

1. The means which man has devised for salvation.

2. The device of escaping the just punishment of his sins.

On these divisions of our subject, I must be indulged in using great brevity; and on the first I would beg leave to say, in order to open the way to a more clear perception of my ideas, that there is an extensive difference between those means which have been devised by man for salvation, and those which have been devised by God. I do not wish to be misunderstood here, for it must be noticed, I think, by every reflecting mind, that man's devices, with regard to salvation, must fall as far short of those qualities which are necessary to accomplish this end, as the devices of the Athenians were inferior to the sublime truths of the gospel. They are inefficient just in comparison to the weakness of their author; but God's are sufficient in comparison to his greatness. And how is the contrast? Man is finite, God is infinite and immutable; man is dependent and perishable, God is independent, self-existent and omniscient. His devices as much excel those of man as heaven is higher than earth, as the sun is brighter than the spark from the hero's flint.

But to attend more closely to the subject before us, I ask-What are the facts concerning man's device of salvation?. When countless millions of rational beings have been represented as standing on the very brink of impending destruction, just ready to plunge headlong down the abyss-candidly I ask-Are not those remedies which have been prescribed by man, for the purpose of rescuing humanity from this danger, rather spurious in their nature? Cortainly; or else they would have accomplished their purpose long ago. Do nos those numerous means which have been invented to reform mankind tend rather to strengthen the hands of the wicked, to harden his heart, and make him both ignorant of and an enemy to virtue, than to make him humble and obedient? and finally. have not men been deceived by their own teachers, in being induced to yield assent to such rules as are pernicious in the extreme, and thereby influenced to wander still farther from the path of moral rectitude? If not, I ask—How can the idea be reconciled with the fact, that man, in all his schemes and devices to produce these ends, has never as yet proved them effectual? Now, as it is proved that they are inefficient, they certainly must be wanting; their name is Tekel, and their character is bad; and therefore, they partake of the spirit of man's device, which is set forth by the apostle as being on a level with graven images for worship. Conscquently, we do not fear to make the comparison, and will now beg liberty to say, that man's scheme of salvation is equally

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as much inferior to that which is by grace, es graven images are to the supreme God of the universe. And moreover, it can never answer the purposes for which it is devised, any more than graven images will answer for worship; neither can all the ingenuity of man make it answer. And what is yet still worse, it will invariably be productive of similar effects to those of idol worship, viz. crying aloud, and mangling the flesh with knives and staves. Yes, and it will convert men and women from peaceable and quiet citizens to raving and distracted maniacs; from pleasure to pain; from health to sickness; and from union, harmony and life, to discord, despair and death. But says one, Why do not you tell us what this device is? I have tried to avoid the use of names, hoping that my meaning might be discovered with-But if I am not understood, it is only necessary for the hearer to call to mind that species of man's device, which has been productive of the above named effects, within the compass of our own obcervation, and then we invariably have the means which man has invented for salvation, admitting facts and the analogy of the text. Again, every one must see that the scheme or plan of salvation which man has devised is deleterious and deceptive in another respect, viz. it palpably contradicts not only reason, but it is at war with the general teachings and the plainest and most positive declarations of the good book. It lays entirely aside the merits of Christ, the will and desire of Heaven, the righteousness and perfections of God, and leaves man's whole happy destiny to depend upon his own merit and righteousness: that is to say, man has devised means through which immortal salvation may be obtained. Furthermore, men have not only talked and acted as though they were measurably ignorant of God's plan of salvation, but they have expressed great fears that it would never be accomplished by him; and with these fears they have been mercifully engaged in the laudable undertaking of procuring the well-being of man. But how? I ask again. Is it not in a similar way to that invented by the crafty idolaters, and therefore graven by art and man's device? Most certainly. They never will promise us salvation, unless we will condescend to bow to their images, and conform to their ceremonies; but they will pour out their vials of wrath upon us. and call ill names.

The hearer may now probably wish to knew if God promises salvation to such as do not serve him. I answer in the affirmative; for it was because they were disobedient and sinful, that he was moved to make them a promise of salvation. Surely, it would be a palpable contradiction in terms, to make promises of salvation to those which were already saved.

Secondly. The means devised by men for escaping the punishment of his sins.

Man, in the exercise of those capacities with which God has endowed him, has, at his leisure, perused the Sacred Oraclescast his eyes abroad in creation-contemplated upon the facilities of human nature, and has found in these exercises that man is a sinful being. In creation he finds him subject to troubles, disappointments, and death. He sees him in the service of sin, and enthralled in its attendant He reads misery. in the Bible that man is a sinner—that all are sinners-that there is none that doeth good, no, not one-that all are concluded in unbelief-that he that doeth wrong shall receive for the wrong which he hath donethat God will by no means clear the guilty-that the wicked shall not go unpunished; and yet, that the whole world stands guilty before God. These evidences, in connexion with the views he cherishes of theology, strike a lasting dread home to his heart. He fears to fall into the hands of his God, (forgetting that he is a just God and a Saviour,) lest his views are too true, and almighty vengeance pours forth its remidiless fury upon him, and with one interminable blow sweeps his soul into the gulf of endless wretchedness. Now, then, he is induced to devise a plan which in its operations will prove subservient to his own escape from the demands of Divine justice. Certain it is, too, that these means of escape are graven by art; for God has assured every sinner, that he' will by no means clear the guilty; and even the laws of nature are so wisely governed, that every deviation therefrom is visited with the rod. God has never promised to be unjust on condition that would become righteous. Man's device contains this article of faith. God has never, in the Sacred Oracles promised to withhold the reproving rod from his disobedient children; for "whom the Lord loveth he chasteneth, and scourgeth every son that he receiveth," Heb. xii. 6; yet artful and crafty man, in his numerous new discoveries and inventions, has sought out a method of escape from that which, God designs as a benefit to men. And this is not all, they have also discovered the propriety of improving those numerous and inestimable privileges which their views give to every man. These privileges allow man the full exercise of every evil lust, and permit him to indulge in all manner of sin with impunity: yes, and drag out a life of lasciviousness, and then manifest a token of hatred for sin and love for religion, one moment before death takes its fatal grasp, to bring the desired end. Now who will say that this is not man's device? Is there any possible reason which can be assigned in favour of its having originated from any different source? I must say that I know of none. Every moment's reflection upon the consequences which have resulted from these

opinion that it is the production of skill and device, but also that it partakes greatly of the spirit of idolatry, and is produced principally in consequence of the want of a more correct and genuine knowledge of the truths of the gospel of Christ. It is certainly evident that men may err with regard to the best principles of religion, and therefore transgress the highest commands of christian duty. But notwithstanding all this, it is necessary that . we should improve our talents in the exemplification of virtue and truth, and I am confident that this principle would be more universally regarded and revered, were it not for the horrid work which idolatry has made among us. Only think for a moment: language would fail me in expressing and tongue in uttering the grief which it has caused, and which has been produced through the devices of men. Empires of monarchy have been established—the inhabitants of kingdoms and continents have been bound in slavery—the orphan has been stripped of its clothing, the only refuge from the pitiless storm of winter-the widow has been robbed of her mite—the christian of his hope—the poor and the distressed in every country and clime have suffered, and been left hopelessly to perish amid the adversity of life. It has spread desolation, darkness and death, and created confusion and gnashing of teeth, throughout christendom; and almost every other evil may be imputed to those views which sometimes create images. Now, then, my christian reader, it is for you and me to judge for ourselves. concerning these things. We think we have seen the cortain and invariable effects of idolatry, and or that species of man's device which partakes of the same or a similar spirit; and as it is known unto all men to be the reverse of that wisdom which is from above-which is full of mercy and good fruits, may it never more receive our credit. And may the whole world from this time henceforth, learn to forsake images and divinity graven by art and man's device, and follow after that which is good, for doctrine.

### Original.

#### ON PUNISHMENT.

" "Be not decrived; God in not mocked; for whatsoever a man orweth, that shall he also resp."—Gal. vi. 7.

drag out a life of lasciviousness, and then manifest a token of hatred for sin and love for religion, one moment before death takes its fatal grasp, to bring the desired end. Now who will say that this is not man's device? Is there any possible reason which can be assigned in favour of its having originated from any different source? I must say that I know of none. Every moment's reflection upon the consequences which have resulted from these views, tend not only to confirm me in the

bours in dark unbelief, palmed upon us by those who may lead us into the labyrinth

Now if we are deceived, we shall doubt the certainty of reaping the error of our ways. Of this kind of unbelievers we have many, who say to the wicked that it is as easy to escape from our just deserts as to turn our hand over. Now if they are right, our text is wrong; nay more, is false, and should be stricken from the sacred page on which it is found. Let those who doubt the certainty of punishment, search the Scriptures and they will find more of this kind of evidence, which if they doubt, they will make God a liar; and by causing others to doubt, they will sow that from which the deception will not exonerate them. "A false witness shall not be unpunished, and he that speaketh lies shall not escape." Prov. xix. 9. He that says he can escape is a deceiver, and the truth is not in him. "He that is glad at calamities shall not be unpunished." Prov. xvii. 5. "Every one that is proud in heart is an abomination to the Lord: though hand join in hand, he shall not be unpunished." Prov. xvi. 5. "The Lord is slow to anger; and great in power, and will not at all acquit the wicked." hum i. 3. See also Zech. x. 3. Sam. iii. 39 and iv. 6, 22. Heb. ii. 2. Heb. He that believeth the above xii. 25. testimony of holy writ, shall be saved, but he that believeth not shall be condemned, because he says God is a liar; his word is not to be depended upon. How long, O how long will men pervert the word of God, and deceive themselves and others, and destroy the confidence rest on the testimony of heaven.

S. M.

#### <del>--∞-</del> Original.

#### THE DEVIL'S DOCTRINE.

There is not a more canting, foolish and absurd accusation in the mouths of our Limitarian brethren, than that Universalism is the "devil's doctrine!" A few moments' reflection would convince the most bigoted and illiberal, that such an accusation would better apply to the dogma of endless wo; and such officious, inconsiderate accusers ought to see, that they are making out a complete paradox, and committing themselves in the accusation.

Will our accusing Partialists be willing to acknowledge that the devil is really a Universalist in faith and doctrine, personal helt torments to his grim majesty's sorrow to the contrary notwithstanding? It is the opinion of a celebrated Autodox theologian, that the devil is a real "Simon pure" as to Orthodoxy. Is it so? Now if the devil is really a Limitarian in belief, with what propriety can the doctrine of boundless, illimitable grace, or Universalism be called the "devil's doctrine?" Judge ye. If Universalism is the devil's doctrine, then of

course the devil must believe the same. John Calvin was the founder of a certain religious sect; the followers of, and believers in said Calvin, were believers in the Calvinistic doctrine. But alas! horrible dictu! and in the very face of all that is common sense or good logic, we are gravely, repeatedly, and almost daily told, that Universalism is indeed the devil's doctrine; yet his Satanic majesty himself, by the by, is a real "Simon pure" Orthodox! What admirable consistency! what excellent logic, truly! It is a problem easily solved, a plain "matter of fact," that if the devil is Orthodox, those who believe in him and his doctrine, are the believers in the devil's doctrine! No wonder, then, that our Orthodox brethren should be so extremely sensitive in reference to a denial of a personal, demi-almighty devil, and so zealous and untiring in his defence; and should labour so faithfully to prove and keep him in existence! The mystery is solved, the reason is plausible; and we hope we shall not be accused of harshness or illiberality, when we say, (and it will be acknowledged generally,) that it is an indubitable, an infallible principle in human nature, as well as in theological faith and doctrine, that those of kindred belief and sentiment will be zealous to defend the faith and doctrine with a proper spirit and eclat, of one another!

Admit that the devil is a staunch, unflinching Orthodox, (and none of our Limitarian brethren will deny it,) we have an ocular, a conclusive demonstration of the why and wherefore of the devil's defence. And will it not be unreasonable to suppose that his grim majority will be wholly thankless to his eulogizers and supportors? Not so; yet there is indeed one thing about it that seems rather illiberal policy: i. e. to, palm off the "responsibility" and odium [odium indeed!] upon us poor Universalists! there is the rub! We are no believers in the "doctrines of devils."

Now who are the believers in the devil's doctrine, the zealous advocates of a personal devil, and the horrid dogma of never ending wo; or those who believe that "the devil and all his works shall be destroyed," or disbelievers in the "doctrine of devils?" We pause for a reply!

N\* B\*

Henrietta, N. Y.

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# Original. CORRESPONDENCE.

LETTER.-No. J.

VICTOR, DEC. 18, 1834.

Prove that the salvation of any number of men will be endless, by plain, direct, positive declarations of Scripture; and I shall follow precisely the same rules of interpretation involved in said proof, in establishing the doctrine of endless punishment, or give up the question.

RICHARD KAY.

The proposition, numbered I. was presented to me by a gentleman residing in this place.

I had no doubt that it was presented to him for the purpose for which it was handed to me; but some little experience in these matters has taught me that it is best to have every thing relating to a controversy upon paper. I therefore wrote and forwarded No. II.

K. T.

LETTER .- No. II.

. VICTOR, DEC. 19, 1834.

To Rev. Richard Kay:

RESPECTED SIR-A line bearing your signature, and dated the 18th instant, was put into my hands this morning, as I understand, intended for me. I do not hesitate to accept the proposition therein contained, as what is truth, is with me always a subject of inquiry; and I trust that the investigation will be pursued in a spirit of kindness, and with Christian candour. You do not, however, advise me in what way you desire to discuss the subject; whether verbally or in writing. Will you be kind enough to inform me? Could I have a choice in relation to the proposed subject of discussion, I should prefer sustaining the final salvation of all men, having you take the affirmative of the doctrine of the eternal misery of a part; as this would probably open a wider field for investigation, and lead to a more correct understanding of each other's views. This is, however, left with you to determine.

You will not, I presume, object to my proving the eternal salvation of all men, in the place of a definite number.

With much respect, I am your sincere friend, K. Townsend.

[To be continued.]

#### ---•**9•**---Original.

ONE STEP BEYOND THE SUBLIME.

A certain noted revivalist, (whose name is very familiar to the inhabitants of York State,) while preaching upon the subject of election, took occasion to remark upon the following words in Romans-" Hath not the potter power over the clay of the same lump to make one vessel unto honour and another unto dishonour?" "Now," says he, "supposing the potter determined, in his own mind, that he would make a pan, and as he began to mould out the clay for the purpose, the clay should speak out, and say 'I wo'nt be a pan, I will be a pitcher; would you not think that the very devil himself was in the clay?" Comment is unnecessary. A.

# Original. QUERIES.

1. Is every correspondent who chances to make a mistake in punctuation, necessarily to be considered a block or a blander-head?

What is the duty and business of an Editor?
Fainee. Paupason



#### SALVATION.

The word salvation signifies deliverance. To save an individual, is to deliver him. Moses said unto the Israelites-"Stand still and see the salvation of God;" i. e. "Behold the deliverance which God will send you." When the word occurs in the gospel, it signifies deliverance or freedom from moral or spiritual evil.

All professed Christians agree "that Christ Jesus came into this world to save sinners:" but when we inquire, what did he come to save them from, we receive a variety of answers. Some testify that he came to save them from Adam's sin. They suppose that all fell in Adam, sinned when he did, and are now condemned with him to eternal wo: and that Christ, the Son of God, came into this world to save them But, unhappily for the adfrom this sin. vocates of this dogma, the Scriptures are as silent upon it as death.

Another class inform us that Jesus came to save us from the wrath of God, or the misery which will be sent on the finally impenitent, in the future world, because of their hardness of heart. What seems not a little strange is, it is no where asserted in the sacred volume, that Christ came to save or deliver us from any kind of misery which exists beyond this life. And it appears to us, that if this was of as much importance as its advocates say it is, our blessed Lord would not have passed it by in silence, and not so much as name this part of his doctrine! It is also a matter of wonder, that the apostles did not assert that Christ came to save men from eternal wo, if they so understood the subject.

There need be no difficulty in ascertaining from what Jesus came to save men. The Scriptures are sufficiently definite on this subject. The language of the heavenly messenger, Gabriel, concerning our Lord, was, "Thou shalt call his name Jesus, for he shall save his people from their sins." Not from Adam's sinnor from endless misery—but from their sins. We cannot be saved in sin. There is no such thing. It is as proper to speak of a sober drunkard, or an honest thief, as to talk of saving men in their sins. Sin is the great cause of misery; and when the · cause is removed, the unhappy effects will · cease. We see misery, and distress, and moral desolation, in the world, stalking abroad like the pestilence which walketh in darkness, and wasteth at noon day; and we inquire-Who hath done this? The answer is—six. Our hearts would fail, and our spirits sink within us, did not the soothing voice of inspiration whisper-. Behold the Lamb of God who taketh away the sin of the world." He came to bless, by "turning away every one from his iniquities." "He shall finish transgression, and make an end of sin."

The blessed work will be completed, when all are instructed of God. The Saviour is now drawing all men unto him; death, neither sorrowing nor crying; and

or in other words instructing them; and when he shall have completed his work, sin will no more exist. Its troublesome consequences will no more be experienced; but peace, joy, and unbounded felicity will be the portion of all. Then there will be salvation to the ends of the earth. - Universalist and Ladies' Repository.

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#### Original. A LETTER.

Virgil, Cortland Co. June, 1835.

"Have we not all one Father? hath not one God created us?"-Mal. ii. 10.

DEAR MADAM-Whilst contemplating on the goodness of God, I feel my heart pained within me at the thought of an expression I heard you make, which was this: that you would as soon "be an Atheist or a Deist, as a Universalist." Now, dear sister, I wish you to examine the subject in an impartial light. Suppose you should see a family of eight small children, all depending upon a father for bread; would you as soon believe these children never had a father, as to believe that he would feed them all alike? But perhaps you will say, our Heavenly Father should by no means be compared to an earthly father. But is he not far better? dare not answer, No. Again; you say you cannot believe one part of the Bible, and throw the rest away. One part of the Bible, then, you think teaches Universalism; and what does the other teach? Folless misery—no doubt, will be the answer. Is the Bible, then, in contradiction with itself? You said at the same time, you had seen the time when you could see the Bible burnt up as well as not; and no wonder, if it contradicts itself. You seemed to shudder at your atheistical views; but when you look around on your dear family, does the thought that perhaps one of them will be doomed to burn, and burn, and never- be consumed, yield you any more satisfaction? Would you not cry: O, my God! let me and mine sink: let us sink into the dark abode of nonentity, rather than have this horrible doctrine true! My father, my mother, yea, and my tender husband profess to believe it. Can you, my dear husband, can you bear the thought? I cannot. Is it not the creed of men? Is not God represented as a pa-We chastise our children for their profit. If we should punish them without end, what profit would it be to us or them?

But again: you say you believe in a day of judgment; that then there will be two classes—the righteous and the wicked. Show me a righteous class, when we have all gone out of the way. "There is none that doeth good, no, not one." Show me a wicked class, after this mortal puts on immortality, and this corruption puts on incorruption; when there shall be no more

when Christ shall destroy death and him that hath the power of death, that is the devil. When death and the devil are destroyed, where will be your wicked class? Now, the fact is, we are all too apt to take assertion for proof, without examining for ourselves. If I am in an error, I wish you to point it out to me. A letter from you upon the subject, will be thankfully received. It is that which deserves our sincere attention. If you wish to know what I rest on, I will tell you. I rest on God, as a parent who takes care of all his children. Now, if we had it in our power, we would make all our children happy. Is God lacking in power? Is he lacking in goodness? Is it not his will that all shall be saved, and come to the knowledge of the truth? Does he not declare that he doeth his will in the armies of heaven and among the inhabitants of the earth?

But lest I weary your patience, I will draw my letter to a close, hoping these lines will be received in the same spirit in which they are written, and that you will write me your mind upon the subject. I desire information, and will you not grant it? I resume the same metaphor: if you saw your child falling into an error which you thought would prove fatal to his happiness, would you not try to convince him of it by all the arguments in your power? and if I am sinking into a vortex of misery, will you not lend a hand to help me out? Can you stand in the day of judgment uncondemned, having seen me sink in error, without moving to my rescue? Write to me, then, in the sincerity of your heart. I have written what I believe to be the truth, and what I believe will bear investi-

Yours sincerely, ANNA GREEN. MRS. BETSEY PRICE.

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#### BOUNTY OF GOD.

The world is full and overflowing with the bounties of Omnipotence, and from man who is nearly allied to the angels, down to the imperceptible object which floats in the sunbeams, all are the recipients of the blessings which he scatters. All eyes wait upon him, and he giveth them their meat in due season; he openeth his bountiful hand and satisfieth the desires of all. BOUNTIFUL BENEFACTOR! and are we ushered upon this stage of action merely to flutter for a moment beneath the shining canopy of heaven, and then to be removed to the regions of interminable despair? Impossible; Thine immutable word contradicts it—the testmony of the holy prophets—the mission of Christ—the unimpeachable evidence of the apostles all direct the inquiring mind to that glorious resurrection mountain, on whose top will be congregated a redeemed world-a happy universe-Even so Father, for so it seemeth good in thy sight.

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#### HERALD.

JACOB CHASE, Jun. Beditors. G. W. Montgomert,

#### GENEVA, SATURDAY, August 23, 1835.

#### ANOTHER DISCUSSION.

We commence in to-day's paper a Theological Discussion between Br. Kneeland Towns-BND. Universalist, and Rev. RICHARD KAY, Presbyterian; both of the town of Victor, Ontario Co. N. Y. This discussion is certainly worth perusing, as it clearly exhibits the majesty, simplicity and strength of truth, on the one hand; and the bungling sophistry, inconsistency and blindness of those who "worship they know not whate' on the other. We have no wish to prejudice the mind of the reader in favour of Br. T.'s arguments, nor against the productions of his opponent. No; we are willing that they should speak for themselves. The whole correspondence embraces fifteen letters, and will be laid before our readers as fast as circumstances will permit.

Written discussions of this kind are evidently calculated to advance a knowledge of the truth, and to place theological error and delusion where they should be, upon "the back ground." They should be read carefully, and with an unprejudiced mind; every argument should be duly weighed, and an equitable decision given. This, the great importance of the subject certainly demands.

C.

#### THE RESTORATION.

In the whole catalogue of religious opinions, no sentiment is more cheering, no idea is more beautiful, no doctrine is more frequently prayed for, no faith is more strongly hoped to be true, than that which teaches us that the correcting chastisements of God, together with the affection displayed in nature and revelation, will finally result in the reconciliation of the world, in the destruction of sin, and in the establishment of universal holiness and happiness. There is no principle which so well satisfies the benevolent feelings of the heart, for we naturally desire the happiness of our fellow beings. Were a dozen men to fall into the river, who were unable to swim, the hearts of the multitude witnessing the exertions which were made to save them, would be strung up to the highest pitch, and every breath would be held, until they were all resqued; then every soul would feel glad, and every individual would breathe freely. But if a part were drowned, the meanest of that throng would evince regret.

When the State prison in Auburn took fire, en the 23d of October, 1828, and the inhabitants of the village rushed in and saw the wretched victims of vice still confined in their cells, there was but one cry, "Let out the prisoners." On reading this fact, methought that if frail mortals could feel with such deep anxiety on the subject of finite burning, when they arrived in heaven and to infinite perfection, and saw the dupes of

iniquity confined in prison, surrounded by endless fires, they would act as they did in Auburn, and with one accord exclaim, "Great God, let out the prisoners." Whether this last thought be correct or not, the conduct of the people, within the walls of the prison, shows that mankind desire the happiness of their tellow beings; and therefore, the sentiment which teaches their ultimate salvation from misery, agrees with the benevolence of the human min i.

When we enter the popular church of the day, and there hear the preacher breathing a warm prayer before the throne of the great Eternal, for the salvation of sinners-when we hear the controversialist declaring that he hopes our faith to be true-when we find a whole denomination appointing a day of simultaneous prayer for the conversion of the world-we find in these instances, evidence of the fact, that the Restoration is closely allied with the philanthropic heart, and that in point of truth, we only believe, what every Christian wishes true. And oh! why can they not believe it, when God, Patriarchs, Prophets, Jesus Christ and Apostles, supported by the boundless volume of nature, have testified to its truth? And above all, why can they not pray in faith, nothing doubting? And strangest of all, why complain so bitterly when we tell them that God will answer their prayers?

But not only do we believe that the Restoration agrees with the best feelings of the human heart, but there is considerable evidence that it is also the desire of the angels in heaven. This conclusion is drawn from what the Scriptures say concerning their character and actions. After the "holy child" Jesus had spoken the parable of the lost sheep which was sought for and found by the faithful shepherd, which sheep was emblematical of the sinner, he says: "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." Luke xv. 7. Here it is declared that the angels rejoice over one sinner who repents; and surely the time can never come when they will lose that disposition, and rejoice over the utter, heart-rending destruction of half the human family.

There is another instance on record, which informs us how the angels view the spiritual works of God. A servant of the glorious Saviour informs us, that on a certain occasion, "suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth, peace, good will towards men." Luke ii. 13, 14. What was the cause of this joyful burst of praise and gladness? The same servant of God will tell us. "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a

8-11. The joy of the angels arose from the fact, that God had given to the world a Savioter. who should convey glad tidings to every member of the human family. If they thus rejoiced at the bare annunciation of the Messiah, what kind of a song will they raise, when they shall perceive mankind, through the influence which Christ will finally exert over every individual. not only being the subjects of the good news. but absolutely hearkening to it and participating its benefits? I will tell you what kind of a song they will sing! As they hear "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, giving blessing, and honous, and glory, and power, unto him that sitteth upon the throne, and unto the Lamb forever and ever," Rev. v. 13, then will the angels "sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of sainta." Rev. xv. 3.

Thus the Restoration agrees with the bear feelings of the human heart, for every person hopes it to be true; angels rejoice over its falfilment; and with "exceeding great joy," we acknowledge our belief in it as the truth of God. G. W. M.

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#### METHODISTICAL.

A short time since, as we are credibly to formed, a circuit preacher of the Methodist comnection held forth, not far from this place. At the close of his boisterous and inflammatory philippic against Universalists and their doctrine, he took occasion to give out a challenge to any defender of that faith for a discussion of the subject, with a promise that he would clearly exhibit the deformity and evil tendency of a sentiment so full of absurdity. Being informed of the above facts, and wishing to be convinced of our error, if we had unfortunately embraced one, we sent the Rev. gentleman word that we were ready to accept his challenge, leaving it with him to appoint the time and place. Our acceptance was duly signified to him, with the expectation that his immediate attention would be given to the subject. But, to our surprise and disappointment, his Quixotic bravery was not competent to the task; and he very politely "backed out" by remarking, that the Universalists were always seeking controversy; thee they were constantly studying to prepare themselves for the business; that they were wholly beneath his notice; and that he would have nothing to do with them, or words to this effect.

Thus, has the flaming courage of Mr. Ferguson, like that of Gen. Hull, of proclamation memory, dissolved into thin air, and entirely vanished away! This, we presume, is to be taken as conclusive evidence of Methodistical honesty, consistency, truth and charity!

not: for, behold, I bring you good tidings of From the above circumstance and many otherest joy, which shall be to all people. For unto you is born this day, in the city of David, a discover, how admirably and efficiently our op-Saviour, which is Christ the Lord." Luke ii. posers can wield the weapons of their warfast

in presence of their deluded followers, and how estimatly they can fight with their supposed enemy in his absence; but, we are enabled also to perceive with what peculiar dexterity they can furl up their banner, "stack arms," and surrender the field of manly discussion, when an opponent presents himself and offers to engage with them in controversy relative to the matter in dispute.

It may be proper to remark in conclusion, that we are not in the habit of giving challenges to our opposers; but when they challenge us, we feel disposed to show to the world that we are not ashamed of our faith nor afraid to defend it. We have no errors that we are unwilling to part with. There are no truths that we are unwilting to learn and enjoy; and hence, we have nothing to fear, in a theological discussion. Party, with us, is out of the question: Truth, the most important of all moral considerations, is our only object. Is this the case with Mr. Perguson?

#### SOLOMON.

Solomon is called a wise man-and so he was, except when he was wicked-for Solomon was frequently a transgressor of the laws of God, and notwithstanding he was divinely blessed with wisdom, he departed from its dictates, to become the slave of his passions and to fall into the hell of degradation and misery. It was from his own iron experience, that he drew the admirable instruction contained in Ecclesiastes and Proverbs, where the most sound advice is treaswred up and the most excellent admonitions given. He had drank from the cup of iniquity, and pursued the thorny mazes of sin, thoroughly exploring their every path for pleasure, until he was at last convinced, that "though hand join in hand, the wicked shall not be unpunished," for "the way of transgressors is hard." ,This was solid experience—he had actually tried the experiment, and like thousands of others, came from the furnace, impressed with the truth, that there is no pleasure in sin. Hence, he exclaimed, "the righteous shall be recompensed in the earth; much more the wicked and the sinner."

Here is warning for the sinner, to be even more wise than Solomon, and keep away from the forbidden fruit of iniquity. G. W. M.

# IS IT SO? WE HOPE NOT.

A New York paper states that "Rev. E. K. Avert is now with his father in the western part of this state; and that he preaches once a week to very crowded houses, without any symptoms of disturbance." Wonder if the ghost of poor Serah does not commune with him in his religious exercises?

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There is a fact peculiar to the growth of religious toleration, which is not very frequently soticed—it is this: freedom of thought is destroying even a pretence to infallibility, by whatever sect it may be advanced. Knowledge has marked FOLLY upon the forehead of infalli-

bility, and has sent it forth, to see which of the various sects will risk its reputation for good sense, by owning the base-born creature. Infallibility is like a dream—it is presented on every hand, but cannot be seen. And soon, even its troubled shadow will wend its way to the common grave of ghosts and goblins. So be it, O Lord!

G. W. M.

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#### NEW MEETING HOUSES.

We learn that a Universalist meeting house is soon to be erected in Baltimore, by the friends of impartial grace in that city. It is to be 77 by 61 feet, situated on the corner of Calvert and Pleasant streets. We are extremely happy in hearing that the good cause is thus prospering at the south. This is as it should be. May the blessing of God attend the march of truth and righteousness, till the "ends of the world shall return unto the Lord and all the kingdoms of the nations shall worship before him."

We would not have it forgotten that a goodly number of meeting houses of the same kind are now going up in the "Empire State." Verily, verily, there is cause for alarm in the camp of the enemy. Let us keep united, and walk in the true spirit of the gospel and we have nothing to fear, and every thing agreeable and happifying to hope for.

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#### CHEERING INTELLIGENCE.

A Convention of Universalists was duly organized in Virginia, on Tuesday, June 23—Br. J. Carr, Moderator; Br. J. P. Winter, Clerk; Br. E. P. Benson, Standing Clerk. Sermons were preached on the occasion by Brs. O. A. Skinner, and G. C. M'Cune. Adjourned to meet at the new church in King and Queen's county, on the last Saturday in July, 1836. "He that hath ears to hear let him hear," and let his heart rejoice in the prosperity of Zion.

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#### REPUBLICATION.

One ox alone! O, d'smal fate! He now is furnished with a "mate;" Through all the changes of the weather, Hereaster they should pull together.

Just published and for sale at this Office "A MATE TO THE TEMPERANCE Ox, by Br. Williamson, of Albany." This sermon is not designed to oppose the proper object of temperance measures, or the arguments generally used in their support. But the writer's object has been, to apply the same argument's that are used in the celebrated Temperance Ox sermon, which has been circulated through the states, to the subject of Intemperance in religious matters; thereby showing that those persons who are engaged in getting up and carrying on, what are falsely called "revivals of religion," are as accountable for the mischief that results from such causes, as the man who sells ardent spirit, knowing its effects, is, for the wretched consequences produced by it. We deem the sermon an excellent one-the arguments fair and conclusiveand worthy the candid attention, and careful

perusal of every friend to his country, and his kindred.

The pamphlet is in large 12 mo. form containing 12 pp. Price six cents. C.

# NEW SOCIETY.

By a letter just received from our esteemed Br. in the gospel, M. L. Wisner, of Dundes, Yates Co. we learn that a Society of Universalists has recently been duly organized in the town of Pultney, Steuben Co. In regard to its numbers and prospects, he saith not. We are inclined to think, however, that the wisdom and economy of our worthy Br. would forbid his recommending such a step, were it not fully authorized by present circumstances and favourable prospects. It is, in our opinion, worse than useless to organize a society in any place, unless it is first firmly resolved to sustain preaching, at least one fourth of the time. This, the above named new society has undoubtedly done; and may heaven smile upon them-bless their commendable zeal in the cause of truth, and keep them in the unity of the spirit and in the bonds of peace and love. -020-

#### CORRECTIONS OF ESSAY—NO. 3, On the Kingdom of Heaven.

At the bottom of the first column, it is stated that 2 Cor. v. 10, is quoted without the Relie words, which are added to it by the translators in the Common Version—and yet, in the Essay, the most important Italic word is printed by mistake. The word "done" should be omitted. At the bottom of the third column, the following-passage occurs—"when the judgments of the gospel point the sinner to the result of his crimes, they are calculated to make him humble." For "humble," read tremble.

G. W. M.

#### LETTERS

Received during the week ending on Wednesday last.

M. W. and J. M. H. Eden—N. H. Skaneateles—P. M. Lyons—P. M. Centreville—S. S. Gaines—N. B. Henrietta—G. W. M. Auburn— P. M. Syraeuse—P. M. Walworth—P. M. Kinney's Four Corners.

#### RELIGIOUS INTELLIGENCE.

NEXT MONTH is the time for Associational meetings in this section of country. We hope most of our liberal friends, who can make it convenient, will improve the opportunity of hearing the glad tidings of great joy proclaimed.

THE STEUBER Association of Universalits will meet on the first Wednesday and Thursday in September next.

THE ONTARIO Association will meet at Fairport, on the second Wednesday and Thursday in September next.

The Caruca Association will meet in the vicinity of Onond use Hill, on the last Wednesday and Thursday in September next.

THE SENIOR EDITOR will preach a lecture in the village of Palmyra, on Tuesday evening, Sept. 8. Services to commence at 1-2 past 6, P. M.

#### MARRIAGES.

On the 20th inst. Mr. J. B. Norrie to Mise Rose Ann Brisee, both of this village.

On the same day in Phelps, Mr. MARTIN Smith to Miss Marganer Homes, both of Seneca.

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#### PORTRY.

#### Original.

OUR SAVIOUR.

BY E. D. MENNICOTT.

He looked—and the wing of darkness had
O'erspread the noble mind;
While it worshipped at an Idol throne,
Its powers debased and blind:
And the soul of man was black with crime,
His thoughts were up in fear;
And from the gathering, threat'ning storm,
There seemed no refuge near.

He spoke—and the black'ning cloud of gloom
Rolled back before the sound;
And the Idol gods, and Pagan thrones,
Fell thund'ring to the ground:
And the chains of error, black as night,
And firm as solly rock;
And the bars of death, and gates of hell,
Were loosed in the dreadful shock.

He smiled—and the widow's heart was glad,
The orphan's tears were dry;
And soon from the mourner's lips went up
To heaven a joyous cry;

The blind could see, and the dumb could sing, The lame could leap for joy;

And "Praise to our God henceforth" they cried 
"Shall be our sweet employ."

#### TATTLING.

There are few circumstances which tend more to disturb the harmony and repose of societies, than a proneness in some of their members, to a gossiping, tattling disposition. Now let it be a rule with every church member. & avoid speaking of the circumstances, and especially of the faults of others. Let this rule have the sanctity of the laws of heaven, and the immutability of those of the Medes and Persians. Let every individual resolve within himself thus :- " I will be slow to speak of others. I will neither originate a report by saying what I think, nor help to circulate a report by repeating what I hear." This is a most wise regulation, which would at once preserve the peace and the purity of society. We should beware of saying any thing, which by the perverted ingenuity of a slanderous disposition, may become the basis of a tale to the disadvantage of another. It is not enough, as I have hinted, that we do not originate it. When it reaches us, then it should stop and go no further. We should give it to prudence to be buried in silence. We must never appear to be pleased with the tales of gossips. - Universalist Watchman.

#### -∞-CONTRAST.

Observe the difference between a religion which God makes for man, and a religion which man makes for God. Man in the vanity of his notions and the emp-

tiness of his pride would think the practical precepts of the Gospel as below the dignity of religion. He would think a smoking altar, a gorgeous temple, a sounding song of hallelujahs, pealing from ten thousand voices, far more sublime than a deed of gentle generosity quietly done to a poor, afflicted, humble creature, sinking down into the dust of oblivion and wretchedness. What a deal of smoke and noise there is about the religion which men make for God! How generous, gentle, and blessed is the religion which God makes for man!

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# SUNDAY TRAVELLING IN GREAT BRITAIN.

On the discussion, in the House of Commons, of the Report of the Great Westerly Railway bill, Mr. Miles moved the insertion of a clause preventing travelling thereon on Sunday. After some discussion, Mr. Roebuck, the member for Dublin, rose and said, he saw no more reason why a poor man should be prevented from travelling on Sundays than a rich one.

A few Sundays since he was going a little way out of town, and passing along Piccadilly at twelve o'clock, and therefore in the middle of church time, he met the Duke of Wellington riding [hear, hear!]further on he observed men and horses employed in watering Hyde Park for the benefit of the fine folks [hear]—at Knightsbridge, the soldiers were under arms and exercising [hear]—at Hammersmith Bridge he encountered the Lord Chief Justice on horseback [cheers and laughter]—and when he reached Hampton Court, at three o'lock, whom should he see there but the Right Honorable Baronet, the member of Tamworth. [Much laughter and cheering. They had a perfect right to enjoy themselves in this way, and so had the poor man when he could do it. The rich could go from place to place on horseback and in carriages, but travelling on rail roads would be chiefly for the benefit of the poor, and it ought not to be restricted. This clause seemed to be brought forward rather in a Pharisaical than in a Christian spirit, and he hoped it would be rejected. People meddled too much with the morals of each other. Let every man take care of his own goodness, and there would be more virtue in the world, though less outward show.

## PRÉJUDICE,

THE SPIDER OF THE MIND.

Of prejudice it has been truly said, that it has the singular ability of accommodating itself to all the possible varieties of the human mind. Some passions and vices are the binly scattered among mankind, and find only here and there a fitness of reception. But prejudice, like the spider, makes every where its home. It has

neither taste nor choice of place, and all that it requires is room. There is scarcely a situation, except fire and water, in which a spider will not live. So, let the mind be as naked as the walls of an empty and forsaken tenement, gloomy as a dungeon, or ornamented with the richest abilities of thinking: let it be hot, cold, dark or light, lonely or inhabited; still prejudice, if undisturbed, will fill with cobwebs, and live, like the spider, where there seems nothing to live on. If one prepares her food by poisoning it to her palate and her use, the other does the same; and as several of our passions are strongly characterized by the animal world, prejudice may be denominated the spider of the mind.— Retrospective Review.

# AN ANECDOTE.

A limitarian preacher in conversation with a clown, reprimanded him severely for not attending meeting; and finally told him that in hell he would have no opportunity to hear preaching. "It will not be for the want of preachers, I guess," he replied.

#### 

#### THINGS SACRED AND DIVINE.

The Rev. Mr. W. a learned preacher of the Dutch Reformed Church, in preaching against the heresies of Universalists, once made a remark like the following: "These people" said he, "make a mock of hell and the devil, and every thing else that is sacred and divine.

#### \*\*\*\*\*

Obscurity in writing is commonly an argument of darkness in the mind: the greatest learning is to be seen in the greatest plainness.

I. PRESCOTT, J. T. BRUCE & S. MILES, Proprietors and Publishers.

#### CONDITIONS.

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# EDRALD OF TRUTE.

"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE"-St. John.

VOL. 11.

GENEVA, N. Y. AUGUST 29, 1835.

NO. 35.

# Original. CORRESPONDENCE.

[Continued from page 268.] LETTER.—No. III.

VICTOR, DEC. 18, 1834.

#### To Rev. K. Townsend:

DEAR SIR—I am happy to receive a line from you, by which you pledge yourself to accept my proposition: "Prove that the salvation of any number of men will be endless, by plain, direct, positive passages of Scripture; and I will follow precisely the same rules of interpretation in establishing the doctrine of endless punishment, or give up the question."

The discussion will be in writing. All therefore, which you need do in reference to my proposition, and all which the conditions of it admit, is to show, not by inference and circuitous deduction, but by plain, direct, positive declarations of Scripture, that it reveals a salvation, in reference to men, (no matter how small the number,) which is, or shall be, endless in duration. Can any thing be easier than to furnish the proof required? Can any inference be drawn from not attempting it, if indeed that should be the case, but that, according to your principles, the doctrine of endless salvation is not plainly, positively and directly taught in the Bible?

Yours, &c. R. KAY.

LETTER.—No. IV. Victor, Dec. 19, 1834.

#### To Rev. Richard Kay:

Your line of corresponding date is received.

The ground on which I shall predicate the eternal salvation of man is upon the resurrection from the dead. The particular declaration to which I call your attention is that of Paul: 1 Cor. xv. 53. "For this corruptible must put on incorruption, and this mortal must put on immortality." I presume that it will not be denied that an immortal being will live forever, and that an incorruptible being must be a sinless one. Man is now mortal, hence man Man is now corruptible, therefore sinful. The apostle speaks throughout the chapter of the resurrection of the whole human family. At the 22d verse he says: "For as in Adam all die, even so in Christ shall all be made alive." The former declaration you will not deny relates to all men. The latter I contend is equally extensive: all shall be made alive in Christ. This proves that the benefit shall be universal. And of the nature of it we may judge from the declaration in the 53d verse: it is to an immortal life of an incorruptible being.

That this is an eternal life, and of course an eternal salvation from sin, is also taught in the following context, where the apostle informs us that when this is effected, death shall be swallowed up in victory: and after asking the question, "O death, where is thy sting? O grave, where is thy victory?" he continues: "The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

I shall not object to your pursuing any method which you may deem most advisable to prove the endless misery of any part of the human family.

I remain most sincerely, yours,

K. Townsend.

[To be continued.]

#### 

#### A SPECIMEN OF FANATICISM.

Physical or mental coercion, in matters of religion, is above all things the most exceptionable. It is bigoted, unscriptural and fanatical. It is a relic of degrading heathenism. It is Nebuchadnezzar-like, who, to compel to the worship of his statue idol, and to bow the suppliant knee in idolatrous worship at the sound of "dulcimer and harp," prepared a glowing furnace, heated "seven times hotter than its usual heat," to awe and terrify his subjects into a compliance with his idolatrous commands! But alas! we need not go to the archives of heathen idolatry, or con over the black catalogue of corresponding examples, so deplorable, sacrilegious and heaven-daring, as were transacted in the "dark ages." No, we find analagous examples-examples as "thick as blackberries," and but a small remove from idolatrous coercion in our own land of boasted light, of liberty, of gospel and Bibles. Indeed, the fanatical movements of the day have been carried to such a shameful extent, that parents have imbibed such a religious phrensy, that they have seemed "without natural affection," and been guilty of the abominable crime of whipping their tender offspring, to compel them, according to the canting phrase, to "give their hearts to God!" go to the anxious seat, say their prayers, kneel down, and so on, to the end of the chapter! No matter whether these juvenile—yea, infan-tile candidates for religious impressions were old enough to comprehend the subject or not; they must comply, or-the whip will coerce them! To the honour of humanity and religion, I believe such high handed and sanguinary instances are,

in this region, "few and far between," at the present time. One instance, however, and which is of recent transaction, I shall take the liberty of recording.

A new-measure revivalist, [fanatical measure!] living not a score of miles from this place, lately threatened to give his daughter, a young lady of about sixteen years of age, a severe whipping! for "religious contempt," as he cantingly expressed it, because she declined kneeling down in time of family prayers! as she repeatedly declared she did not think it her duty, having never "experienced religion." He gave her a few days for consideration, in which time if she did not comply with the terms of the gospel! gospel indeed!] the whip would certainly be applied!

Surely, the old maxim of "the end justifies the means," is here signally verified; at least in the eyes of Orthodox fanatics! Are such degrading, unhallowed means those of the gospel of Christ? Are they not rather like those of Nebuchadnezzar of old? Is it the "goodness of God," or the severity of the rod which is the most effectual to "lead men to repentance," and to a compliance with the terms of the gospel? From such sanguinary, heathen-like means we can say, in the solemn language of the church, "Good Lord, deliver us!"

Names and places might be given if necessary; but I forbear. No farther comment is deemed necessary.

N\* B\*

Henriella, N. Y.

## Original.

#### QUERIES.

I perceive there is an idea prevailing among Christians, that there exists no spiritual relation between God and his creature man while in a state of simple nature, and that man in this state is totally deprayed, and liable if death should overtake him, to sink to eternal wretchedness and wo. Reader, do you believe in total deprayity? If you do not, you are not sound in the Orthodox faith; and if you do, be so good as to answer these queries

Are infants in a state of nature? Can they be in any other state but that of simple nature? Did our Saviour mean to be understood to say, "Except ye be converted and become" totally depraved "as little children, ye cannot enter the kingdom of heaven"?—"Suffer little children" that are totally depraved, i. e. good for nothing, "to come unto me, for of such is

the kingdom of heaven"? If little infants are totally depraved, are they not as liable to be endlessly damned as adults? Was not Saul, of Tarsus, more deeply depraved while percecuting the Christians to death, than he was in a state of infency? Can there be a greater depravity than total? Are all mankind under obligations to pray to God? Would it be proper for them to say, "Our Father who art in heaven?" &c. If proper, must they not have a "Father in heaven?" Can that Father be any other than a spiritual Father? Is there not then a spiritual relation between that Father and those under obligations to M. L. WISNER. pray to him?

From the Christian Messenger and Universalist. BR. ROGERS' TOUR.

Desiring to be present at one more Association in York State previous to my departure for Cincinnati, I accordingly sat out for Hartwick, accompanied by Mrs. R., to attend the meeting appointed to be holden there on the third Wednesday and Thursday in June. The distance is one hundred miles by the rout we took—a most delightful one. We crossed the Susquehanna river at the Great Bend; thence to Binghampton, at the confluence of the Susquehanna and Chenango rivers; thence up the last named river 32 miles, to the very handsome village of Oxford; from thence we crossed a pleasant hill country between the Chenango and Unadilla rivers. At a little villa, called Mt. Upton, we stopped and dined, (Brs. Ashton and Gihon being also in company,) at the house of Elder Edwin Ferris, author of the "Plain Restitutionist." We thence passed up the very delightful valley of Butternuts, about 18 miles, and were much delighted with the fineness of the road, the elegance of the farms and villas, the fertility of the flats, and the picturesque beauty of the arable hills on either hand. From Butternuts valley we again crossed a hill country between it and the Susquehanna, on the banks of which stands the village of Hartwick, 9 miles below the point where the river issues from the Lake, and commences its sinuous course to the Chesapeake Bay. Our Association at Hartwick was, of all the meetings of the kind I ever attended, the most glorious. The congregation was overwhelming at the commencement, and it kept increasing till the close. Sermons were preached by Brs. Ashton, Gihon, Whitney, Marsh, Waggoner, Woolley and myself. Ordination services by Br. Potter. Oh, we had a delightful season! It cannot be but good was accomplished.

A custom prevails on these occasions in York State, which well accords with the genius of our doctrine. Brethren living in the vicinity of the place of meeting accommodate as many visiting friends as possible at their houses, while those living

too remote, come laden with provisions for the supply of the congregation during the intervals of worship. The council room is usually the scene of this common feastemblematical of the "feast of fat things to all people." Bread, butter, cheese, pie, and cake of various kinds, are profusely spread out on a table or bench, and high and low, rich and poor, Jew or Gentile, "all that will come, may come" and partake freely, "without money and without Br. Gihon, who had never witnessed the like before, was much elated, and exclaimed to me, "Br. Rogers, this is a new scene to me, and what is never witnessed in Pennsylvania." No! and I fear it will be long ere the little leaven will, in a sufficient degree, leaven the mass of ignorance and bigotry in that State.

On Thursday evening, the Association having adjourned, we accompanied Br. Potter to his home in Cooperstown, which your readers know, is the capital of Otcego Co. and situated at the foot of the Otsego Lake. They are probably aware too-many of them at least-that it is the scene of one of Cooper's Novels, called "The Pioneers." Here the northern branch of the Susquehanna river has its birth. And here is a spot worthy of the immortality it has acquired from Cooper's fuscinating pen. If I could think of an adjective which I have not already employed in my descriptions, and which would at once express the ideas of neatness, elegance, picturesqueness, quielness and seclusion, I would apply it to Cooperstown, for it verily possesses these qualities, in itself, and in its situation, to a degree unequalled by any place within my remembrance. My interest in it, too, is increased by the fact, that our cause is very prosperous there under the pastoral care of our excellent Br. Job Potter, whose virtues have secured to him the esteem and confidence of all who know him. The Universalists of Cooperstown-besides a meeting house at Fly Creek, 3 miles distant-possess a new and exclient one within the borough.

Leaving the interesting scene of the "Pioneers," we proceeded to Utica, by the way of Richfield Springs, where is a splendid stone church, owned by Univer-The Spring at this place is strongly sulphurous in its smell and taste. It oozes up from a solid rock, and is higher by a number of feet than the ground in its immediate vicinity. We reached Utica on Friday evening, June 26th, and were very hospitably welcomed by Sister Skinner, Br. Skinner being absent. Br. Grosh was soon apprized of our arrival, and joined us at Br. Skinner's, accompanied by his father and mother, who were on a visit from Marietta. And we spent an agreeable evening altogether, having only occasion to regret its brevity.

The next day we drove to Clinton, distant 9 miles, to see Br. Stephon R. Smith,

with whom we tarried over night. boured under a soreness of throat, which justified my refusal to preach either at Clinton or New-Hartford, and I had therefore the opportunity, and most gladly improved it, of hearing a sermon at each place; at the former from Br. Grosh, at the latter from Br. Smith, they being on exchange that day. The congregation was excellent at both places. After taking tea at New-Hartford, in company with Br. Smith, I returned to Utica and preached in the evening, according to previous engagement, to a congregation quite respectable in point of numbers and appearance, although many were no doubt prevented from attending by a very heavy dash of rain which occurred about the time of assembling. I feared, as I stood in the pulpit and looked over the spacious area before me, that it would require more volume of voice than I could exert to reach the hearers at the opposite end of the house; but I was mistaken; I found upon trial, that my voice did not require to be raised much above an ordinary conversation pitch.

How shall I express my gratification at what has been achieved at Clinton! And achieved almost entirely by the agency of one man!-but he no common man. An elegant, pleasantly located brick Church, furnished with an organ, strikes the traveller's eye as he is about to leave the village by a road running some degrees east of north. He is informed it is the Universalist Church. He next comes to a neat two story frame building, surmounted by a cupola. That, he is told, is a Fcmale Seminary, under Universalist control, but unsectarian in its instruction and government. And what, he inquires, is that massive edifice of stone, situated so pleasantly on you handsome plot of ground? it seems adapted to accommodate some two or three hundred tenants, and to stand for centuries! That is the LIBERAL INSTITUTE, he learns, where upwards of 70 youth are receiving the salutary light of science, untrammelled by the shackles of bigotry, unobscured by the murky gloom of superstition. And if he is a Christian, or a patriot, he will rejoice with all his soul at the triumphs which religious freedom is achieving over the darl ness and slavery of former ages. He will thank God that liberty-mental libertyis spr a 'i ig abroad her wings over our beloved land, and that her plumage is tinged with the golden light of heavenly truth.

Br. Skinner had returned home in time to supply the desk on the Sabbath, so that on our return from Clinton we enjoyed the pleasure of his society, until noon on Monday, when we were obliged to start for Pitcher Springs, Chennago Co. where a Conference was appointed to be holden on the last Wednesday and Thursday in June.

It will scarcely be necessary for me to speak particularly of Utica. Much hes

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been said by many tourists and public journalists in its praise, nevertheless it greatly exceeded my preconceptions, both in magnitude and magniticence. It is a splendid city! very functifully built—even its foot-pavements are fanciful! The city is marked by even a toy-like gaudiness of embellishment. And then the valley of the Mohawk, in which it stands, is probably equal to any valley in the State for beauty and fertility. Such is Utica—for the expense and trouble of a journey to which, and to Clinton, I felt myself more than repaid.

We had a very pleasant Conference at Pitcher Springs-a good congregation, and found many warm hearted brethren. On Friday, July 3d, we returned to Oxford, in company with Br. Doolittle and his lady, who are settled at that village, where I had an appointment to preach that evening. The Society here is in a prosperous state under the superintendence of Br. Doolittle, and is about to erect an elegant stone church forthwith, which undoubtedly will still more improve the cheering aspect of the cause at this pleasant and growing place. On Sunday I preached at Greene, another pleasant village on the Chenango river, from whence we proceeded the same evening to Binghampton, where on our way to Hartwick I had delivered two discourses, and a third four miles above, on the river aforesaid.

Our cause has never received much encouragement at Binghampton. One family-a good family-has for several years sustained the brunt of opposition alone; but recently, two very respectable male inhabitants have been added to the little band-one from the Presbyterian, the other from the Episcopalian church. I conceive the cause to be far from hopeless even at Binghampton. My last meetings were better attended than any of the kind previously held there. My meeting four miles above, was in a Presbyterian neighbourhood. The house was occupied on my arrival, by a Sunday school, the male teachers of which were successively prosing to the children on the advantages arising from the institutions of the kind, all which advantages could be summed up in two sentences, viz: By having their instructers think for them in matters of religion-the children are forever after saved the trouble of thinking for themselves. Most of the teachers remained during my meeting, but their conduct was sadly at odds with decorum and good manners, insomuch that I took it upon me to inform them in a gentle manner, that even wicked Universalists were not in the habit of reading tracts or talking, during service, much less of expressing their dissent from a speaker's views by giggling in his face. I know not, said I, how religious professors can reconcile such conduct with their consciences. The doctrine had never been preached before in that neighbour-

hood. I was subsequently informed that considerable of an interest in it had been created there.

Br. Price, I verily think that the most of your readers have no adequate notions of the spread of truth in Western New-York—the fairest portion, taken for all in all, of our extended and beautiful America. Already it is adorned by more than a hundred temples for free religious worship, and the number is still contimually increasing. Besides all this, the openings are much more numerous than can be improved by the considerably over a hundred preachers already there. I could mention numerous places at which churches could be immediately gotten up, if ministerial assistance could be obtained. Our ministering brethren, too, are far from idle. They are doing their utmost. I know not a single drone among them. What their hands find to do they do with their might, and (I utter a sober truth without the least exaggeration) there is scarcely a country place in all that region—the case is different in many of the villages-at which a Universalist appointment will not attract a much larger audience, than can be obtained by preachers of any other sect. been often asked abroad-What can so many Universalist preachers find to do in York State? Why don't they spread themselves into the Southern and Western States? My reply is—They are doing well where they are. They are progressively obtaining possession of the most important section of the United States. Next to it in importance are the Eastern States, where, also, they are well employed. By constant emigration from these overpopulated parts, the principles of light and liberty will be spread to the South and West. Depend upon it, Br. Price, things are working aright. The time has about arrived for active operations at the West. "The fields are white unto the harvest." Ohio, Southern Michigan, and Northern Illinois are inviting fields for gospel culture, and will abundantly recompense the husbandman's toils. By and by the South will give up, and the still more remote West will not keep back. And, mark the prediction-albeit I shall not claim to be entitled a prophet from its fulfilment—the spread of truth in those regions will exceed in rapidity all that has hitherto been witnessed!

Affectionately yours,

George Rogers.

July 10, 1835.

### Original.

MINUTES OF THE PROCEEDINGS OF THE GENESEE ASSOCIATION OF UNIVERSALISTS—FOR 1835.

1. Met according to adjournment of the last year, on the 19th of August, inst. in the village of Pavilion, town of Covington. Chose Br. Charles Hammond, Modera-

tor, and Br. ALFRED PECK, Clerk; and after uniting in prayer with Br. S. Miles, proceeded to business.

2. Delegates from the following twelve Societies presented their credentials, and united with us in council, viz:—Alden, Alexander, Buffalo, Covington, Darien, Le Roy, Middlebury, Newstead, Perry, Stafford, Wenthersfield, York.

3. The Society of Buffalo requested the fellowship of the Association, which was

4. Heard the report of the Committee of Discipline for the last year. "No cause of complaint." Report accepted.

5. Heard the report of the Committee on Letters of Fellowship, &c. who reported in favour of receiving into fellowship T. P. Abell, whose request was duly made. Report accepted and letter granted.

6. Chose Brs. R. Tomlinson, J. S. Flagler and A. Peck a Committee of Discipline for the ensuing year.

7. Chose Brs. Flagler, J. Gage, 2d. and L. L. Sudler a Committee on Letters of Fellowship and Ordination the coming year:

8. Voted, That there be three Conferences in the coming year within the limits of this Association—the time and play of holding them to be made known through the Standing Clerk

the Standing Clerk.
9. Voted, That the fifth article of the Constitution, embracing the powers of the Association, be [considered as] so amended that the Association may be at liberty to unite with the New York State Convention.

10. Voted, That we will not ask the fellowship of the N. Y. State Convention.

11. Chose Br. A. Peck Standing Clerk, in the place of Br. Gage, resigned.

12. Voted, That the Standing Clerk prepare the Minutes of this Association for publication.

13. Voted, That this Association adjourn to meet in the City of Buffalo on the 3d Wednesday and Thursday of August, 1836.

CHARLES HAMMOND, Moderator.
ALFRED PECE, Clerk.

#### ORDER OF PUBLIC SERVICES.

Wednesday Morning.—Prayer, by Br. H. Roberts. Sermon, by Br. J. Lewis—text, Prov. zi. 1. Benediction, by the same.

Afternoon.—Prayer, by Br. J. Babcock. 1st Sermon, by Br. R. Tomlinson—text, Isa. xxix. 24. 2d Sermon, by Br. S. Miles—text, Rom. xi. 36. Benediction, by Br. Tomlinson.

Evening.—Prayer, by Br. K. Townsend. Sermon, by Br. T. C. Eaton—text, Heb. xii. 2.

Benediction, by the same.

Thursday Morning.—Prayer, by Br. L. Paine, 1st Sermon, by Br. J. Babcock—text, Luke xxiv. 32. 2d Sermon, by Br. C. Hammond—text, John xiv. 27. Benediction, by the same.

Agernoon.—Prayer, by Br. Hiscock. Sermon, by Br. K. Townsend—text, Mark vi. 50. Usual Address, by Br. A Peck. Benediction, by Br. T.

#### MINISTERING BRETHREN PRESENT.

C. Hammond, R. Tomlinson, L. L. Sadler, J. Lewis, T. C. Eaton, K. Townsend, H. Robcrts, J. W. Hiscock, J. Gage, 2d, J. S. Flagler, A. Peck, S. Miles, J. Babcock, T. P. Abell, L. Paine and W. Andrews.

#### Original.

#### REMARKS ON MAT'T. VII. 21.

"Not every one that saith unto me, Lord, Lord, shall enter into the king om of heaven: but he that doeth the will of my Father which is in heaven."

The readers of the "Herald" have already had an opportunity of perusing several articles, from the pen of G. W. Montgomery, explanatory of the phrase "kingdom of heaven:" therefore, it is not my purpose at the present time, to add any thing by way of explanation; I design only to make a few practical remarks from the words which head this article. think that a reasonable and scriptural exposition has been given of those texts where the "kingdom of God" or "kingdom of heaven" occurs, and that it has been satisfactorily shown that the popular opinion is unfounded and unsupported by the word of God.

If then, by the phrase "kingdom of heaven," we are to understand the gospel dispensation, or the spiritual reign of Christ upon the earth; and we can obtain that "hope" which the gospel encourages, and participate in its joys and consolations even while in this vale of tears, the so oft repeated question-"If the doctrine of God's universal love and impartial grace be true, why preach it?" is without force. The answer to the question is upon the tongue of every person who has ever felt its heavenly and divine influence. We preach it because it is true, and we do it in imitation of our Divine Master-believing that "the servant is not above his master, neither the disciple above his Lord." Again, we preach it, that mankind may be delivered from that state of mental and moral slavery, darkness, bondage and fear, in which they have long been groping in consequence of believing an error, and that they may be ushered into Christ's spiritual "kingdom" of peace and love, the temple of "pure and undefiled religion," and experience the glorious and happy consequences. This is why we preach it. And who would not willingly volunteer his, or her services, in view of the deplorable situation of many of our kindred race, in a cause like this? It is the cause of humanity, and it calls loud for the exertions of every friend of humanity, and of every lover of justice. It is the cause of God and of his Christ, and it must continue to prosper and prevail notwithstanding the frowns of the Pharisee: yea, "the gates of hell cannot prevail against it." But to the words of our Saviour. Mark the ex-"Not every one that saith pression. unto me Lord, Lord, shall enter into the kingdom of heaven;" or, in other words, not every one that makes great pretensions to piety and godliness—that conforms to the rules and requirements of a churchnot every convert to a set of creeds or articles of faith, "shall enter into the 'gospel' kingdom," "but he that doeth the will consisted in making long and loud prayers,

of my Father." And I bless God that such is the fact; for, allowing our partialist brethren to put their own construction upon the phrase "kingdom of heaven"-if all who say, "Lord, Lord," are to enter therein, what kind of a place would it be? Methinks it would be the severest part of hell. Reflect for one moment upon the state and condition of the christian world; yea, reflect upon the feelings exhibited in the conduct of many of those whose views correspond in regard to a future state of existence, who only differ in name. Can they fellowship one another here? Can they dwell together in unity here? No; they are continually wrangling and quarrelling, even among themselves, and the most bitter strife and contention are continually kept up. Still they all believe they have experienced that change necessary to qualify, fit and prepare them for joys immortal. If, as they strenuously contend, there is no change after death, what kind of a heaven will they have when they obtain it? God deliver me from such a heaven as this! It is hard enough for me to experience their curses and frowns for a few years here upon the earth, in consequence of proclaiming the unbounded love of God; and certainly I could not desire to have my existence perpetuated to all eternity, and be compelled to mingle in their society, unless their feelings and affections are to be changed! No; rather let me sink into the shades of forgetfulness, there to sleep one eternal night—to rise no more forever.

Outward formalities and ceremonies never will secure to a person an inheritance in the spiritual kingdom of Christ. He never can enter there, so long as he nourishes within his bosom, a spirit of enmity and hatred. Partialism is not cultivated there. The soil will not produce it, any more than the northern climates will produce the fruits of the tropics. Partialism grows on partial ground—it originates from partial doctrines—it springs from partial hearts, and the person that cultivates it; depend upon it, must eat the fruits of his doings. He cannot participate in the blessings of the gospel. I envy not a man for all the happiness he can enjoy in the cultivation and participation of that noxious herb. He is but eating and drinking damnation to himself.

The very words which head this article, " Not every one that saith unto me Lord, Lord," &c. implies that there are some self-righteous religionists, who profess to honour God and obey his commandments, that are not possessed of the spirit of our Divine Master; and if they have not the spirit of Christ they are none of his disciples, and cannot enter into the enjoyments of his kingdom, notwithstanding their boasted pretensions. Our Saviour himself speaks of such characters under the title or name of hypocrites, whose religion

and that too in a public manner, that they might appear to be the devoted servants of the most high God: who also gave alms, and trumpeted the news "from Dan to Beersheba," that they might have glory of men; and not only this, but they were long and disfigured faces, as an indication of their professed piety and godliness.

Now our Saviour points out such characters to his disciples in a particular manner, and warns them against following their practices. "Verily I say unto you, says he, "they have their reward." So you will discover that we cannot judge of a man's virtues from the sadness of his countenance—from the many times be prays in a day-or from the great sum he gives to support what he would term benevolent institutions. We believe prayer to be a pleasing duty, and we are sensible that no person can be a christian and be destitute of benevolence. But we say to all, these may be but a garment of hypocrisy to serve the devil in-one for the express purpose of gaining the applause of the world. But how shall we decide who is the disciple of our Lord? I answer, we should judge of a man's christianity from his character and conduct, and from his dealings with his fellow beings. Is be kind? is he charitable? is he benevolent? does he love God and mankind? If these questions can be answered in the affirmative, he is certainly imitating his Divine Master, and consequently is a fit subject for his kingdom. "He that doeth the will of my Father," saith Christ, "shall inherit my kingdom." Here we have a criterion by which to judge of a man's qualifications: he is to do the will of God; and what is his will. Tell me not that it is to persecute and condemn. No. His will as it regards us and our duty, is to love him with all our hearts, mind, might and strength. This is the first and great command, and the next is like unto it, we are to love our neighbours as ourselves; we are even to do more, we are to love them that love not us, bless them that curse as and do good to them that hate us, &c. Are all professed christians striving to comply with these sacred requirements, or are they neglecting these binding obligations, and exerting themselves to build up a partial system of religion, at the expense of their own happiness and that of their fellow beings? Let every one who says "Lord, Lord," answer the above question to God and his own conscience. 1st. We are to love God: and what duty was ever enjoined upon us, that would tend more to exalt and dignify the character of man and promote his peace and happiness, than to place his affections upon, love, honour and obey that Being who gave him an existence, and who has strewed his path with so many rich blessings and enjoyments. Cold and unfeeling, indeed, must the heart of that person be, who will turn a desf ear to all

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the requirements of his Heavenly Father, when he is sensible that it is to him he is indebted for life, and all the rich blessings of earth; especially too, when his duty is inseparably connected with his own peace and happiness. 2d. We are to love our neighbours; and again I would ask, what could be more productive of substantial enjoyment, than a kind and social interchange of kindred feelings among neighbours? It is this "that awakens and calls into exercise our nobler and better faculties"-rendering life not only delightful, but desirable. "It adds new charms" to every pleasure of earth. The christian, if he enjoys happiness, desires that his neighbours should partake with, and share of his pleasures, and participate in his enjoyments. On the other hand, is he aflicted or distressed, how consoling and happifying it must be to have some one to extend to him the helping hand, and if possible administer the needed blessing, and thus "dwell together in the unity of the spirit, and in the bonds of peace." 3d. We are to love our enemies. This command, although not found in the Mosaic Law, is a command of Christ, and consequently equally as binding upon christians. But in what sense are we to Answer. love our enemies? same sense Christ loved his. We are not to return "railing for railing," nor "cursing for bitterness;" but, on the contrary, we are to "overcome evil with good." If your "enemy hunger feed him; if he thirst give him drink, for in so doing you will heap coals of fire upon his head," and become imitators of your Divine Master. The above commands are obligatory upon each and every one of us, and the nigher we live up to them, the greater will be our enjoyment, and the higher our seat in the \*kingdom of heaven," which is "righteous-ness, joy and peace." This is that straight and narrow path which our Saviour points out, and which leads into life—the life of the spirit of his gospel; while the opposite is the broad road which leads to moral death and condemnation. This is the love of God which converts the soul-turns the sinner from the error of his ways, and translates him into the kingdom of God's dear son, where he can have an inheritance among those who are sanctified by faith. This is not that doctrine of death, damnation and slavish fear, which is so often preached to us-which produces nought but torment; but it is a doctrine which knows no partiality; its foundation is love to God, and universal love to mankind, Jesus Christ being the chief "corner stone." And I would press the solemn inquiry upon the mind of the reader-are you building upon this foundation of universal love and grace? or are you building upon that sandy foundation computed of "man-made creeds"—which doctrine tends to create within your heart a sectarian and persecuting spirit, and which leads you to nounce it. They are bound to extend to filial surrow.

condemn, almost unheard, every person who chooses to dissent from you in opinion. from a conviction of his duty? If the latter, the word of God justifies me in saying that you are yet "in the gall of bitterness, and in the bonds of iniquity;" and you "must be born again" before you can inherit the "kingdom of heaven."

A man's saying "Lord, Lord," does not answer the purpose; he must do the will of God, he must love mankind and treat them as his brethren, even if they should chance to differ from him in opinion. He must do unto others, as he would have others do by him. "This is the law and the prophets." I know that we are often accused of severity because we presume to touch upon the ungodly conduct of some professed christians. But we all have a duty to perform, however painful it may be to our hearts. Who, I ask, can reflect for one moment upon the cruelty and unhallowed schemes which have, and still characterize many of the professed followers of Christ, and not raise his voice, yea, cry aloud in defence of that much abused doctrine of Jesus?

A question proposes itself to my mind which is this-from whence arose this sectarian and persecuting spirit which has led to so much war and bloodshed? Did it arise from a knowledge of the gospel of our Lord Jesus Christ; or, is such a spirit in accordance with his character and conduct as left on record. Certainly not. A man who manifests such a spirit acts in violation of the principles of the gospel. Christ himself condemned all such characters as workers of iniquity-children of darkness-not knowing, neither understanding the truth. From whence, then, did it arise? To my mind, the conclusion is unavoidable—from their own corrupt and depraved hearts, being influenced by their own partial systems of religion. This is evident from the very consideration or fact, that let a person who is more liberal than themselves come into their town, village, or city, proclaiming the impartial grace of God-declaring that God "is good unto all"-that "his tender mercies are over all his works"—and that "his mercy endureth forever"-this same spirit with all its forked arrows will arise, while the cry is, heresy-innovation, &c. Now, these things ought not to be. We are not gratified in such conduct. This is not doing the will of God, but the will of man. True, the Pythogorians of old thought it right to persecute, and even cheat and lie, " for the glory of God and the good of the church." But we, professing to be christians, ought not to follow their practices. We ought to be influenced by a better spirit—the spirit exhibited by our Lord and Master. If our opposing brethren believe us to be in an error, they ought to come forward, in the spirit of kindness, and convince us of that error, that we might re-

us, and to all, the hand of fellowship; even if they consider us to be their enemies, the obligation is no less binding upon them, for we are commanded to love our enemies and do them good, instead of cruelly treating them. And so long as professing christians continue to tolerate a persecuting spirit, they do it in outward violation of the law and commandments of God, and prove to the world that they are ignorant of the true character of their Heavenly Father-ignorant of the gospel of Jesus Christ, and children of the kingdom of darkness. I care not how often they may say "Lord, Lord," if such is their disposition, they are still in an unconverted state; and they must be born of the spirit of the grace of God-renounce their partial systèms-embrace a doctrine which will afford them joy and peace in believing -and practice righteousness; before they can ever get into the "kingdom of heaven," which "kingdom" is "righteousness, joy and peace." And now may all strive to do the will of God. May we ever cherish and strive to cultivate within our bosoms the pure principles of love, benevolence, charity and kindness, which characterized the primitive disciples of our Lord; and may we all, by the sanctifying influence of divine grace, be brought into this heavenly "kingdom" of peace and love, that we may spend the remainder of our days in obcdience to the requirements of Heaven, and enjoy the consolations of that faith which disarms death of its sting, robs the grave of its victory, and which will open to our enraptured view, in the hour of dissolution, joys unfading and immortal.

WM. ANDREWS.

### Original.

#### DIALOGUE.

"What will become of you, Dear Sir," inquired a Universalist, as he entered the shop of a Methodist mechanic, who had disappointed him several times concerning a piece of work, "do we not read, 'all liars shall have their part in a lake of fire and brimstone'?"

Melhodist. Yes: but according to your doctrine, I shall not have to stay long; only just as long as I deserve.

Universalist. If that should be the case, Sir, you would have to stay a great length of time, unless a great change in your moral nature should take place.

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#### FILIAL DUTY.

There is no virtue that adds so noble a charm to the finest traits of beauty, as that which exerts itself in watching over the tranquility of an aged parent. There are no tears that give so noble a lustre to the cheek of innocence, as the tears of

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#### HERALD.

JACOB CHASE, Jun. G. W. MONTGOMERY, Editors.

GENEVA, SATURDAY, August 29, 1835.

#### À SOLILOQUY.

"Well, really, I have been to a Universalist meeting. I wonder what people will say about it. I hope there are not many who know that I have been there, for I shall be almost despised by all my present associates. They have often spoken of that meeting in terms of the utmost contempt; yes, and I have joined with them too. But I have been there and heard for myself. I don't believe the doctrine, but I see nothing in the preaching that looks to me unreasonable; and certainly the preacher fully proved what he preached, from Scripture. I never heard so much of the Bible quoted in a sermon in all my life before. But O, I dread to see any one-I shall feel so sheepish. Well, I don't think I shall be seen there again; 'though, if it were not for the speech of people and the overwhelming contempt which it would bring upon me from Mr. P---'s church, I should really take pleasure in dropping in once in a while and hearing what appears to me reasonable and consistent, though I do not believe it.

"O, there comes Mrs. H--; she has found out where I've been; she will feel very much disappointed and grieved, for she has frequently said that she would as soon go into a den of thieres as to such a meeting. (Jane, put that Universalist Hymn Book out of sight.) How shall I apologize? O. I will tell her that my husband had the curiosity to go once, and insisted upon my going with him; and out of respect to him, I reluctantly consented to go, but don't think I shall do so much violence to my own conscience and character as to comply with his wishes again. I think, under these circumetances, I shall be forgiven for this time, at least; and if I go again, it shall be in the evening, and I will be careful to slip in unobserved and get a seat in some place where I shall not be recognized-for it is very painful to my feelings to be so hatchelled and hammered as I must be in the present instance, by all my friends and respectable associates. Why, she has really gone by ! I am heartily glad-for I have this time, at least, got rid of telling about a dozen lies, as an spology for doing no harm! But I want to be respected, and in order for this I must be a little hypocritical. Mrs. H--- told me the other day, that she had much rather sacrifice her morel principle than her popularity—and she said, that she thought it was much better to be a hypecrits, respected by the popular classes, than to be a sincere Christian, disrespected, persecuted and despised. And she is not the only one that has intimated as much. And I suppose that I shall have to follow their rule. But I shall never forget that Universalist sermon. And the sermen was in perfect accordance with the principles laid down in the text which the preacher read, from Job xx. 5: 'The joy of the hypocrite is but for a moment.' O, I wish I was as far from the besetting and widely prevailing sin of hypocrisy as I believe——I ought to be, to be a good Christian. At all events, if I don't go to that meeting any more, my neighbours can't prevent me from thinking upon what I have heard. And if I am careful to keep my thoughts to myself, they will forgive me for the past, and honour me as usual for the future. Yes, I must be a hypocrite, or lose my good name and my popularity—there is no alternative."

How it finally turned out with the individual above noticed, we do not know; but we have reason to believe that there are many in her situation precisely. And we do know that there are many "highly respected and pious" church members, who are governed in their feelings by the same principles expressed by Mrs. H——. God have mercy upon their depraved hearts, and bring them to a knowledge of their own real characters! They profess to be one thing, when, in reality, they are another; and this they feel bound to do, rather than forfeit the smiles and the approbation of the proud, the haughty, the self-exalted hypocrite and vile sycophast.

But the day is coming, when the mask will be thrown off—when moral honesty, virtue and truth will be respected and duly honoured—and when the hand of persecution, the tongue of deceit and slander, and the poisonous breath of religious prejudice, shall lose their power in promoting the evils of sin and death.

C.

#### ANSWER TO "AN HONEST QUERY."

In an article entitled "An Honest Query." and published in No. 33, of this paper, a writer who signs himself "An Inquirer after Truth," takes exception to a portion of the "Essays on the Kingdom of Heaven," and requires some explanation on the point which he questions (we need not query concerning the propriety of applying he to the writer, for a Yankee can guess who is who.) The portion, whose truth he questions, is contained in the following sentences, taken from the Essays-"we affirm that every individual who will read the New Testament in course, for the purpose of examing every place where the phrases 'kingdom of God,' and 'kingdom of heaven' occur, will be convinced, that they refer to the reign of gospel principles upon the earth." Essay, No. 1. Again-" is it not established as a fact, that the phrase 'kingdom of heaven' means the gospel dispensation?—If this be so, and who can doubt it, what a perversion of the Scripture it is, to apply the phrase 'kingdom of heaven' to a future state of immortality!" Essay, No. 2. These statements contradict the belief of an Inquirer, that the phrase "kingdom of God" refers to an immortal state in 1 Cor. xv. 50. Hence, he remarks, "I would earnestly inquire, if it would be a perversion of Scripture, to apply the phrase 'kingdom of God' to a future state of immortality?"

This is the substance of the Query, and we

shall endeavour to satisfy it to the best of our ability, that this subject may be perfectly understood, as we view it—stating distinctly, however, that if an erroneous view has been entertained on this subject, the writer of the Essays will most cheerfully retract that view. Three items contained in the "Honest Query," will be noticed, which we trust will place the subject in its true light.

1. "Perversion." Inquirer may be assured, that he has mistaken the application of the term "perversion," in Essay, No. 2. The term was exclusively applied to the common method, in which the phrase "kingdom of heaven" is handled. Inquirer knows that a large portion of the Christian community apply the phrases "kingdom of God" and "kingdom of heaven," to a future state beyond the general resurrection of the dead, exclusively, and deny, that they have any reference to the gospel on the earth. It was to this opinion, that the term "perversion" was applied.

Inquirer believes that the kingdom of Christ commenced 1800 years since, and that it is now exerting its power-and by the last Essay, he will discover, that its writer affirms, that the kingdom of Jesus still exercises an influence over an individual who dies sinful, and will so continue to do until he is purified. This fact of itself shows that the term "perversion" neither applies to him or me, but to the common notions of the kingdom of heaven. Let Inquirer recollect, that articles have been written to prove the inconsistency of future punishment, by different persons, and that the phrase "future punishment" was used to designate endless miseryand all so understood it, for it was not supposed to allude to the future limited punishment of the wicked, which many believe. So in this case. Let Inquirer keep the common opinion on the subject of the "kingdom of heaven" in his mind, and he will at once see, that the term "perversion" has no reference to him. If he has been grieved by its use, the writer is sorry, and would assure him now, that no unkind thrust was meditated against any of the brethren of G. W. M.

- 2. Inquirer writes thus-"Perhaps there is an interpolation to be found is this passage, (1 Cor. xv. 50,) and perhaps the writer of these Essays is in possession of facts that will plainly show that Paul did not refer to a future state of immortality." I see that an Inquirer can mix some sarcasm with his desire for truth, for does Inquirer suppose, that any person in his senses would declare that Paul was not speaking of a future state in 1 Cor. xv? There are no sources of information within my reach, which intimate that there is an interpolation in the 50th verse of this chapter. And Inquirer may rest satisfied, that G. W. M. as firmly believes that Paul was discoursing about a future state of immortality in 1 Cor. xv, and that he alluded to the same state which Christ did in Matt. xxii. 30, as he or any other person—but it does not therefore follow, that the phrase "kingdom of God" in verse 50, refers to the same state.
- 3. Let us now consider 1 Cor. xv. 50. "Now this I say, brethren, that flesh and bloed cannot

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inherit the kingdom of God; neither doth corruption inherit incorruption." I infer from the "Honest Query," that Inquirer believes the phrase "kingdom of God" in this passage, relates exclusively to a state of immortality. He is not alone in that opinion. A majority of our brethren entertain it. It was believed by me, until I prepared the Essays which have appeared in this paper—then, after mature consideration, my view of it became altered, and that view is strengthening by examination. It may be incorrect, notwithstanding, for infallibility is not found in any man.

It appears to me, that the apostle introduced the phrase "kingdom of God," only by way of comparison. There are many comparisons in the chapter, brought forward to illustrate the change of body in the resurrection, and the glory of that state. It seems that Paul was anxious to exhibit the fact, that this corruptible body must be thrown off in the resurrection-and to do this, he presented comparisons with which the Corinthian Church was acquainted. The verse under consideration contains one of these comparisons. The Corinthian brethren knew that flesh and blood do not inherit the principles of the gospel, for the works of the flesh, when ungoverned by a Christian mind, are evil and sinful. See Gal. v. 19-21. It is the mind or spirit which inherits those principles, and when the mind does receive them, the flesh is brought in subjection to it. This position is proved by the previous part of the epistle.

In chapter v, we find Paul speaking of an individual, who had been committing works of the flesh. He directs the brethren to cast out that person from among them. Why? Because he was not governed by the principles of the kingdom of heaven, and so long as he was under the dominion of the flesh, he could not inherit that kingdom, for the flesh produces works contrary to its spirit. The idea is clearly expressed in the 9th and 10th verses of chap. vi. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." I presume Inquirer will agree with me, that the "kingdom of God" in this passage, has reference to the gospel-they who commit such works do not inherit its principles, its joys and its purity on earth. Keeping in mind then, that the works of the flesh are evil, with how much propriety it might be said, "flesh and blood cannot inherit the kingdom of God"!

Did not Paul have this fact before him, when he penned 1 Cor. xv. 50? His object was to show the brethren, that corruption does not inherit incorruption-this he effects by comparison. "Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption"—as though he had said, "you know that the flesh cannot inherit the principles of the gospel; it is only the pure mind which can innot inherit the gospel, much less can these mortal, corruptible bodies inherit immortality, incorruption and those joys which "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. ii. 9. Such is my view of this passage, and Inquirer will discover at once, that it is not necessary to deny that the apostle was discoursing about the resurrection, in order to apply the phrase "kingdom of God" to the gospel-on the contrary, such a view gives strength to the subject of the immortal state. These reasons may not satisfy Inquirer, but they are offered in love and Christian feeling. May the Lord lead us into all G. W. M.

#### THE JUVENILE REFORMER ONCE MORE.

The testy Editor of the above named paper scems to take exceptions to the remarks we recently made in relation to his vituperations. He says, "Instead of treating in a gentlemanly manner the few remarks that we made, the Editor [of the Herald] has attempted to turn them into ridicule." In answer to this we would simply say to friend Colesworthy, that he labours under a great mistake'; we have attempted no such thing, neither was there any necessity for such an attempt; for his remarks took the job out of our hands, and turned themselves thus. But what ideas the redoubtable Editor of the Reformer can have of the word gentlemanly, we are at a loss to determine. We will lay before the reader a few of his expressions in relation to us and our paper, and let him decide for him-

- 1. He says: "We do not marvel much at what the VILE and IMPIOUS Editor of the 'Herald of Truth' says." Here is one specimen of his gentlemanly language; and we presume he would wish us to copy his example. But we think this looks a little too much like abruptness and vulgarity.
- 2. He says, in his gentlemanly manner of doing things: "This VILE, WICKED sheet has again come out against us," &c. This sentence, he would have us believe, is a rich specimen of gentlemanly treatment. Well, perhaps it may be so considered in Portland, by the patrons of the "Reformer;" but this kind of gentility does not obtain in Western New-York, except among those who "think themselves righteous and despise others."
- 3. Another sample of his gentleman'y and temperate style of writing is embraced in the following sentence. Speaking of us, he says: "We are sensible that the Editor of the Herald cannot be sincere in what he would fain have us to believe he is, respecting the future destiny of man." We presume he thinks his assertion that, "As true as there is a God in heaven, there is a hell and eternal damnation which will be the doom of the impenitent sinner," is abundantly sufficient to convince us of the fallacy of our sentiments. But we want higher authority. herit them—and if the flesh, even on earth, can- He evidently, however, thinks it very gentle-

murly to charge an individual with whom he has no acquaintance, with being a hypocrite and wilful deceiver. What a singular taste he must have for gentility and refinement of manners!

4. He proceeds in his very gentlemanly manner, to an exposure and dissection of our keart. in the following very charitable and Christianlike language. Speaking of our remarks, he says: "It convinces us at once of the true character of the writer. His heart must be rotten to the core." And he concludes his gentlemanly notice of us, by again calling us "vill and Pol-LUTED in the extreme."

Reader, this is the man who complains of our ungentlemanly remarks. Truly he must be labouring under some degree of mental derangement, or he would be able to see the beam in his own eye. This is the man, too, who is labouring so zealoubly to reform and instruct the youth of our land in regard to the practical duties and truths of Christianity. This is the man who teaches that the eating of candy, sugar plums, lozenges, custard, &c. leads to hell and eternal damnation! We stated in a former article, that we loved this brother, and pitied him too. We still say the same-and in accordance with these feelings, we would say to him, Be careful, Br. Colesworthy, lest, while you preach to others, you yourself become a castaway. We fear that he has "a zeal for God which is not according to knowledge." We hope he will consider these things candidly, and henceforth act consistently with the principles of that gospel which says: "Judge no man-call no man common or unclean-live peaceably with all men," &c. C.

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#### NOTICE TO CORRESPONDENTS.

A very interesting article, on an important subject, is just received from our old friend and brother, "A. C." It shall appear in our next.

"D. B.'s" Answers to several Questions to Universalists, originally published in the "Advocate and Journal," and copied into the Herald, are received, and shall be forth coming immediately.
"N. B." has arrived, and shall not be forgotten.

Some others are on hand, and will appear as we find room in our columns.

"E. R." "W. R." and "A. S. R." must not forsake us in consequence of one or two typographical errors in their articles. They may be assured that we will be more careful in future. " To err, is human; to forgive, divine."

#### RELIGIOUS INTELLIGENCE.

BR. WM. ANDREWS will preach in Gaines, on the 5th Subbath of the present month and the 1st in September, two Sundays in succession. The above notice was (by accident) unfortunately omitted last week.

BR. MILES will preach at Vermont Street, Livonia, on the 1st Sunday in September, and at Dickson's Mills, at early candle light, on the evening of the same day.

#### DEATHS.

In Phelps, on the 27th inst. Mr. Samuel Reynolds, in the 56th year of his age. His funeral was attended on the following day by the wri-J. C. JR.

In this village, on Sunday evening, of dysentery, the only child of Amos B. Durfee, aged six months. Funeral attended by J. C. Jr.

#### POBRBI.

From the Star and Universalist. WHERE IS PLEASURE?-Rev. 5: 53. Canst thou tell me, fairest creature, Fickle, vain, and full of pride; Beautiful in every feature,

Yet unstable as the tide-

Canst thou tell me-say, fair maiden, Where the streams of pleasure roll? Where each breeze is freshly laden With the joys that cheer the soul?

Is it on the troubled ocean? Is it in the desert's gloom? Is it in the world's commotion? Or on vict'ry's haughty plume?

Is it in the crowded mansions, Where the great for pleasure meet? Is it in the gayest fashions, Which our apish people great?

No, 'tis there that shades of sorrow Blacken every scene of joy-Every bright perspective morrow Brings with it its own alloy-

Shades of wo are onward stealing, Dark and drear, our bliss to mar; Every joyful, happy feeling, Has its peace-destroying jar.

Is it in the congregation, Where the nations worship God? Yes, 'tis here that consolation Comes without the chastening rod.

Here the hopes of glory brighten-Faith is ripe for clearer sky-Here the Gospel beams enlighten All that now in darkness lie.

Here is comfort—here is pleasure, Here is peace for all munkind-Here is meted without measure Peace for every troubled mind.

T. J. T.

#### ATHEISM-DEISM-UNIVERSALISM.

Reader—here are three isms—and the question we wish you to consider is this-Do they convey to the mind of any intelligent man, the same sentiment, or even a similar one? In reading the periodicals of the present day, we not unfrequently find them used in such connection, and under such circumstances, as would lead a careless observer to conclude, that they are synonymous expressions, and teach percisely the same doctrine. But is this true? Let us sec.

First—What is Atheism? Atheism is as lexicographers tell us, "the doctrine which teaches the non-existence of God." This may not, to be sure, express all the points of doctrine, which an atheist may inculcate—for he may inculcate, with this erroneous sentiment many excellent, moral and philosophical doctrines—but this,

we suppose, gives him the distinguishing ( appellation of an atheist. Let him believe what else he may, or inculcate any other doctrine he may choose—it he denies the existence of God, he is in the proper sense of the expression, an atheist: and the doctrine he inculcates, in this particular, is atheism. So, at least, we understand the expression, and so we state it.

Second-What is Deism? Deism, as we understand it, stands, in relation to the existence of God, in direct opposition to atheism. It is, in fact, a doctrine which finds in God the cause of all things. But this term is used also, to express a belief in natural religion, as contradistinguished from a belief in revelation. To be sure, this sentiment is not inseparable from the term, in its strict and proper sense; but it seems to be included in it, nevertheless, by the common consent of all writers upon the subject. This being the case, we may conclude deism to be this—a belief in the existence of God, but a denial of the doctrines of revelation.

Third-What is Universalism? Universalism, in the relation to the existence of God, does not differ from deism. It holds, with that doctrine, that God is the cause of all things. But in relation to the doctrine of revelation it differs exceedinglv. It teaches us that God has made a special revelation of his will to man; and has clearly made known, in his word, the final destiny of his intelligent family. It regards Christ as the appointed and commissioned Saviour of the world, and teaches the ultimate salvation of all men, through his ministry and mediation. And finally, it gives its believers and encouraging assurance of future life and immortality beyond the grave.

sincerely and candidly—Do you not perceive a manifest difference between these doctrines? Can you say in truth and soberness, that Universalism is either deism or atheism? Or can you say that deism is atheism, or atheism is deism, or that either of them is Universalism? Ponder well these questions and let the answer be given according to the prompt dictates of an enlightened conscience. We fear not the result. No honest man, who can claim a descerning mind, will ever rest satisfied with any other than the true and proper answer. Every one must say-there

And now we ask the intelligent reader,

is a difference, a vast difference.—Gospel Banner

#### -----DEATH.

Death is frequently called the king of terrors; but why so? Why should the Christian recoil at its approach? Does he believe it to be an evil? So far from this he has an assurance that it is the extinction of all evil. In this life he is encompassed about

"With pains, and groams, and griefs, and fears," but in the life to come he beholds a glori- | ers, must be post poid or free

ous immortality, where he with the universal family of man shall be freed from sin and its concomitant evils, and where death itself shall be swallowed up in victory.

Does he here bear the earthly? he shall there be clothed with the heavenly. Does he here contend with the weakness of human nature? there he will be clothed with power. Is he here subject to mortality? there he shall be clothed upon with immortality? Is he here a corruptible being? there corruption shall be swallowed up in incorruption. Is he here liable to the storms of passion? there he shall be made a quickning spirit. Is he here blind to the future? there he shall know as he is known. Is he here subject to darkness and doubts? No darkness shall be there. for his God shall be a sun of light and glory. Is he here subject to disappointments? There he shall know of disappointments no more, for he shall come off conqueror and more than conqueror through him who hath conquered death and hades and hath brought life and immortality to light, for,

"His own soft hand shall wipe the tears From every weeping eye, And pains, and groans, and griefs and fears, And death itself shall die.

So far then from viewing death as an enemy if separated from the momentary pangs of nature at which his weakness will inevitably recoil, he embraces it as a beloved messenger from his Father to call his spirit to mansions of blessedness; to an house not made with hands eternal and in the heavens. No more shall he groan under the bondage of corruption, for the last enemy, death, shall be destroyed and the whole creation shall be born into the perfect liberty of the sons of God. sting of death shall then have been destroyed, and he shall join with the whole ransomed family of man in the triumphant song—"O death where is thy sting? O grave where is thy victory.—Impartialist.

### I. PRESCOTT, J. T. BRUCE & S. MICES. Proprietors and Publishers.

CONDITIONS.

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All communications to the Editors or Publish

VOL. 11.

GENEVA, N. Y. SEPTEMBER 5, 1836.

NO. 36.

Original. CORRESPONDENCE. [Continued from page 273.] LETTER.-No. V. VICTOR, DEC. 24, 1834.

To Rev. K. Townsend:

DEAR SIR-It is evident from your second letter, of the 19th inst. that you have nearly, or quite forgotten to follow the specified conditions on which I agreed to hold a discussion concerning the doctrine of Universal Salvation. You quote 1 Cor. xv. 53. "For this corruptible must put on incorruption," &c. Does this passage amount to plain, direct, positive evidence that salvation is endless? Again; you quote verse 22. "For as in Adam all die," &c. Does this plainly, positively and directly prove the salvation of heaven to be endless? If it relates to the resurrection of all men universally, (which is by no means certain,) does it follow that the "benefit" of the resurrection shall be universal too? and does it follow plainly, positively, directly? Does the phrase-"Death shall be swallowed up in victory," prove plainly, positively and directly, the doctrine of endless salvation? It is negative and not positive in reference to the point to be established, and therefore no positive proof of it. For, death or the corruption of the body, being swallowed up in victory, is consistent enough with the doctrine of annihilation. So that you have not brought a single text which plainly, positively and directly proves the doctrine of endless salvation, in reference to a single individual of Adam's race. Yet, it appears to me that there are multitudes of such passages in the Bible. What impression does this leave, but that, according to Universalism, the doctrine in question is not plainly, positively and directly taught in the word of God? If you cannot in this manner prove the endless salvation of one individual, why are Universalists so confident in asserting that the endless salvation of all men is a doctrine clearly and positively inculcated in the sacred Scriptures?

You "presume it will not be denied that an immortal being will live forever." Indeed, there is no impossibility that such a being may be annihilated by a direct act of the Creator. An immortal being will not mortify, but it may be struck out of existence, or may lose its immortality as Adam did. You say, "an immortal being will live forever." How long. Sir. does "forever" mean? If but a limited period, there is, on your own principles, no proof in the passage that the salvation of Heavon is endless.

endless duration, which seems to be the sense in which you have employed it, then the doctrine of endless punishment is plainly, positively and directly taught in numerous passages of Scripture. See 2 Pet. ii. 17, where the apostle, speaking of false teachers, says: "These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved 'forever.'" Jude (verse 13,) calls them, "Raging waves of the sea, foaming out their own shame, to whom is reserved the blackness of darkness 'forever.'"

Again; you say, "that this is an eternal life, and of course" that "an eternal salvation is taught in the following context." Will you allow me to use the word "cternal" in the same sense in which you employ it, that is, to signify endless duration? Then see Mark in. 29-6 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation"-where it plainly, positively and directly proves that there is such a thing as endless damnation,

of which some are in danger. After stating that Paul "speaks throughout the chapter of the resurrection of the whole human family," and quoting verse 22, in proof of it, (" As in Adam all die," &c.) you bring in, "thanks be to God which giveth us the victory through our Lord Jesus Christ," as a further proof of your statement. But suppose that Paul does speak of a general resurrection in the 22d verse, does it follow that he speaks of no other resurrection through the chapter? Is there not as good evidence that he speaks of a particular resurrection in the 23d verse, ("Christ, and they that are his,") as of a general resur-

rection in the 22d verse?

The word all, in the 22d verse, though a sign of universality, is one of the most equivocal terms in the English language, and, on the strictest principles of exegesis, is limited to the subject. When we speak of the subjects of creative power, as, "all creatures," or "all creation," the term all does not extend beyond the subject, so as to include the Creator, When we speak of an army, and say that "all have passed off the stage of existence," we do not mean that the human family are universally dead. So in respect to a nation, tribe or family. The word all, when used in reference to any of them, is limited to the subject. I conclude, therefore, that the extension of the term all, in the 22d verse, ought to be determined by the subject to which it is applied, and that it is a vicious method to determine the extent of the subject by a word which has as many different If "forever" means an lextensions of meaning as there are differ-

ent subjects to which it is applied. According to what you have stated, the term all, in the 22d verse, and the pronoun us, in the 57th verse, have exactly the same extension of meaning. Otherwise, the passage could not be thought to favour your position, that a universal resurrection to happiness is spoken of throughout the chapter. Nor could the "benefit," which you talk of, be regarded as universal, unless you give the term all, in the latter clause of the 22d verse, and the pronoun us, in the 57th verse, the same extension. of meaning: for what benefit to the sinner to be called forth to a resurrection of damnation? But the pronoun us, (verse 57,) is exactly the same which Paul uses in the 19th verse, where he says, " If in this: life only we have hope in Christ, then arewe of all men most miserable." If the pronoun we is used in reference to all men. universally, then it would be proper to read. the 19th verse in this way: "If in this life only all men universally have hope in Christ, then all men universally are of all men universally the most miserable." Unquestionably, therefore, the pronoun we, in verse 19, and us, in the 57th verse, refer but to a particular class of men; and the word all, in the latter part of the 22d verse, ("shall all be made alive,") have precisely the same extent of meaning. The "all who die in Adam" are his natural descendants, and not other beings to whom he sustains no peculiar relation; and the "all" who will "be made alive in Christ" are, by the same analogy of reasoning, those to whom He sustains the peculiar relation of representative and headthe same as Adam sustained a similar refation to his posterity. It is as truly logical to say, that by the phrase, "in Adam all die," is meant that all animated naturedie in him, as to say, that by the phrase, "in Christ shall all be made alive," is meant that all the human family shall be made alive in Christ. To say that the term all, in the last clause of the 22d verse, relates to a subject of equal extent with that to which the same term (all) refers in the first clause, is merely begging the question, as well as contrary to all the evidence on the point which I have now advanced.

This explanation as well as being logical in itself, and agreeing with the extension to which the personal pronoun must necessarily be limited, is farther manifest from the language of the apostle in the 23d verse. "But every man in his own order: Christ the first fruits; afterward they that are his at his coming." The word enery, in this verse, is as truly a sign of universality as the word all in the

preceding verse: and yet, that "every man," in this passage, does not mean all men universally, is clear from Paul's own language, by which the phrase is limited to Christ—"they that are his"—the extent to which the pronoun we is limited in the 19th verse—those who but for the resurrection would be of all men most miserable.

Again; the writers of the New Testament are accustomed to speak of the resurrection of the saints, with more frequency, perhaps, than of a general resurrection. John vi. 39, 40. "And this is the Father's will which sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one that seeth the Son and believeth on him, may have everlasting life, and I will raise him up at the last day." Luke xx. 35. "But they which shall be accounted worthy," (implying that this would not be the case with all, and that a particular resurrection is intended,) "they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage," &c. So in other passages, where a particular resurrection is mentioned. The point which our Lord aimed at was to establish the fact of a resurrection, which was denied by the Sadducees. The point which Paul, in 1 Cor. xv. labours to establish, is the same. It is to prove that there is indeed a resurrection, in opposition to false teachers who maintained that the doctrine was unphilosophical and contrary to the nature of things. It is not wonderful, then, if Paul, under these circumstances, should follow the example of Christ, and content himself, as well as comfort the brethren, with establishing the resurrection of the saints only. The all that will be made alive in Christ, the every man in his own order, they that are Christ's, all who are given to him of the Father, the all who believe in the Son, those who shall be accounted worthy to obtain that world, they that but for the doctrine of the resurrection would be the most miserable of men, and they to whom the resurrection from the dead will be a glorious victory, are the same persons; every individual of whom shall come forth to a resurrection of life, and not one of them "to a resurrection of damnation." They are the dead in Christ, who shall rise first, and be caught up together with them in the clouds to meet the Lord in the air.

But the most extraordinary part of your letter remains yet to be considered. You "presume that it will not be denied that an immortal being will live forever, and that an incorruptible being must be a sinful one. Man" you say, "is now mortal, hence man dies. Man is now corruptible, therefore sinful." If, as you say, "an incorruptible being must be a sinful one," and that all men will be raised incorrupti-

ble, then all men, on this principle, will be made sinners when they are made alive in Christ, and must, of course, be raised universally to damnation. But if you meant to say that a corruptible being must be a sinful one, which is probable enough, then, according to your logic, whatever is corruptible is sinful; and whatever is incorruptible is not sinful. Sin on this principle is not predicable of mind, but of corruptible matter only. Adam could not have sinned then, till after he lost his immortality, for the reason that he had sinned. He sinned then, before he could sin.

If what is "corruptible be therefore sinful," then the greater tendency there is in a man's system to corruption, the more sinful he must be. A person in a consumption or badly afflicted with the asthma, is much more sinful than one in health: Lazarus must have been a wretch; and Job, on these principles, perfectly abominable. And a person, after he is dead, must be a much greater sinner than while living, because his body is reduced to a complete mass of corruption, and "therefore" of sinfulness.

If what is incorruptible be free from sin, then the sounder a person's constitution is, and the more particular he is about his person, the nearer he arrives to the acme of Christian perfection. It was on this principle, I presume, that, in a house not far distant, a preacher of your order spake, or is said to have spoken, in language like the following: "Suppose a beautiful female should stand in the aisle—a lovely appearing creature, whose eyes sparkle with animation, whose cheeks are flushed with the healthful glow of beauty, and who is dressed as neat as a pin—do you think that God would send such an one to hell?" Such sentiments, Sir, are more degrading than Gnosticism, and quite akin to the Atheism of David Hume, by whom virtue was said to consist in "tapering legs and broad shoulders."

On the principle, that whatever is corruptible is sinful, and vice versa, sin cannot consist in feeling or doing wrong, which could be avoided, but in the fact that our bodies are corruptible—a fact over which we have no more control than over the motions of Jupiter. Of what necessity, then, is preaching? Would the apostles labour, and suffer, and die, to propagate such stuff as this?

But curiosity excites me to inquire, What would be done, on your principles, with John v. 28, 29? "The hour cometh, when all that are in their graves shall hear his [Christ's] voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." If the fact of a man's being made incorruptible, when raised to happiness, proves that his felicity will be endless, will not the fact of a man's being made incorruptible, when raised to damnation,

prove, as conclusively, that his damnation will be endless?

I hope, Sir, that in your next you will produce some passages of Scripture which will plainly, positively and directly prove the endless salvation of some part, at least, of the human family, and indulge less in your inferences than you have done; inferences, which so far from proving the doctrine of Universal Salvation to be true, leave the impression that it is false as Mormonism, pregnant with mischief and irreligion, and utterly incapable of rational defence. Your inferences confirm the belief, that the doctrines of Universalism impair the powers of reasoning, as well as stupify the conscience and indurate the heart. Unless you come to the question better than you have done, you need not be surprised if I treat whatever irrelevant matter you may choose to send me, with utter neglect. However, when you please to conform to the conditions of my proposition, I shall hold myself as bound to continue the discussion.

Yours, &c. R. KAY.

[To be continued.]

#### <del>--∞-</del> Original.

### A LETTER WORTH READING.

"Where is Br. A. C.?" inquired Br. C. in the "Herald of Truth," not long since; and added, "we hope he has not forgotten us." No; I have not forgotten you; but I'll tell you, Br. inflamation in the eyes prevents my attending to study, writing, &c. as formerly. Therefore, other employment is less detrimental to the eyes than study. But, "What is the cause of this inflamation?" it may be inquired. It is not the "ardent" for I have no fellowship or communion with the "creature." Another thing, I am busily enguged in building, this season, which occupies the principal portion of my time.

You know, Br. when a man is about to crect an edifice he must, as the Prompter says, "lay a plan that is within his power, and then finish what he begins. For want of the last half the first is often totally lost." These things may suggest a few ideas for the "Herald of Truth." They remind me of the Great Builder of the universe. Methinks if that Being is infinite in wisdom, power and goodness, he must, in the first place, lay a plan that is within his power, and then finish what he begins.

When man had fallen from his first estate, his Creator undertook a plan to effect his restoration. He gave his Son a propitiation for the sins of the whole world. But for what purpose? To effect their restoration? Most certainly. Will this purpose be carried into effect? If there is no deficiency in the Creator who purposed this plan, I answer yes. But if there is a lack of wisdom or power, then we should be apt to infer, that possibly be

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might be disappointed. Well, how is it with the Deitye according to the plan of our Partialist breffiren? That which passes for orthodoxy at the present day is, that God has made a universal atonement for sin—given his Son a ransom for all a propitiation for the sins of the whole world-for the purpose of effecting their restoration, but will finally fail of accomplishing it. This is orthodoxy, and this is the God of the orthodox. His plans are thwarted-his purposes trustrated! Will our Partialist brethren deny this? They cannot, and maintain their principles. Why, then, should they cling to principles which can neither bear the test of investigation, nor reflect honour upon the character of their Creator? But if we maintain that God will accomplish all his designs—this is beresy! We may say God has a design in the creation of mankind. We may say he has a design in their fall. We way say he designs to restore them. This is all well, 'tis orthodoxy. We may maintain that God enters into a plan to effect their restoration, by providing a universal atonement. All this is well; but when we maintain that he will accomplish his design, by effecting their restoration; it is all heresy—a delusion of the devil. We may maintain that God has a design, and that that design is good; but when we draw the conclusion that it will be carried into effect, that moment we are accounted as heretics. Now, Br. men will not reason thus with the affairs of men. If I do not finish the house I have commenced, they will say I was very foolish in commencing it—or they will say I had not the means-or I was indifferent, and commenced the building without a design. They will rightly infer that there was a lack of judgment, or a deficiency somewhere; and should I begin a building and finish it to the turning of the key, if I did it on the strength of borrowed capital, and was obliged to give it up to my ereditors, people would say I had failed in my expectations, and that there was a deficiency in my calculations. My Partialist brethren would know how to reason on the subject of human affairs. But with the affairs of God they will maintain that though Infinite Wisdom has given Christ, his son, to taste death for every man as God's purchased possession; yet, through some deficiency—some mishap, or miscalculation in the contingencies or agency "bestowed upon man," the Almighty is obliged to give a mortgage of one half or three fourths of the human family-his "purchased possession," to satisfy the demands of justice—otherwise called the devil, (who, by the by, is a being of his own creation.) Yes; the devil appears to be sole proprietor of human beings: he forecloses the mortgage, and away they all go as his lawful property. Br. Chase, this is the plan—the God and the devil of the orthodox. Universalism and

the God of the Bible has nothing to do A. C.

Elbridge, Aug. 28, 1835.

#### -----Original.

#### MINUTES

OF THE CHAUTAUQUE ASSOCIATION OF Universalists.

The Council of this Association convened at Lodi, Cattaraugus county, on Wednesday morning, August 26, according to previous appointment; and after prayer by Br. Miles, was organized, by the appointment of Br. S. MILES Moderator, and Br. L. PAINE Clerk.

Appointed Brs. R. Eldrid, Hall and P. P. Fowler a Committee for arranging the public services, and Brs. J. E. Holmes, S. Adams and J. Babcock a Committee on requests for letters of Fellowship and Ordination.

Received the report of the Committee of Discipline for the last year. No cause of complaint. Brs. J. E. Holmes, R. Eldrid and H. Goodrich, Committee of Discipline for the ensuing year.

Appointed Brs. J. E. Holmes and P. P. Fowler, Preachers, and J. T. Ecker and R. Eldrid, Laymen, delegates to attend the New-York State Convention, at Auburn, in May, 1836-Brs. H. B. Torrants and H. P. Benton, substitutes for the lay delegates.

Whereas, some of the Societies within the original limits of this Association, would be better accommoduted by uniting with the Allegany Association—therefore,

Resolved, That a Committee of five be appointed to designate boundaries between the two Associations. Brs. A. Sprague, D. Allen, S. St. John, L. Vinton and A. Daggett were appointed said Committee. The Committee reported to recommend to the Societies in Catturaugus county, except in the towns of Dayton, Persia and Perrysburg, to unite with the Allegany Association, if agreeable with their wishes. Report accepted.

Appointed Br. J. E. Holmes Standing Clerk of the Association, in the place of Br. W. E. Manly, removed from the limits of the same.

Whereas, in the opinion of this Association, Churches and Societies constitute the first or primitive bodies of the Christian community, and have the exclusive authority, under the great Head of the Church, to appoint their own officers, judge of the qualifications of their own officers, judge of the qualifications of their ministers and pastors, and arrange their own discipline; and that the Councils for the regulating of these things emanate directly from those bodies and consist of delegates immediately from them; that Associations, growing directly out of the Societies and Churches, consisting of pastors of their choice and delegates from among themselves, are the only legitimate bodies for that purpose; that State Conventions, being a body more remote from the people in their primi-tive capacity, consisting of delegates from the Associations, were never designed nor organized for such purposes, but only as a centre of union and fellowship for the various Associations, for their own order and convenience—as constituting a kind of court of appeal, in case of dissensions between a Society and Church, or an in-

dividual and an Association—therefore,
Resolved, unanimously, That the General
Convention of the State of New-York, in grant ing letters of Fellowship to candidates for the ministry, and as a Convention conferring Ordination, transcends the limits of its authority, and assumes a right which was never designed to be, and never could be legitimately granted.

Resolved, That our delegates, appointed to attend the State Convention, be instructed to use their influence to do away the practice, so replete with disorder, if not with disunion.

The Committee on requests of Fellowship and Ordination reported in favour of granting letters of Fellowship to Br. Levi Harris, of Springfield, Pa. and Br. Philip P. Fowler, as preachers of the gospel. Report accepted.

l'oled, That when this Association adjourn, it adjourn to meet at Warren, Warren county, Pa.

on the fourth Wednesday in August, 1836.

Voted, That Br. J. E. Holmes prepare the Minutes of this Association for publication in the Magazine and Advocate, and in the Herald of Truth, with a request that they be published in the other Universalist papers in this State.

S. MILES, Moderator.

LINUS PAINE, Clerk.

## REMARKS.

The session of our Association was conducted with harmony and order. The services of the sanctuary were, considering the unpleasantness of the weather and the disagreeable state of the roads, tolerably well attended. The administration of the word, in the main, was appropriate and dignified. Seven sermons were preached on the occasion. Letters were granted to two young brethren, who, by their requests for the Fellowship of the Association, gave the pledge that they would devote their time, their talents, and their lives, to the promulgation of the gospel and the vindication of the truth. Thirteen ministering brethren were present on the occasion, and twenty lay delegates took part in the deliberations of the Council. The most important measure that was presented for our consideration and action, was the preamble and resolutions, in relation to the granting letters of Fellowship and conferring Ordination by the State Convention. This was brought forward by Father Stacy, whose opinions will be received with more than ordinary respect-especially as he has stood as a faithful sentinel on the ramparts of Zion, during the rise and progress of the cause in which we are engaged, from its infancy in this State to the present time-from the time when there was no Society of our faith, till we number many Associations. He was also an active member of the Council that formed and adopted the constitution of the Convention, and therefore a proper judge of the original intention of that compact. This measure, as the resolution expresses, he deems not only unnecessary but pernicious. Our Council entertain the hope, that he and they are not alone in their opinion upon this subject. They are not alone in seeing that the practice of granting Pellowship by the Convention, is an encroachment on the prerogative of some of the Associations; that some of them by this practice, are deprived of the privilege of pursuing that course with the candidates for the ministry, residing within their limits, which on mature deliberation they have deemed wise and prudent. They are unable to see any possible reason why the practice should be continued, inasmuch as the business can be more safely and properly conducted by the Associations. And as an individual, we can see no reason why any one should desire the Fellowship of the Convention, when that of the Associations is equally efficient. We trust that the measure, which has received the unanimous approbation of our Association, will be seconded by our sister Associations, until the powers of the Convention shall be accurately described, and those who wish for the Fellowship of our denomination be necessitated to apply for it where it should always be sought, among the people with whom they labour and associate, or their immediate represent. Digitiz Perforder, J. B. Holus

#### \_ Original.

ANSWERS TO CERTAIN QUESTIONS THAT MUST BE ANSWERED BY EVERT Universalist who denies PUTURE PUNISHMENT.

Br. Chase—Agreeably to your request in the 32d No. of the Herald of Truth, I have endeavoured to answer those Questions as there taken from the Christian Advocate and Journal. But permit me to preface them with a few remarks, setting forth and correcting certain errors, that are admitted, and strongly advocated, by most theologians of the present day; the influence of which, when imbibed, is very deleterious and prejudicial to the peace and morals of society.

1. The idea is generally advanced and received, that sin, although it is wrong and punishable, is attended with pleasure. The sinner is frequently represented as treading the flowery path of peace and plenty; whilst virtue, although just and right in all her doings, is forced to sojourn here amidst trials, and crosses, and disappointments.

2. It is generally represented that a man cannot be punished in this life for his crimes; but, if he does not repent before death overtakes him, he will surely be punished in the next; and therefore,

3. If a man spends the most of his days in sin's pleasant ways; if he only repents-is sorry that he has pursued the pleasures of sin for so long a season—that he has robbed, lied, and stolen, &c. he will surely escape just and deserved punishmont.

Now, I ask, will repentance save from merited punishment? No theologian dare risk his reputation, as a scholar, and a Christian, in defence of the affirmative. Repentance, that works reformation, will save us from the commission of crime, and therefore from its consequences. But if we do wrong, we must and shall receive for the wrong done; for God "will by no means clear the guilty." Hence, it is selfevident, that if one man is punished for the wrong he does; all are, and will be. Another query here arises. Can man be punished in this life? Now it is presumable, that if one man is punished here for his sins, then all are. And if one is not, or cannot be punished here, then none can. Now we have positive testimony that man has been, and is punished in this life for his iniquity. David and Paul were guilty of great crimes. Were they punished according to their just demerit? or did God leave them contrary to his own declaration? None will contend that they will be punished in a future state. Yet, if man cannot be punished according to his deserts here, they must be there, or, as before stated, God's word prove false. David says, "the pains of hell gat hold on me." "Before I was afflicted I went astray, but new have I learned to keep thy word." He was cast into the lowest hell, or, as

But through the mercies of God, he was delivered therefrom. Thus it is evident that David did not escape; but through severe chastenings, every transgression received a just recompense of reward. So also it was with Paul. And being convinced by experience of this truth, he laboured hard to convince mankind that the wages of sin is death. In consequence of the persecutions and deaths which he had committed, he always felt as though it was not meet for him to be called an apostle. And well might be exclain, "O wretched man that I am! who shall deliver me from this body of death?" Now as the Scriptures assert that the way of the transgressor is hard, we see that the idea, that sin affords pleasure, is perfectly false and unjnst. But to the "Questions that must be answered by every Universalist," &c.

"1. Do you believe that there is an essential and eternal difference between truth and falsehood?" Ans. Yes, and infinite also: because truth originated with God, and will exist through eternity; but falsehood is from the devil-"the father of lies," and will with him be destroyed. "For it was for this purpose that the Son of God was manifested."

"2. Do you believe that God is just, and true, and holy?" Ans. Yes. He is almighty to create, infinitely wise to direct, just and immutable in every purpose that he devises, and faithful to fulfil all his promises in truth and righteousness.

"3. Do you believe that he has ever made any revelation of his truth to men?" Ans. Yes.

"4. Do you believe that the Old and New Testament are that revelation?" Aus. Yes. God's works contain many noble and interesting truths; but the allimportant truth, he has been pleased to reveal to us in his word—the Bible, viz. the doctrine of life and immortality beyond the grave. This glorious truth was brought to light through the gospel, by which we are taught, that falsehood, misery, wo and Christ says, death shall be destroyed. "To this end was I born and for this cause came I into the world, that I should bear witness to the truth. Every one that is of the truth heareth my voice," (i. e. understands me.) Now, Christian, as you have got your heel upon the head of the serpent, keep him under your feet, that he may no longer deceive you with falsehood and prevent you from understanding the truth. This glorious truth was revenled in that covenant which God made with Abraham, confirmed unto Isaac, and ratified with Jacob, which says, "In thee and in thy seed shall all nations and ALt. families of the earth be blessed." Yes, it was this happifying, life-giving covenant to which Christ came to bear witness. Hear him. "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I Dr. Clarke has it, "a hell below a hell." am the God of Abraham, the God of Isaac,

and the God of Jacob." Thus, while it is truth that Christ cante to abolish death. and bring life and immortality to light through the gospel, it is also true, that the covenant made with Abraham was this gospel of life and immortality, and to him it was first preached. "For the scriptures foreseeing that God would justify the heathen through faith," (i. e. save them through his faithfulness,) preached before the gospel"-life and immortality-"saying, in thee shall all nations he blessed." Ok. my soul! what a transporting thought! What a glorious, just, lovely and inpraortal truth! ALL nations, ALL families, and ALL kindreds of the earth are to be blest with life and immortality in Christ, and "shall come and worship before thee," oh Lord, and "shall glorify thy name." Well might the morning stars sing together, and all the sons of God shout for joy. For it demands the song of angels and men-

"5. Do you believe that his truth, to be his truth, must be like himself?" Ans. Certainly. God is infinitely holy, just and righteous: so is his truth. He is the same yesterday, to-day and forever: so is his word. "He has spoken, and shall he not do it?" He is without variableness or shadow of turning: so are his promises. His counsel shall stand, and he will do all his pleasure. See his oath: Isa. xlv. 23. But let us hear the testimony of our Saviour, "the true witness." He says, "The Father loveth the Son, and hath given all things into his hands." "All power in heaven and earth is given to me." "No man cometh to me except the Father draw him." Therefore, in confidence he says, " All that the Father giveth me shall come to me, and him that cometh I will in no wise cast out," (because the Father will draw him.) "For I came down from heaven not to do mine own will, but the will of him that sent me, and this is my Father's will, that of all he has given me I should lose nothing," [not one soul,] "but raise it" [them] "up at the last" [or resurrection] "day." And thus did God glorify his Son by giving him power over all flesh, that he should give eternal life to as many as the Father gave him. Thus it is true that God so loved (not hated) the world—that he so desired its salvation from sin, that he sent his only begetten Son, in agreement with his covenant to Abraham. to accomplish his desire and fulfil his will. Thus, Truth asserts that God's will will be done: Falsehood, that it will not be done. Truth says, "every knee shall bow, and every tongue shall awear, In the Lord have I righteousness and strength." Falsehood says, "some shall confess that God is just in hurling them down to the dark abodes of endless night." Truth says, "the devil and his works shall be destroyed." Falsehood says, "it shall never, no, never take place."

Truth delights to meditate on that day, When all things in natura God's voice of

Palschood's thoughts on awful subjects roll,
Damnation and the dead:
What hirrors must seize her guilty soul,
When on a dying bod!

Reader, is not truth like its author, just and holy, impartial and universal? And is there not an essential and eternal difference between truth and falsehood?

"6. Do you believe that men have the same affection toward his revealed truth as toward himself?" Ans. Yes. If we love God, we shall love his truth. Consequently, if we love God with all our souls, we shall have the same love for his offspring, and shall rejoice to learn that God is the Saviour of all men; and thus shall we be specially saved.

"7. 8. 9. 10." Ans. Yes.

"11. Can any two entirely opposite theories be sustained by the unstrained testimony of the Scriptures?" Ans. No. Now, kind reader, have I not presented you with a theory in agreement with the Bible? Paul says, "there is one God, and one mediator between God and men. the man Christ Jesus; who gave himself a ransom for all, to be testified in due time"-that God "will have all men to be saved, and to come unto the knowledge of the truth." This is our theory. And is not that theory which says, that God "wili gather together in Christ, all things both which are in heaven and on earth, even in him," supported by the plain, simple and unstrained testimony of Scripture? While the one that says, God's will will not be done-that Christ shall not see of the travail of his soul and be satisfied, not only strains but perverts and denies the truth. With lies it makes the heart of the righteous sad, whom ours makes not sad; and it strengthens the hands of the wicked, that he should not return from his wicked ways, by promising him life, if he will only repent.

"12. What theory then of Divine Providence must from its very nature be disliked by those who love not God? Ans. What is like God." This is correctly and logically answered. And the writer must abandon his theory, or admit that he is a hater of God. Now, as God is love, his truth And, so, a theory to be like is lovely. God, must be levely. Thus, a theory to be like God, must love all, and sace all, (for God is the Saviour of all men.) Is the theory of the Partialist like the God revealed in the Scriptures? Is it full of love? Is it first pure, then peaceable, satisfying, gentle, easy to be believed, full of mercy and good fruits? Is it without partiality and hypocrisy? No. It is the very reverse. It is impure, unsatisfying, hard, yea, impossible to be believed. It has but little mercy, is full of partiality, &c. Who can pray for the theory of endless misery to be true? What soul desires it?

> "It is a theory of so frightful mien, As to be hated needs but to be seen."

It is contrary to the feelings, design and

prayers of the truly good, pious and devout of every sect. It contradicts the works of nature, and denies the word of Revelation. Whilst ours, being the word of God itself, agrees with his works; is the joy of angels, the desire of all nations, and the prayer of every child that is born of the truth. And if the writer of these questions does not like this theory—does not believe and desire that the will of God may be done; if he does not pray for the salvation of all men in faith, nothing doubting; albeit, the love of God dwelleth not in him, and therefore, he is not like God.

413. What would be most pleasing to such characters, next to the dogma that there is no God? Ans. That there were no future punishment." Here again he has condemned himself by his own answer. For if they tell us the truth, they would be glad if there were no future, [endless] punishment. They say "if there was no endless hell, or if they knew that all would be saved, they would rob, lie, steal, murder, and indulge themselves in all manner of evil. Yea, they would take their fill of sin." For such characters the dogma of endless misery is also necessary; and may they stand in fear of it, until they can see and feel the love of God strong enough to lead them to repentance, and to a love of honesty and good works, because they are good and happifying and well pleasing in the sight of God.

"14. Would not every wicked man in the world, if he could, believe that he has nothing to fear after this life?" Here the writer has admitted that all the wicked are believers in the dogma of endless misery. I hope, therefore, that he, nor any belonging to his theory, will not again falsely accuse us of being composed of the licentious and ungodly. Dr. Lansing has asserted that the devil is not a Universalist, but strictly orthodox in his faith; and this writer, that the wicked are not Universalists; thererefore, let them no longer call us the devil's preachers, or his emissaries. But the query here arises, will the fear of an endless hell restrain the wicked from crime? Has it done it? Let the last ten centuries which have witnessed the awful threatning of endless despair, give answer. Had this been the case, that man of "hay-stack memory" would not have done as he did, neither would our state prisons have been disgraced by so many who have so zealously and impiously preached endless wo. This theory instils the mind with the idea that there is more pleasure in sin than in virtue; and let a man be ever so wicked, if he only repents, is sorry, he will escape merited chastise-

And thus they hope to enjoy the pleasures of sin, and escape the punishment. But alas! they find it a false theory. Instead of peace and happiness, it is sorrow and pain. They find, that in the day they eat thereof, they will be they extra the sorrow.

"15. But do you not hold and teach as true this very doctrine?" Ans. We hold and teach as truth just hat the Scriptures have revealed to us, viz. that there is no peace to the wicked; that they are (not will be) like the troubled sea, when it cannot rest, whose waters east up mire and dirt; that though the wicked join hand in hand, they shall not go unpunished. We hold and teach that "the soul that sinneth. it shall die," (not may or will, if it does not repent.) "All his rightcousness which he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." In agreement with this, we teach that " he that sows to the flesh, shall of the flesh reap corruption;" that "the righteous shall be recompensed in the earth; much more [as certainly] the wicked and the sinner." We also hold that punishment is emendatory in its nature, and designed for our good; that although it is a display of God's power, yet it is in perfect agreement with the ideas of goodness and mercy: "For whom the Lord leveth, he chasteneth," and this is done that we may become partakers of his holiness. Therefore, as every transgression must receive a just recompense of reward; as God, although he is abundant in goodness and truth, will by no means clear the guilty; so we hold and teach that all this he will surely dothat he will surely come with a vengeance, even God with a recompense and save them. "For God will not contend forever, neither will he be always wroth; for the spirits should fail before him, and the souls which he hath made." If the reader will turn to Isa. lvii. 16-21: Prov. xi. 21. 31: Ezek. xviii. the whole chapter: Gal. vi. 8: Heb. xii. 6-11: ii. 2: Matt. xvi. 27: Ex. xxxiv. 7: Lam. iii. 31-33: Isa. i. 16-20: iii. 9-11: he will find that I have not strained the Scriptures. nor disguised the truth. And would mankind believe these sacred truths, there would be much less of crime and guilt in

"16. And dare you pretend that this doctrine is true, and like God himself, after all the admissions you have made?" Ans. Yes: the doctrine that I have admitted, I believe is true, as the Scriptures from the many texts I have quoted do fully show; and it is like God himself. God is no respecter of persons. He is a just God and a Saviour. So, I have proved his revelation to be; just, holy and impartial: preclaiming glad tidings of great joy to all people.

"17. How do men give the best evidence possible of what their faith really is? By their works." Well answered. Now, all Limitarians tell us, "they have as strong proof that there is a hell, as that there is a heaven." Consequently, as faith is the result of evidence, they have as much faith in hell as in heaven. And as they undoubtelly will be desirous af

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showing their faith by their works, we shall find their works to be as much in favour of the one, (perhaps more, being partial,) as the other. Can ye serve God and mammon?

"18. Who then are the true Universalists" [Christians] "according to your theory and the last admission?" Ans. Those who show by their good works that they have faith in God through our Lord Jesus Christ, and in him alone; who believe that all God's promises are in Christ, yea, and in him, amen, to the glory of God. Those who have no faith, nor fellowship with a semi-omnipotent devil, and therefore will not serve him; but whose whole aim is to serve and love God, with all their mind, might and strength, because he first loved them-because to walk in the fruit of the spirit is love, joy and peace, and in keeping God's commandments there is great reward.

"19. And is your theory then Christianity, and the true doctrine of Divine Revelation?" Ans. It is, if the Old and New Testament are a "Divine Revelation." For it is what God "has spoken by the mouth of all his holy prophets since the world began," viz. the restitution of all things. It is that stone which was cut out of the mountain without hands, and shall become a great mountain and fill the whole earth; whereon shall the Lord of Hosts make a feast unto all people, a feast of fat things, of wine on the lees, of fat things full of marrow. It is then that Christ will with his own soft hand wipe tears from every weeping eye, and cause pains, and groans, and griefs, and fears, and death itself to die. Now the writer of these questions dare not take the "open field" and undertake to prove this theory false, or that it is not a Divine Revelation, any more than the Editors of the Journal dare publish Br. Morse's letters to Mr. Lee.

"20. What then are we to think of you as a teacher of religion?" Ans. As a teacher of the truth, until you prove that God's will will not be done, and thus prove

our theory false.

No man can deny the doctrine of Universal Salvation, and prove himself a correct and true philosopher; let him hold to what system he pleases—Calvinism, Arminianism, Deism or Atheism.

D. B.

Delta, Aug. 22.

Original.

MINUTES

OF THE CHAUTAUQUE CIRCUIT CONERFENCE.

1. The Conference convened at Lodi, according to previous appointment, on Thursday, August 27; and after prayer, organized the Council, by choosing Br. R. Eldrid Moderator, and Br. L. Harnis Clerk. Thomas R. Treat was chosen Treasurer, pro lam. in the absence of the Circuit Treasurer, and Brs. H. Goodrich

and S. St. John, Circuit Committee, to form a board with Br. R. Eldrid. The Conference voted, that the Committee be instructed to hire preachers to labour on the circuit for the remainder of the year.

2. Whereas, it is believed that preaching can be more advantageously sustained by dividing the circuit into sections—therefore, Resolved, That we recommend to the several classes within the circuit, to instruct their delegates whom they appoint to attend the annual Conference, so to arrange the present limits of the circuit, that it may be divided into convenient sections, with a view to locate a preacher on each division, and that they raise subscriptions for supporting the circuit in this form, and report what amount is raised for that purpose, at the annual Conference.

3. Voted, That when this Conference adjourn, it adjourn to meet at Jamestown, Chautauque Co. on the third Wednesday

in October next.

4. Voted, That J. E. Holmes prepare the Minutes for publication in the Herald of Truth, and in the Magazine and Advocate

R. ELDRID, Moderator.

L. HARRIS, Clerk.

[Remarks by Br. Holmes, and the Circular by Br. Slacy, shall appear next week.]

#### HERALD.

JACOB CHASE, Jun. G. W. MONTGOMERY, Editors.

GENEVA, SATURDAY, SEPT. 5, 1835.

#### SKETCHES .- No. 1.

"And have hope towards God, which they themselves also allow, that there shall be a resurrection from the dead, both of the just and the unjust."— Acts xxiv. 15.

During one of the visits which Paul made to Jerusalem, he was charged with teaching the people abroad, that they must not circumcise the children or observe the law of Moses. This charge raised a commotion among the Jews, who seized Paul and began to beat him with the intention of killing him. But the Roman Governor interfered and rescued him before their wicked purpose was accomplished. He placed Paul among the soldiers and permitted him to speak to the people; but it so enraged them, that the Governor was obliged to carry him into the castle.

After this scene had again been enacted—after Paul had been once more permitted to dedelend himself, during which his life was in great-danger, so much so, that he was rescued by force—forty of his persecutors banded themselves together, declaring with an oath, that they would neither eat or drink, until they had murdered the apostle. When the chief captain was informed of this conspiracy, he placed Paul in the charge of a band of soldiers, and sent him to Felix the Roman Governor, then residing at Cesarea. After five declared persent the high

priest and others went from Jerusalem to Cease rea, and when Paul was brought into the presence of the Governor, they accessed him of being a pestilent fellow, a mover of sedition, and a ringleader of the sect of the Nazarenes. After ably showing that he caused no disturbance among the people, he declared the whole head and front of his offending, in the following langunge-" But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets." Here was the difficulty. The Jews had murdered the Messiah, in whose cause the zealous and talented Paul was engaged, and his influence was so great and his success so abundant, that they were anxious to destroy him, who in common parlance, would be denominated a vile heretic. With many of the opinions of Paul, the Jews could find no fault, for he assured them, that he believed whatsoever was written in the law and in the prophets, "and have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead. both of the just and unjust."

The resurrection of the just and unjust, spoken of in the passage which heads this sketch, has been adduced as proof of ceaseless wo, since if men are raised unjust, they will receive the doom of the sinner-but an examination of this subject, will show that such application is incorrect. Paul agreed with his Pharisaic adversaries so far as the resurrection was concernedbut it does not therefore follow, that he admitted their notion of the destiny of the subject of the resurrection. The Fharisees believed that the unjust would be endlessly miserable. See Jahn's Archaeology, Section 318. Paul did not believe it. Hence in opinion, he could not agree with them concerning the future state of men, except so far as the resurrection was concerned. In this life there are men, whose conduct entitles them to the commendation of being justbut there are others, whose conduct shows that they are unjust. These two classes both die in Adam, and hence, Paul believed that both would be raised in Christ-for none would be annihilated. Therefore, by declaring his belief in the resurrection of the just and the unjust, it is not inferred, that he believed they would be raised in the distinctive character of unjust men. He merely states his opinion, that both the just and unjust will take part in the resurrection, without mentioning the character they would sustain in that resurrection, information on which is to be found in other portions of the Bible.

In 1 Cor. xv. 22, Paul teaches us that all men will be changed, for "as in Adam all die, even so in Christ shall all be made alive." And to show how the dead would be raised and purified, he says, "so also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." Verses 42 to 44. While therefore Paul believed that both the just and the unjust would be raised, he had no countenance for

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the dogmatic notion, that ther is no change after death, or that men would remain unjust forever. G. W. M.

### ACCESSIONS TO THE MINISTRY.

We are requested to state that "Br. Carington Blanchard, of East China, Genesee Co. N. Y. has commenced his labours in the ministry of reconciliation." He is recommended as "a promising young Br. His sermons are well arranged—well delivered, and well received." May he be enabled to persevere in the good eause in which he has engaged; and be instrumental, in the hands of God, in leading many from the thorny paths of religious error and moral evil, into the sunshine of Divine truth, love, and duty.

We would also state, that Br. Alfred C. Barray, eldest son of Azel Barray, Esq. of Victor, Ont. Co. has entered the ministry of universal reconciliation, and bids fair to become, an able and judicious advocate and defender of Divine truth and grace.

C.

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#### UNIVERSALIST CONFERENCE.

A Universalist Conference was held at Portage, Allegany Co. N. Y. on Saturday and Sunday, 22d and 23d ult. Five sermons were delivered on the occasion, by Brs. Babcock, Miles and Blanchard. The meeting was well attended, especially on Sunday, and we trust that the Divine blessing attended the word preached, and that much good was effected through the means of Divine truth, then and there dispensed.

# REMOVAL.

Br. A. C. Barry having taken up his residence in this village for the present, wishes all letters and papers intended for him, to be directed to Geneva, Ontario Co. N. Y.

#### LETTERS

Received during the week ending on Wednesday last.

P. M. Rushville—P. M. Clyde—S. M. Pavillion—M. L. W. Dundee—A. C. Elbridge—D. B. Delta—N. B. Henrietta—A. P. Le Roy—S. S. Niles—S. M. China—P. M. Mandana—L. P. Centreville—M. B. Buffalo—H. G. Lancaster, Ohio—S. M. Sheridan—C. C. P. Conquest—P. M. Newfield—T. C. E. Wolcott—G. W. M. and T. D. C. Auburn.

By request of A. B. W. Sodus, for R. P. \$1,50—S. B. \$1,50—H. L. \$1,50—I. B. \$0,50.

#### RELIGIOUS INTELLIGENCE.

Br. Onin Roberts will preach at Overocker's Corners, in the town of Middlesex, on the second Sunday inst.

Br. A. C. BARRAY will preach at Manchester village on the second Sunday inst. and at Overceker's Corners on the fourth Sunday in this month.

The SERIOR EDITOR will Lecture at the village of Palmyra, on Tuesday evening, 3th inst. at half past six o'clock. The following is a list of the appointments that are made on the Chautauque circuit. C.

#### BR. FOWLER'S APPOINTMENTS.

Sunday, August 30th, Nashville-Tuesday, September 1st, Lodi-Wednesday, 2d, Zoar-Sunday, 6th, Waverly-Monday, 7th, Ashford -Tuesday, 8th, Ellicottville-Thursday, 10th, N. Albion-Friday, 11th, Leon-Sunday, 13th, Rutledge and Clearfield-Monday, 14th, Randolph-Tuesday, 15th, Jamestown-Thursday, 17th, Panama-Saturday, 19th, Burti-Sunday, 20th, Carroll-Monday, 21st, Pinegrove-Tuesday, 22d, Warren-Wednesday, 23d, Deerfield -Sunday, 27th, Oil Creek-Tuesday, 29th. Union-Wednesday, 30th, Columbus-Thursday, October 1st, Mina-Friday, 2d, Sherman-Sunday, 4th, Chautauque-Tuesday, 6th, Portland-Thursday, 8th, Smithsvillo-Friday, 9th. Nashville-Sunday, 11th, Lodi-Sunday, 18th, in a branch of the Society of Ashford, down on the Creek.

#### BR. BABCOCK'S APPOINTMENTS.

Wednesday, September 23d, Ellicottville—Thurday, 24th, N. Albion—Friday, 25th, Leon—Saturday, 26th, Clear Creek—Sunday, 27th, Randolph—Monday, 28th, Jamestown—Tuesday, 29th, Carroll—Wednesday, 30th, Finegrove—Thursday, October 1st, Warren—Sunday, 4th, Deerfield—Monday, 5th, Oil Creek—Tuesday, 6th, Union—Wednesday, 7th, Columbus—Thursday 8th, Mina—Friday, 9th, Chautauque—Saturday, 10th, Sherman—Sunday, 11th, Panama—Tuesday, 13, Portland—Wednesday, 14th, Smiths Mills—Thursday, 15th, Nashville—Friday, 16th, Lodi—Saturday, 17th, Zoar—Sunday, 18th, Ashford—Monday, 19th, Waverly.

#### BR. HARRIS'S APPOINTMENTS.

Sunday, September 6th, Chutauque-Monday, 7th, Sherman-Wednesday, 9th, Panama -Friday, 11th, Busti-Saturday, 12th, Carroll -Sunday, 13th, Pinegrove and Warren-Tuesday, 15th, Deerfield-Thursday, 17th, Oil Creek-Sunday, 20th, Union-Monday 21st, Columbus-Wednesday, 23d, Mina-Thursday, 24th, Chautauque-Sunday, 27th, Portland -Tuesday, 29th, Smiths Mills-Wednesday, 30th, Nashville-Thursday, October 1st, Lodi-Friday, 2d, Waverly-Saturday, 3d, Ashford-Sunday 4th, Ellicottville-Tuesday, 6th, New Albion-Wednesday, 7th, Leon-Thursday, 8th, Rutledge-Friday, 9th, Randolph-Sunday, 11th, Jamestown-Monday, 12th, Carroll -Tuesday, 13th, Pinegrove-Wednesday, 14th, Warren-Thursday, 15th, Deerfield-Friday, 16th, Oil Creek-Sunday, 18th, Union-Monday, 19th, Columbus-Tuesday, 20th,

N. B. All the week day appointments will be holden at early candle light, P. M.—and where there are two stations for Sunday, the first place named in order, will be the first place for meeting. The first meeting will be holden at 10 o'clock A. M. the second, at 3 P. M.

#### MARRIAGES.

In Auburn, Sabbath morning, Aug. 23, by Rev. G. W. Montgomery, Mr. Norris Barmes to Miss Louisa Cluff, both of Auburn.

In Potter, Yates Co. on 2d inst. by Rev. J. Chase, Mr. AZARIA C. YOUNGLOVE, of the town of Gorham, son of the Hon. Aaron Younglove, to Miss MARIETTA, youngest daughter of Capt. Rouse Perry, of the fermer place.

The printer was not forgotten.

#### DEATHS.

In Montezuma, August 18, Mr. Peter D. Cole, of consumption, of which he was ill between two and three years, aged 41. A fortnight before he died, he stated it as his absolute conviction, that he should depart hence at sunset, on his birth day, and strange as it may seem, that conviction proved true. He believed in Universalism. May the Lord sanctify his less to his afflicted wife, children and relatives! The writer administered consolation from Matt. xi. 28—30. G. W. M.

In Mentz, Cayuga Co. N. Y. on the 30th ult. Mrs. Baldwin, consort of Mr. Josiah Baldwin, in the 73d year of her age.

The summer had well nigh ended, when the messenger of God, sent on an errand of mercy, clipped the brittle thread of life, and dropped the earthly remains, of this aged mother in Isracl, into the cold bosom of the earth, and as we humbly trust, conducted her spirit, ripe in virtue and in years, back to the bosom of her Father and her God, whence it emanated. The frost of 73 successive winters had spent its bleaching properties upon her locks—care and perplexity, the constant companions of a mother, had fixed the deep furrow in her cheek-when, like "a shock of corn fully ripe," she was gathered to her fathers. Fifty-three years she had been united to a kind and affectionate husband, who now reels under a load of nearly fourscore. Under her fostering and maternal care, eleven children had been reared to maturitywhom now stand forth as living testimonials of connubial affection. With an unwavering faith in the illimitable goodness of God, and with a heart overflowing with benevolence and philanthropy, she met death with all the fortitude of a Christian. She has left a large circle of relatives to mourn her loss, and with them she has left a name revered by all who knew her.

> Sweet is the thought, that when we die, We live with God, above the sky; Where pain and sorrow ne'er can come; O then, my soul, prepare for home.

The richest consolations of the gospel were tendered to the mourners, and to a large concourse of people who had assembled to testify their respect for the memory of the deceased, by Br. G. W. Montgomery, from Phil. iii. 21. And the old man, the chief mourner on the orcasion, whose tears trickled down his furrowed cheek, when we entered the room, and whose tremulous accents bespoke the bereavement which he felt in view of his loss, had almost forgotten to mourn, as the speaker expatiated upon the glories of the reconciliation. And when he spake of "the ghid anthem of salvation," which shall ultimately make vocal the paradize of our God, the joy of faith beamed in the old man's countenance, and he seemed to say, "Bless the Lord, O my soul!"

O give us the Bible doctrine of the reconciliation, when called to part with friends, and we ean ask no greater boon from the Giver of all Good. May it exert its heavenly influence upon the minds of the mourners in life, sustain them in the hour of dissolution, and finally be verified to them, with the whole family of man, in the gift of immortal bliss.

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#### PORTET.

#### FRIENDSHIP.

We have been friends together, In sunshine and in shade; Since first beneath the chesnut trees In infancy we played. But coldness dwells within thy heart, A cloud is on thy brow;

We have been friends together-Shall a light word part us now?

We have been gay together; We have laughed at little jests, For the fount of hope was gushing Warm and joyous in our breasts. But laughter now hath fled thy lip, And sullen glooms thy brow; We have been gay together-Shall a light word part us now ?

We have been sad together: We'h we wept with bitter tears, O'er the grass-grown graves, where slumbered The hopes of early years. The voices which were silent there Would bid thee clear thy brow; We have been sad together-Oh! what shall part us now?

#### THE TWO MILLERS-A FABLE.

In the land of liberty, and through that part of the land towards which the sun riseth, ran a beautiful stream of water. Upon the banks of this stream were many small villages, and the hardy peasantry were subjected to many inconveniences in procuring a comfortable living. There were no grinding mills in the neghbourhood, and each one was obliged, as a matter of course, to prepare his own grain for bread by the use of the pestle and mortar. Mr. P. and Mr. U., two enterprizing citizens of the country, resolved each to build a mill for the accommodation of their neighbours. Accordingly they went to work. Mr. U. selected an advantageous site on which to crect his mill. His dam was built against a permanent rock, so that the floods could not move it, and sufficiently large to carry the mill in times of the greatest drought. Mr. P., observing the permanency of his dam, and being sensible that his friend had selected the best chance upon the whole stream, very wisely remarked to him as follows: Friend U. I suppose, sir, that you have secured all the advantages that can be derived from water power, by your dam. It is fixed, I see, against a rock, that it cannot be moved, and you have a plenty of water; but yet, sir, I pity your folly in building upon such a foundation, in such a place. There is no dam below yours upon this stream, and it is not likely there ever will be. If your mills should happen by any means to go off, they must be lost in the gulf below-there is nothing to step them. On witnessing your dan- famous,) for 30 or 40 years, during which ers, must be post paid or free.

ger, sir, I have learned wisdom, and am now determined to go up this stream, nearly to its head, or at least to get above every dam there is upon it, so that if my mill should go off there will be something below to catch me.

I know there will not be water enough to carry the mill more than one day out of the week, but then I have a double chance in case my mill should go off, and I had better, I think, be upon my guard. So Mr. P. went away upon his enterprize. He followed a small brook, an auxiliary to the river, nearly to its source—he there built a dam of bul-rushes, and has ever since been repairing his mill and patching up his old rush dam, always careful to take pretty good toll when a customer called, and to boast over his neighbour U. in that if his mill goes off, his neighbour's dam will catch him.

Be careful, reader, always to build your dam farther up the stream than any one else; no matter if you have nothing but rushes to make it of, and no matter if it should be a dry dam, without a pint of water; you will have as many chances as there are dams below you. Don't you see how wise Mr. P. was?

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From the Star and Universalist.

#### LIGHT IN DARKNESS.

BR. ADAMS-While at the pleasant and retired place called Little Boar's Head, I was recommended to call on an old gentleman, who I was told was a believer in the Universal salvation. I entered his apartment and found him sitting in an old fashioned arm-chair. When I introduced myself, he immediately exclaimed, "My son! as I live! My son in the faith, give me your hand." His wife exclaimed, "Now, Grandsir, you are suited." "Yes," says he, "this is what I have long been wishing for like Simeon of old." many such joyful expressions on his part, I inquired in relation to his faith and his-

He informed me that between 50 and 60 years since, he was what his Baptist brethren called anxious—and could obtain no relief from this disturbed state of mind, until in the study of the Bible, he found much in favour of the salvation of all men. He mentioned as one of the passages which made a deep impression at this time-1 John ii. 2, "he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." In a short time he could pursue his business (that of a farmer) with the same alacrity as ever-having for his only assistance the Bible, he became a firm believer in the doctrine of God's impartial and efficient grace—for at this time the doctrine was scarcely heard of. He continued the study of the Bible, for which he was ever

time he had in his vicinity, only one brother in the faith. But within 20 years since, he occasionally attended on the preaching of Brs. Streeter and Ballou, at Portsmouth. He said that he was now 78 years old and had not lately either heard or seen a preacher of his faith. He said that he was in the midst of Baptist brethren, and could look on calmly but with pity, and see them divided into their two sects-the Christians and Freewillin which he could see no essential difference: that nothing would rejoice them more than to have him become as one of them-but, says he, "I have lived by Universalism, and I can die by no other doctrine with any peace of mind or happiness. I am confident I shall die by it."

He has not had the use of his limbs for a year or two past, in consequence of a paralytic shock ; but he manifests a resignation and even a cheerfulness which must be the effect of his enlivening faith. I found him an enlightened Universalist-well acquainted with the Bible, and consequently with all the prominent as well as par-ticular features of the doctrine of Universal salvation. Such was my pleasure at this hour's conversation, that I would in no wise have exchanged it for one in the liveliest youthful company. It was pleasure without alloy-and I could not part without promising, at his earness request, to give the people a lecture at his house. He has ever sustained a good character—that of a good and kind n:ighbour, and an ever ready friend to the poor and needy. Such is the light which has arisen in a dark place-and it willprove a lesson for those who are so ready to say that our doc:rine is unscriptural and believed by none but the vicious and profligate. However-error may have cost its dark gloom over the minds of men, truth will prevail, and will not fail of accomplishing its object.

A good man will be doing good wheresoever he is; his trade is a compound of charity and justice.

I. PRESCOTT, J. T. BRUCE & S. Miles, Proprietors and Publishers. CONDITIONS.

The HERALD OF TRUTH will be published every Saturday, commencing on the first S turday in January, 1835, on good paper, with new type, in a neat quarto form; each number containing eight pages-the volume four hundred and sixteen.

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# MINRARIO OP

"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."-ST. JOHN.

VOL. II.

GENEVA, N. Y. SEPTEMBER 12, 1835.

NO. 37.

### Original.

#### CORRESPONDENCE.

[Continued from page 282.] LETTER .- No. VI.

VICTOR, DEC. 27, 1834.

To Rev. Richard Kay:

SIR-Your very long letter of December 24th is now before me. I notice your commencement accusing me of having forgotten my argument. I had not; neither have I forgotten it. I quoted the declaration of the apostle, that man, now mortal and corruptible, should be made immortal and incorruptible, and gave this as evidence of an eternal salvation from mortality and all its consequences, death in particular; from corruption and every attendant, sin being specified. In opposition to this, you assume that an immortal being may be annihilated, or may lose his immortality as Adam did. You assume that Adam was immortal. Prove this. and that he ever became mortal. Either attempt to show that a being can die that is immortal, or that he can be annihilated and not cease to exist, and I yield this

part of the argument.

I did not quote the 22d verse of the chapter to prove the duration of salvation through or in Christ, but its extension that it referred to all men. I shall proceed to notice not your long criticism upon pronouns, &c. but your conclusions. You say "the all who die in Adam are his natural descendants, and not other beings to whom he sustains no peculiar relation." Agreed. This is my own view of the subject. You continue, "the all who will be made alive in Christ are, by the same analogy of reasoning, those to whom he sustains the peculiar relation of representative and head." Let scripture then decide. "He [Jesus Christ] is the first born of every creature." Col. i. 15. "But I would have you know that the head of every man is Christ." Thus, upon your own grounds, the relation you require is established, and Jesus Christ is proved to be the representative and head of all mankind, and your long chain of argument to limit the expression all to a part, the saints, &c. falls to the ground, your criticisms, logic, and exegesis notwithstanding. You ask if there is not good evidence that Paul speaks of a particular resurrection when he says, "they that are his." I answer, that all mankind are Christ's: that the Father gave all things into his hands: that he gave him power over all flesh: that he sent him to seek and to save that which was lost: and our Lord finished the work God gave him to do: and the limitation which you have attempted here is equally

u ifortunate with your long criticism. All are Christ's. You have quoted John vi-39. 40. to prove that all the Father gave to Christ should come to him and not be cast out; and I have presented the evidence that these were all things and all flesh: therefore, all things and all flesh shall be accounted worthy of being raised up at the last day. They shall all come to Christ; they shall all so come as not to be cast out. You say that the "writers of the New Testament are accustomed to speak with more frequency of the resurrection of the saints than of a general resurrection." Will you be pleased to present some evidence that the benefits of the Saviour's mission was limited to saints; or that Jesus Christ and his apostles taught a limited resurrection? That the brethren would have derived more comfort from a partial than a universal resurrection to life and immortality? You speak of all animated nature dying in Adam. I contend, sir, that Paul speaks of the resurrection of man, not of beasts and birds; not of the Creator, but "the created:" "that the creature was made subject to vanity," or corruption: that the evidence of this corruption is to be seen in his conduct, as well as in his walk and decaying frame: and farther, that he who hath subjected the same in hope, "will deliver him from the bondage of this corruption into the liberty of the children of God." If you misunderstood me before, you will not, I trust, be again under the necessity of presenting the bodily diseases of Job as an evidence of his sinfulness, or assuming that I had claimed that Job's body was all that constituted him a man.

Curiosity, you say, leads you to inquire what I would do with John v. 28, 29. I answer, if you will present it as proof of the endless punishment of the sinner, I will indulge your curiosity by showing you that nothing is said about immortality, or incorruption, or even endless or immortal damnation. If you will present it as evidence of the incorrectness of my views in relation to the salvation of all men, I will show you by a reference to the context and to other parts of the word of God, that you are mistaken. You ask of me how long forever means. I answer, that I have produced no testimony in which that word is used. The meaning of the words forever and everlasting in the Scriptures, must be decided by their scriptural usage, and if you quote them from the word of God, you must submit to the reference. I have not done this to prove my part of the argument, but have used terms which as yet remain untouched by your logic or exegeeis.

If you quote Jude v. 13, to prove the endless punishment of the sinner, admit that you have been compelled to depart from the original argument, and give me your reasons for supposing it teaches endless punishment, and I will attend to it.

In your remarks on Mark iii. 29, you attempt to show that some shall be in danger of endless damnation. You covenanted to prove that persons should suffer endless punishment, not that they should be in danger of it. If you contend that a person's lying in danger of any thing is proof that they shall suffer it, I am prepared to show that you are incorrect.

I believe I have now answered all the argumentative part of your letter, and have noticed much which appears to me to be a mere apology for argument. It is possible, however, that I may have passed some things which you may deem important. If so, please remind me of the fact, and if convenient, I would thank you to class your arguments under their appropriate heads; such as your arguments in the negative of my position-endless salvation, the negative of my position that this endless salvation is universal, and the affirmative of your own-endless punishment. This will prevent confusion.

Your remarks in relation to common report are uncalled for. I did not agree to discuss the correctness or incorrectness of common report; although I have every reason to believe in this case that the language copied by you is a mere burlesque upon the expressions made use of. What. your object may be in misrepresenting our faith I know not. If you will convince me that it is not beneath the character of a professed follower of Jesus, I will attempt to show that your views approach much nearer to Mormonism or Atheism than my own; but I will not even then degrade nivself or the cause I advocate, by misrepresenting your faith.

Br. Kay, I am sorry to be under the necessity of rebuking you for wandering from the question, for such a purpose. hope I may not be necessitated to do it again; for, he assured, whatever may be my views of modern Calvinism, I respect every man who is conscientious in his faith and a christian in his conduct.

Permit me to state my own views, or state them yourself candidly, and you are at perfect liberty to ask-" would the Apostles labour, and suffer, and die, to propagate such stuff as this?" Answer my arguments by direct, plain, positive testimony-by something besides assertions, and then call for more and you shall be accommodated Redeem your pledge to follow the same rules of interpretation

that I follow, and thus prove endless punishment or admit that you are unable to do it, and then follow what course you ploàse. When you have obtained a victory sound your clarion, and when you have disposed of one passage of direct testimony and find that no more can be produced, then assert if you please, that " the doctrine of endless salvation is not plainly taught in the Scriptures." Consider "that the doctrine of Universalism impairs the powers of nature," according to your usual mode of assertion, and spare, oh spare your exegesis and your logic, lest they should full to extend their influence to "a stupified conscience and an indurated heart."

I shall not attempt to perplex you with a multiplicity of evidence. You will see that you have not proved that an immortal being can die, or that an incorruptible being can sin. Your assertions in relation to Adam prove exactly nothing, and I have been considerably amused to see your evident anxiety to prove that all mankind should not participate in a resurrection. which you contend has not been proved, or even it it had, was not worth contending for. A multitude of objections to your assertions present themselves to my mind, but they are arguments and will not be given in opposition to unequal assertions. If I inadvertently said sinful instead of sinless in my last, it appears that the argument was so plain as to prevent you from being mistaken in relation to my meaning. It however gave you an opportunity to add somewhat to the volume which I received as an answer to my brief letter.

I continue yours, with respect,

K. Townsend.

[To be continued.]

Original.

HEAVENLY MEDITATION.

AN INCIDENT.-No. 3.

BY N\* B\*

The mind of the truly devotional Christian often delights to be absorbed in "heavenly meditation sweet," upon the wonderful and matchless attributes of the Great Eternal. In such ecstatic seasons, his soul seems baptized into the very font of celestial joy, and to arise upon angelic pinionto the very acme of all that is sublime in thought, and glorious in contemplation! He contemplates His Omnipotence of power with emotions of devotional awe, and acknowledges his own comparative insignificance, even as "dust in the balance!" He meditates upon His Omniscience of knowledge, and looks into the mirror of his own heart, and knows that it is ever scanned by the all-seeing eye of Jehovah, who with one glance beholds all that the universe or the heart of man contains. He contemplates His Omnipresence, and realizes that the omnipresent od pervades the universe. He reflects sands of despair!

upon His Holiness of character, and his soul is filled with awe and delight. We will fancy that it is the Partialist

Christian who is thus far advanced in this

sublime and delightful meditation: he now looks around and beholds the heavenly rains and dews descending impartially upon the just, the unjust, the unthankful and the evil-seed-time and harvest allowed, and enjoyed by the noble, the ignoble, the righteous and the unrighteous; and he is almost ready to exclaim in rapturous accents-" God is indeed good unto all, and his tender mercies are over all his His tongue is about to burst forth in harmonious aspirations of heartfelt praise-"Glory to God in the highest! for his matchless and glorious attributes! His power is omnipotent, his knowledge is omniscient, his presence pervades the universe, his holiness is immaculate, his happiness is supreme, his goodness is infinite, his impartiality is"-what? tender chord is touched; the theme of praise dies away upon his tongue; soulharrowing thoughts rush upon the mind and change the hitherto streams of happiness and joy into those of bitter wo, of wormwood and gall; his lips quiver with the intensity of changing emotion; his cheek is pallid and blanched; throes of mental agony dart through his very soul; and the genius of dark despair shricks afar with ominous forebodings to his agitated spirit! His sensitive and benevolent mind now loses sight of all the former engrossing attributes of the Great Eternal-and well it may. His eye now singles out the attribute of impartiality—or infinite conelly! He now begins to deeply and painfully reflect, and firmly believe, that the awful fiat has gone forth-and millions on millions of his fellow beings will be doomed to irretrievable wo, in the dungeon of an endless hell-where they must wail and writhe, curse and blaspheme, in hopeless agony, world without end! He looks around upon his extensive circle of near and dear relatives and friends, and his excited fancy seems to have painted the reprobating mark of eternal perdition upon their very broms! He, in horrid prospect, beholds an affectionate bosom companion. a beloved child, or tender infant, doomed to remediless wo! The soul-harrowing thought is more than his agonizing mind It presses like a leaden incubus upon his heart. It gnaws like a scorpion at its strings. The dark waters of despair, like an impetuous torcent, rush down upon his mind; or, like a dreadful avalanche of ruin, crush every prospect or hope of future happiness to his friends so doar; and he fancies there is but a dim and uncertain prospect of his own! Yes. he at last funcies himself an object of eternal hate; and alas! he is at last overwhelmed, and driven into the vortex of mental ruin, and dashed upon the quick-

This is the sad and melancholy fate of D\*\*\*\*! and would to God this was the only instance of the kind! It is the legitimate consequence upon a young and sensitive mind!

Our country is rife with similar examples. No wonder that our land is filled with wretched religious maniacs, mental desolation and wo, when such a horrid and soul-chilling dogma as endless we is propagated with such zeal and untiring effort; especially when aided by the disgusting and fanatical revival schemes of the day! No wonder that carping skeptics and blaspheming infidels abound, when such phren--ied and disgusting machinations are called the "means of extending a holy and pure religion to earth's remotest bounds!" Take away the glorious attribute of impartiality, or boundless goodness, and you rob the Great Eternal of the brightest gem in the diadem of Heaven's King, and cast an everlasting reproach upon his honour and glory. But ah, when the truly devotional Christian can confidently look upon the Great Jehovah as a being of illimitable impartiality and boundless love, as well as of omnipotence, omniscience, omnipresence and holiness, then indeed will his meditations upon the Divine Author and his attributes afford unallove l and ecstatic joy! Then will the mind receive a new accession of strength, heavenly confidence and vigour; and emphatically and truly enjoy a celestial libation of the joys above. May this happy privilege be vouchsafed to every reader of this article—to every professed Christian throughout the world, whether Limitarian, Universalist, or of any other name. This is my sincere prayer.

Original.

#### SABBATH MORN.

Christian, why dost thou sleep amidst the beauties of a Sabbath moral Saviour did not sleep, but from his stony bed arose, to inhale the salubrity of the morning air. Wouldst thou copy his example? Then early break the somnific chains, and from thy downy couch with vigor rise, inhale the breath of morn, let a song of praise ascend, and from thy heart each sinful thought expel. Go forth and meet the earliest beams which from the sun descend. Or in sweet contemplation, go and court the seclusions of the grove, and from the thousand voices, which there ride on zephyrs through the shady bowers, call the sweetest notes, and weave a song of praise to God; a song as sweet as angels use. T. D. C. -000---

A PEDLER'S TOAST.—A few years since, at the celebration of our national anniversary, a poor pedler who was present, being called upon for a toast, offered the following: "Here is health to poverty: it sticks to a man when all other friends for-sake him."

DIALOGUE BETWEEN A METHODIST AND A UNIVERSALIST.

M. I could get along better with your doctrine if you only believed in punishment for sin.

U. What do you wish me to understand by punishment for sin?

M. Why, Sir, to have all mankind rewarded according to their works.

U. But do you not believe that God will permit some of the wicked to escape punishment?

M. By no means.

U. Well, Sir, let me tell you that this according to Universalism; but may I ask you a few questions?

M. In welcome, Sir, as many as you

please.

U. Have you sinned against the law of God?

M. Truly, I was a great sinner for more than thirty years of my life.

U. Do you expect if you continue faithful that God will reward you for those sins?

M. I cannot say that I do: for if I am found faithful to the end I trust I shall go to heaven.

U. Do you not expect, then, that God will permit you to escape all punishment for those thirty years of sin?

M. Why, I trust that God for Christ's sake hath forgiven me my sins.

U. Very likely, Sir. But do I understand you to say that he has forgiven you the just punishment of your sins?

M. Yes.

U. I have still one more question.

Does God deal with mankind on equal terms?

M. Why, most certainly. He is no

respecter of persons.

U. Well, then, if God has forgiven you the just punishment of your sins and is no respecter of persons, does not equal justice require the forgiveness of all punishment due to every sinner?

M. Hem, hem—but you know the Bible says the wicked shall be turned into

hell.

U. Indeed, Sir, and yet you say that you have lived in wickedness for thirty years, and notwithstanding assure me that you shall not be turned into hell, as divine truth declares.

M. But you do not attach any importance to forgiveness by Jesus Christ, I

U. You then perceive wrong. Forgiveness of sin is one thing and forgiveness of punishment another.

M. But what do you mean by forgiveness of sin, if all receive according to their

works?

U. Exactly the reverse of give. Give signifies to impart to; and forgive, to take from; so that the forgiveness of sins signifies to take from us our sins. Hence, when our sins are taken from us, the whole load of guilt and condemnation is removed.

The sinner deserves to be punished no longer. What say you to this?

M. Why, it looks reasonable; but then, I am not convinced that Universalism is true. I should be happy to converse with you again. No one would rejoice more than I should to find the doctrine you advocate true. You believe different from what I expected. I have been misjuformed.

U. Doubtless you have. Please call as soon as convenient.

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A THOUGHT CONCERNING ENDLESS MISLRY.

For the want of a more explicit title, I have affixed the foregoing. I was struck forcibly, in reading an account of Anthony Robinson, who was, in the former part of his life an English clergyman, with the following remark. It occurs in an article in the Monthly Repository, Vol. xiii. p. 362. "I have never yet met with a writer on ETERNAL TORMENTS, who did not write as if himself were without either part or lot in the matter." We suppose every body will say the same. Who ever knew a writer on eternal torments that believed he himself was to suffer them? The clergy who preach in favour of an eternal hell, are not to share it themselves; the people who believe in it, are not to suffer it: very few persons indeed believe in it for themselves; it is always somebody else who is to be damned. There are bowever a few (and we bless God but a very few) instances in which persons have believed this dreadful doctrine for themselves; but they are invariably driven to despair or insanity by their faith, and end their days either in mad-houses, or by suicide.

In regard to Anthony Robinson, of whom we have spoken, there are some reasons which would lead us to think he was a Universalist, but we cannot be certain of the fact. In a sermon printed in 1800, entitled "A Sermon preached to a country congregation in 1795," speaking of the doctrine of the sovereignty of divine grace as held by high Calvinists, he says, what conduct will such a religion produce? To invent protracted means of torment, and after torturing the body, to agonize the mind by drawing the picture of an eternal hell, would be the legitimate practice which such a religion would introduce."—Trumpel.

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IMPORTAN'T RECIPE.

We publish the following Recipe for the cure of that most dreadful disorder of the mosth, commonly called SCANDAL. We have no doubt it will prove a certain cure wherever it is faithfully tried, and as the disorder is a very bad one, and rather epidemical, we hope this remedy will not be overlooked. We know of certain persons

who ought to make an immediate application of it.—Christian Pilot.

"Take of good nature, one ounce; of an herb called mind your own business, one ounce. Mix them with a little charity for failings, and two or three sprigs of keep your tongue between your teeth. Simmer well together in a vessel called circumspection, and you will have an infallible cure, if used liberally."

THE VALUE OF HOPE.

"Christians! I speak not to the aged only, but to those who have just passed the morning of life. When you remark around you the many vacancies which death has made among those whom you. loved and valued; when you see how many of the aged, and venerable, and deeprooted trees have been uptureed, and how many of the fairest opening blossoms nipped, how many in their meridian have been suddenly cut down with their unrips and ungathered fruit hanging thick about them; when you have so often seen death trampling with indifference on the pride and boast of genius, wit and learning, and piercing with his fatal arrow the thickest shield and panoply of virtue, and desolating the fairest scenes of human happiness, usefulness and promise; tell me, have you never felt the infinite value of that hope, which does not permit you to think of them as lost; but which commands you to take a wider prospect of the ways and purposes of God, and remark that some are but transplanted to a more genial soil and clime, there to strike a more vigorous root, to put forth fairer blossonis, and to pour out a sweeter fragrance and a richer harvest; and that wisdom, benevolence, usefulness, integrity and piety shall never want scope and opportunity for exercise. improvement and progress, so long as the greatest and best of Beings holds the throne of the universe?"-Colman.

THE WIFE.—That woman deserves not a husband's generous love who will not greet him with smiles as he returns from the labours of the day; who will not try to chain him to his home by the sweet enchantment of a cheerful heart. There is not one in a thousand that is so unteeling as to withstand such an influence, and break away from such a home.

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Dean Swift says—"It is with little souled people as it is with narrow necked bottles, the less they have in them, the more noise they make in pouring out."

SUPPRETITION.—As it is the chief concern of wise men to retrench the evils of life by the reasonings of philosophy, it is the employment of fools to multiply them by the sentiments of superstition.

#### Original.

REMARKS RELATIVE TO THE MINUTES
OF THE CHAUTAUQUE CIRCUIT CONFERENCE.

Brethren of the Chautaugue Circuit Conference-In presenting these Minutes it may not be inappropriate to offer a few remarks. We have met in Council for the third time since the organization of the Circuit, and for the last time during the first year of its existence. Our next meeting, on the third Wednesday of October, will be the beginning of a new year, and it is for you to say whether the Circuit shall continue for a farther term of time. The greatest difficulty that has yet been encountered, is obtaining preachers to supply the wants of the Circuit. The resolution which will be found in the Minutes, proposes a measure which will remedy, or perhaps remove this difficulty.

I know not as the resolution is reported as it was presented and passed. At my suggestion the Clerk omitted it in the Minutes, and I supposed I should remember it. I cannot now tell the exact terms in which it was stated. But the design of it was to arrange the Circuit in such a manner that preachers could be induced to labour upon it. As it now is, a man who has a family to look to, cannot consistently travel on the Circuit. He cannot leave his family and be gone for three or six weeks in succession, and then only remain at home one day and repeat the tour. None of you would do it, under any circumstances. A young man wants study. But he cannot pursue it to any advantage on the Circuit, while he is required to ride such distances as intervene between the preaching stations. Without an opportunity to study, investigate and arrange his own thoughts, and those of others, very few men can accumulate that knowledge that will enable them to sustain themselves, as Pastors of Churches. A young man, therefore, who labours on the Circuit, as it is at present organized, must be an extraordinary genius, or he must labour with the certain prospect of never being qualified to take charge of a Society, as a settled minister of the gospel. Extraordinary genius we have not, and to labour with such a prospect as I have described we cannot. I believe it is with others as it was with me when this Circuit was formed. I then told my friends that I would go upon the Circuit for one year, if my other engagements could be satisfactorily arranged. This I would have done. But no compensation would bave been sufficient to induce me to devote myself to it for a longer period of time. The proposition, designed to be embraced in the above resolution, is to divide the Circuit into sections, of six or eight societies or classes each. These are to be supplied by one preacher, who shall be located as centrally as possible in the sections. The preacher will then be able to visit his classes regularly, and attend his appointments—visit with the

people and return home; and devote some time to study. He can then supply with his fellow labourers when convenient. His situation will be such, that he can attend to funerals, weddings, and all other reasonable calls. With this arrangement, there will probably be no difficulty in obtaining preachers; provided there be sufficient for their support. Without these conditions, it needs not the spirit of prophecy, to say that they cannot be obtained.

J. E. HOLMES.

#### CIRCULAR.

THE EXECUTIVE COMMITTEE, to the Societies and Classes, composing the Chautauque Circuit Conference: GREETING.

DEARLY BELOVED—The Committee deeply regret that so many disappointments have occurred, and consequently so much disorder ensued in the arrangements of Circuit preaching, during the three preceding quarters of the present year. The Committee, however, are conscious of having done all within their power, under existing circumstances.

The experiment was new; and much was to be learned by experience, which could not have been otherwise taught them. Some of the disappointments have grown out of circumstances which were providential, and which human prudence could not foresee, nor avoid. The Committee flatter themselves that they have not been wholly untractable—they have learned something by experience; and they trust, in the good providence of God, they have been able to take measures to have the remaining part of the year regularly and fully supplied.

But the Societies and Classes will see the indispensable necessity of strict punctuality in their remittances, to enable the Committee to pay the Preachers their scanty salaries, and redeem the pledge of their responsibility. Fail not, then, dear brethren, to send in the amount of your subscriptions to the Annual Conference, and thus redeem your pledge, and subserve the cause of divine truth.

And we are exceedingly happy to encourage you to hope, that by a patient perseverance, the plan will yet succeed, and the cause of the Redeemer be greatly advanced. We beseech you not to be disheartened; but issue your subscriptions in good season to have them filled before the Annual Conference; and report to that meeting the amount of what the Committee can depend upon; and send your delegates fully instructed as to your wishes in respect to any new arrangement, or to any alteration of arrangements in regard to the Circuit. And we now feel fully confident, that by our united co-operation, under the wisdom of the great Head of the Church, that we shall be able to procure a sufficient number of able Preachers to answer all the reason-

able demands of the Circuit the coming year.

By order-of the Executive Committee, N. STACK

Lodi, August 27, 1835.

# Original.

"ORTHODOXY" CONDEMNED BY FACT.

The religion of the Bible uniformly inculcates upon its professors the possession and exhibition of a spirit of love, (of love that seeketh not its own,) of benevolence, of peace, and of forgiveness for wrongs received, or for injuries intended. No person, I presume, whatever opinion in religion he may have imbibed, or to whatever religious denomination he may have attached himself, or to whatever standing in the church he may have arrived, can deny the above position, whether the conclusion resulting be opposed or not to him practice, either as a religionist or a member of civil society.

Let us now compare the conduct of "orthodox" churches at different periods with the preceding description of Christianity under the New Testument dispensation, to see what agreement or disagreement may subsist. The Jews persecuted, and often too, most cruelly and malignantly, the followers of the meek and lowly Jesus; always without a real cause, and frequently without even the shadow of one. But they were the "orthodox" religionists of the day. The Roman Catholics hunted the Reformers, in the 16th century, with the most unrelenting and savage ferocity: yet they were the "orthodox church" of the day.

The churches in the present day, who maintain among others, the doctrines of a three-one God, a personal devil, and an endless hell, have arrogated to themselves the appellation of "orthodox," (and their neighbours have suffered the presumption,) and these have persecuted Universalists as unremittingly as the Jews persecuted the Christians eighteen hundred years ago, or as the Catholics in the sixteenth century, and with as much hatred, rancour and virulence as the laws of our country will permit. The established usages and courtesies of civilized and refined society which ought to regulate man's intercourse with man, present but feeble barriers to their zeal and fanaticism.

Now Christ's religion inspires love, and peace, and goodwill, and forgiveness, even to enemies—"when we were enemies" to God "Christ died for us,"—and if the same mind which was in him be not found in us, we are none of his; consequently, the "orthodox" religion which prevailed at these respective epochs of the world, was not, and is not, the religion of Jesus—and it is proved to be spurious from the fact, viz. that whereas the spirit of the gospel breathes peace on each and goodwill toward men, the spirit of "erthodox"

breathes firebrands, arrows and death. These facts are so abundant and palpable, that I should suppose they must obtain the assent of every candid and unpreju-A. M'C. diced mind.

#### ----Original.

### A MOTHER'S AFFECTION.

Perhaps there is not a more pleasing exhibition of God's unbounded benevolence to man, than the implanting of such unyielding and untiring affection in the bosom of a parent and a mother. It is a part of God, (if I may be allowed the expression)—it is a portion of that affection of which he is possessed—it is a stream which emanates from that deep, unbounded ocean of love, whose pure waves roll from the throne of the Unchangeable, in yonder haven of joy!

A mother's affection! Who can declare its height, its depth, its length and breadth? Language is inadequate, of itself, to describe its secret workings; for it is unknown, save in a mother's bosom! When memory fondly turns to gaze on scenes which once were new and which have long since mouldered away in the ruins of the past, it pauses and broods over a mother's unearthly affection with happy and satisfied feelings which cast a beam of joy on every surrounding object, and it causes a tide of joy to rush in upon the soul and allays in the moment of reflection the turbulency of anguish which gnaws as a canker at the heart. Who can reflect upon a mother's love-the tenderness and care with which she watched over us in the morning of our existence, ere the blight of sorrow had palsied one single hope-without feeling a thrill of mingled joy and gratitude pervade every avenue of the frame!

The contemplation of these things is laden with gladsome intelligence to the wanderer, who, in the pride and haughtiness of a vouthful heart, has left the scenes of his childhood and his home, and whose pathway is now marked by the blight and desolation of ruin. The gloom that is hovering around him is suddenly dispersed and driven away, when he reflects upon the kindness of one who nursed him in the arms of maternal tenderness, and who taught him to lisp forth in the language of innocence. "Our Father who art in heaven." It causes him to return again to that sunniest spot on earth, and to heal with his tenderness and care, the wound he has made in a mother's heart!

But there is ONE whose affection for his children is greater than that of a mother's; yes, infinitely greater! And how kindly soothing it must be to the parent's heart, to know, that the little innocent, on which she has lavished that deep affection which a mother only knows, and who has faded away in the arms of maternal tenderness, has gone to the protection of One whose affection for his offspring is stronger than

all the ties of earth, firm as the mountain adamant, and as unyielding as his own eternity! There is joy in the thought, that, although all creation may reel in dire commotion and sink into utter ruins, her child is safe in the arms of unchanging affection; and that, in the bright morning of the resurrection, when the sleeping dead shall burst the barriers of their peaceful graves, she shall again be united to her infant charge, clasp it to her bosom in all the exquisite tenderness of a mother's soul, and enjoy its smiles throughout the countless ages of an immortal existence, in the regions of unfading bliss and joy!

Á. C. B.

#### Original.

#### OF WHAT BENEFIT IS THE DEVIL? A DIALOGUE.

We should naturally suppose from the great ado our Limitarian revivalist brethren make about the defence of his grim majesty, the devil, and the zoal which they manifest in the propagation of the doctrines of devils, that he was really one of the most valuable and important beings in the universe. Something like the following amusing colloquy upon this subject took place a few days since, between a new measure, alias, a Limitarian brother, and a scriptural measure, alias, a Univer-It shows that the actions of our Orthodox brethren do not correspond with their words.

Universalist. Good morning, friend O. Permit me to inquire of you this morning, for the purpose of edification and information-Of what benefit or use is a personal devil to the universe, God or man? Is he of the least benefit to God?

Orthodox. No: surely not.

U. Very well: but do you believe that he is of any benefit to mankind?

O. No, indeed: he is the arch enemy of our race, the primeval cause of all the wo entailed upon man, the tempter, the seducer of all created intelligences!

U. Then you acknowledge that the devil, so far from being of any honour or henefit to God or man, is the greatest possible curse to our race, and dishonour to God and his government! For what purpose then was he created? for what purpose is he permitted to subvert and thwart the will and purposes of the Great Eternal, in seducing and rendering the greatest part of mankind endlessly wretched? You have acknowledged that the devil is of no benefit to the universe, God or man; consequently, he must have been created and permitted to seduce our race for some evil and malion purpose! What, Sir, is the use or behefit of such a being? Will you favour me with an answer? What is the benefit?

O. O. "great is the mystery of godliness!"

tery of" the devil, forsooth! is it not? Come, brother O., be frank and candid; hazard an opinion, at least. What is the benefit?

O. Why, as to the benefit—it is all

to-to himself, I suppose!

U. Well, this is undoubtedly the most plausible and consistent answer that can be given by a believer in your faith; but grant it, and what then? the devil, you. must acknowledge, owes many thanks to his Creator for the "benefit of the act;" and who permits him to thus "benefit himself" at the infinite expense of God's honour, his government and law-and of millions of immortal souls! Horrible, most horrible indeed! What a dreadful, fatal "benefit" this must be!

O. Ah, that is always the way with you-you are full of your quibbles-indeed you are-good morning-I am in

haste!

U. Good morning, brother O.—ne offence, I hope.

O. Not in the least, O no-good morning.-[Exit O.]

But, reader, let me press the question upon you: What is the USE?

#### SUSPENSION REVOKED.

Some weeks since, a certificate was published in the Trumpet, over the signature of the Committee of Discipline appointed by the Massachusetts Convention of Universalists, in which notice was given of the suspension of Br. L. S. Everctt from the fellowship of that body. The charges which induced the Committee of Discipline to take this step in relation to Br. Everett, were not named, but were doubtless considered sufficient to justify the course pursued. It would seem, however, from what follows, that a rehearing in the case has been had, and the Committee have seen cause to revoke their former decision.

#### TO ALL WHOM IT MAY CONCERN.

Whereas the Rev. LINUS S. EVERETT refused to appear before the Committee of Discipline for the Massachusetts Convention of Universalists, at his trial for Unministerial Conduct, whereof notice was published in the "Trumpet" of July 18th ultimo; and he, after the publication of said notice, and of the decision on said occasion, having requested that the trial should be repeated; the said Committee granted him the privilege; and met at the Vestry of the First Universalist Society in Boston, Aug. 12, 1835, where the charge and evidence were again brought forward. and Rev. Br. Everett made his desence.

After a patient hearing of the whole, the Committee are of opinion that the acknowledgments and retractions which Br. Everett has made, on this occasion, of certain items in the charge, are satisfactory; and Ah, verily; and "great is the mys; I that the .ether items, when considered in

all their circum-tances, are subjects of admonition rather than disfellowship. The Committee therefore do hereby revoke the Suspension of the Fellowship of the Massachusetts Convention of Universalists.

Signed, HONEA BALLOU, HOSEA BALLOU, 2d, STLVANUS COBB, Discipline.

Boston, Aug. 12, 1835.

#### HERALD.

JACOB CHASE, Jun. Editors.

GENEVA, SATURDAY, SEPT. 12, 1835.

RENOUNCE YOUR CREED OR DEFEND IT.

In looking over a late edition of "the Constitution of the Presbyterian Church in the United States of America, as ratified by the General A. sembly, at their Session in May, 13.1—and amended in 1333," we stumbled upon some few things which we are unable to reconcile with the word of God, or even with each other. Some of these strange things we will take the liberty to notice, hoping, if we are wrong in our conclusions, to be set right.

On the 323d page of the above named work, we find the following questions and answers, which have attracted our notice and increased our skepticism in regard to the truth and utility of Calvinism

Question 1. "What is the misery of that es-

Here is the answer: "All mankind by the fall lost communion with God; and are under his wrath and curse, and so made liable to all the miseries of this life, to death itself, and to the pains of hell forever."

Let this question and answer be kept in mind while we read the question and answer which immediately follow them.

Question 2. "Did God leave all mankind to perish in the estate of sin and misery ?"

Here is the answer: "God, having out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and mis-ry, and to bring them into a state of salvation by a Redeemer."

The reader must perceive by the answer to the first question, that all mankind, by the sin of Adum, were "made liable to the poins of hell forever; and he must also perceive by the answer to the second question, that some were from all eternity elected to everlasting life. Now the difficulty in our mind is, to ascertain how the "some," who were from all eternity elected unto everlasting life, could, by the transgression of Adam, be made liable to the pains of hell forever!

We wish some good Presbyterian brother would undertake to untie this theological knot, and make the two above statements harmonize with each other.

But there is another query, in regard to the above statements, which we should be pleased to have answered, and we seems our Presbyte-

rian friends that our columns shall be at the service of any respectable correspondent who will indertake the business. The query is this:

If all na kind by the sin of Alam, are "made liable to all the miseries of this life, to death itself, and to the pains of hell forever," what punishment, I seriously ask, is reserved for the personal, actual transgressor? The infant of a week old, which is not embraced in the "covenant of grace," is "liable," and not only liable, but actually must suffer "all the miseries of this life, death itself, and the pains of hell forever;" and what can the hardened criminal of half a century suffer more than this? If men are to suffer all this for the sin of Father Adam, I should like well to be informed of what they are to suffer for their own sins!

We do not preach to our fellow men the docrine of censcless wo, and on this account, our Presbyterian neighbours charge us with the crime of "strengthening the hands of the wicked." and encouraging the sinner in his vicious career. But is this fair and candid? Our accusers know that we earnestly contend that every one "shall be rewarded according to the deeds done in the body." But do they believe this? Most certainly not; for they say that all the miseries of this life, death itself, and the pains of hell forever, constitute the punishment, which must be endured by all who are not embraced in the "covenant of grace," simply for the sin of Adam, leaving the actual and personal sins of all mankind-the "deeds done in the body"-both now and forever unpunished!!

We hope our Presbyterian brethren herefter, will be more careful of charging us with telling the sinner, to go on in the commission of
every crime, for he shall only be punished with
"the miseries of this life," and be happy in
eternity—at least, until they are induced to believe that the sinner will receive as much punishment for his actual crimes, as "the miseries of
this life" will amount to!

In conclusion we would say—Br. Presbyterian, don't deny your creed: if it is founded in truth, it is worth supporting, explaining and deafending; and if it is not founded in truth, the sooner you abandon it the better. Hence, in sincerity and the utmost friendship we would say—Renounce your creed or defend it. C.

#### <del>--≎≎--</del> SKETCHES.—No. 2.

MORAL INFLUENCE OF THE BIBLE.

"The Bible cannot be the word of God, for if it is, it should exert a greater moral influence, ven, infinitely greater, than we discover that it does," is an objection brought by those, who, in the fulfilment of prophecy and the historical testimony in fevour of christianity, are evidently in the condition of King Agrippa, when, touched by the arguments of Paul, he exclaimed, "almost, thou persuadest me to be a christian."

That the Bible exerts a strong moral influence over a large number, who conceive it their duty to practice the precepts of Christianity, is a fact which admits of no doubt. True, such individuals are not perfect; and it is unjust to conclude

that a believer must be ve power to cast away his very nature and become pure as an angel, for this is impossible. If the believer constantly strives to perform his duty, it is all he can do, though he may sometimes misjudge. Still, we admit, that the Bible does not exert the moral power which it ought to exert as the word of God, which we religiously believe it to be; and the reasons are obvious why it does not.

1. The errors which have been flung around the Biole, and the almost constant assertion that the practice of morality on earth, is painful and cannot save a man, have dimmed its glory and influenc . A dismond can give light and present marks of great value, but if it be covered with a rag it will not shine-still the diamond is there, and there will remain unseen and without power, until divested of its ignoble covering. Thus it is with the influence of the Bible. Its beauty is covered with error, and its power is hidden by the creeds of men. But let this covering be stripped off, let its purest light shine, let its simple n. jes ic sun of doctrine pour forth the fleeding rays of forgiveness to enemies, kindness to neighbours and virtue in every relation of life, warmed, sublimed and purified by the love of God, then the power of the Bible will be falt, its excellency admired and its precepts practised, until in the fullness of obedience, the christian shall exclaim, "we love him because he first loved us."

2. The Bible does not exert the full extent of its moral influence, because it is not read one sixteenth part as much as it ought to be. Many people rely too confidently upon impulse for their religion. Instead of reeding their Bibles, they wait for a miracle to change their hearts by a special operation of the Holy Spirit, for they think, that if they peruse their Bibles till they re gray and pract se its morality ever so much. they must be lost without remedy, if they do not experience this nameless operation. They become excited, and when the storm of fanaticism posses away, as it frequently does, they come to the conclusion that all which is called religion is but a farce, and without examining to see whether these things are so, they jump from fire into ice and cast the whole away together. Over such, the Bible must not be expected to exert much influence, until they read and meditate, and their hearing is mixed with faith.

Habirual reading possesses more influence than we are aware. Who does not know, that the perusal of vicious books will poison the moral sensibilities of the mind? Who does not know that thousands have imbibed a dreadful fear and a mawkish affectation from reading novels, whose chiefest excellency consists in a ghost story, a murder and a monastery? Wbe has not had his heart filled with gratitude, while reading of the hardships of those, who secured liberty to this country? Who has not received new incentives to benevolence, by tracing the life of Howard, that angel of mercy, who emphatically carried good news to prisoners. Even the reading of a single piece of pure poetry will influence the mind, and touch as answering chord in the heart.

It is so with the B'ble. One hilf its moral influence is lost, from a neglect to read it, for, however much may be relied up in receiving the truth by miraculous conversion, it confers no knowledge of the Scriptures, as an abundance of instances fully testify. Its beauty can be seen, its power felt and its noblest principles fixed in the heart, only by an habitual reading of its contents and a frequent meditation upon its truths.

It appears to me mornly impossible for an individual to dwell upon the life of our Saviour, without catching a spark of the heavenly love which ever animated him, even for the foes who eursed and murdered him. For once, if you will, trace the eventful life of the "Lord of our Righteousness"-begin at the period when John the Baptist saw the spirit of God descending like a dove upon Jesus, and heard a voice saying, "this is my beloved son in whom I am well pleased"-mark the benevolence which characterized all his actions, the virtue he ever practised, the humility he ever exhibited, the fearlessness of sorrow and pain he always expressed -ponder upon the kindness with which he strove to enlighten the multitude, the offection with which he lamented the obstinate blindness of the Jews, and the southing voice with which he always spoke to the distressed-go to the garden of Gethsemane and hear him say, in view of the dreadful death which awaited him-"O my Futher, if it be possible, let this cap pass from me," and yet adding, in the power of his love for the workl, " nevertheless, not as I wiff, but as thou wilt"-walk with him to Calwary, watch the nails as they pierce his hands and his feet, view the blood streaming from his side, mark his enemies railing and scoffing at him, hear him pray, "Father, forgive them, for they know not what they do"-stand with breathless anxiety, as you see him die with the exclamation upon his lips, & Father, into thy hands I commend my spirit," untill, catching the power of evidence, you declare with the centurion, "truly this was the Son of God"-and then tell me, whether reading and meditating upon such events, are not calculated to rivet the morals of christianity in the heart-morals which all admire and approve.

My God, can it be, that a professed follower of Jesus can rise from the perusal of the gospel of the grace of God, without becoming better, when a sarcastic skeptic came away convinced that Christ was a benevolent reformer, and another exclaimed, in the very excess of his admiration, "if the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God." It cannot be! Let us only pursue an habitual reading of the Bible, let us come to it as to a fountain full of pure water, where we can drink and be satisfied, let us meditate upon what is therein written, and it will no more be said, that "the Bible, if it be the word of God, does not exert the moral influence which it ought to exert." G. W. M.

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"Bear and forbear," is good philosophy-

#### BENEFIT AND OBLIGATION.

No person on earth can be under so great an obligation to lave and serve God as the Universitist; hence no doctrine can exert so powerful a tendency to promote love to God, peace on earth and good will towards men. Does this proposition require proof? One or two remarks will determine the question.

It it is a fact generally, and I believe universally admitted, that the amount of obligation to a henefactor, is always graduated by the amount of benefit conferred; and this is so reasonable and consistent a conclusion that none will attempt to deny or refute it.

Now, reader, just apply this rule to the two opposite doctrines of Universalism and Partialism. God is ostensibly recognized by both as the infinite benefactor of mankind, and as bestowing benefits upon the dependent subjects of his divine governmen'. By the first named doctrine, he is represented as bestowing all needed blessings upon man in this life, and is even good in the administration of chastisement, trouble and sorrow, and has also given all men an assurance of immortal bliss in the future and eternal world. By the last, he is represented as tortuping his intelligent creatures in this world. without any design to benefit them, and will render infinitely miserable a fearful proportion of them to all eternity, and will not love them unless they love him!

Render, which doctrine is calculated to lay men under the greatset amount of obligation to love and serve God?

Let every Universalist take this subject into serious consideration, and govern himself accordingly—let him by this argument be induced to love God supremely, and his neighbour as himself—let him discharge his moral duty to God by exercising a spirit of universal benevolence towards his fellow men.

C.

#### THE CHENANGO ASSOCIATION.

This ecclesissical body of Universalists convened at Great Brook, South New-Berlin, Chenango Co, N. Y. Wednesday morning, August 27, 1835. Br. J. Potter was appointed Moderator, and Brs. W. H. Waggoner and M. B. Newell Clerks. The fellowship of the Association was withdrawn from A. K. Marsh in consequence of gross immorality and profligacy. Nine sermons were preached on the occasion by Brs. Doolittle, Sanderson, Grosh, Whiston. Waggoner, Messenger, Potter and Skinner.

The business of the council was transacted with much harmony and union of feeling. It was voted that the minutes should be published in the Magnzine and Advocate and copied into the New York Christian Messenger. Their being copied into the "Herald of Truth" was considered, we suppose, as a matter of no consequence.

C.

#### NEW MEETING HOUSES.

A new Universalist Meeting House was dedicated to the worship of God, at Hightstown, N. J. on Monday, 10th alt.

The Universalists of Lynn, Ms. are engaged in electing and completing a house for the worship of the one living and true God.

We are requested by Br. T. C. Eaton, to give notice that the new stone Church recently erested in Wolcott, Wayne Co. will be dedicated during the meeting of a Universalist Conference which is to be held in the above named place, on the 11th and 15th of October next. Ministering bre hren generally are invited to attend. Provision will be made for friends from a distance.

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#### NEW AGENTS.

The following gen lemen are hereby authorized to not as Agents for the Heralt in their several neighbourhoods. They will receive moneys on account of the sume, and any friends wishing to putronize our paper, may on application to them, have it duly forwarded.

Daniel Allen—West Lodi, Cattraugus Co.
L. B. Torrence—Fredonia, Chautauque Co.
Hiram Goodrich—Oil Creek, Crawford Co. Pa.
Rev. Levi Harris—Springfield, Eric Co. Pa.
Rev. Justus Todd—Ellicottville, Cattaraugus
Co. N. Y.

Martin H. Winslow-Evans, Erie Co. N. Y. Seth W. Remington-Smiths Mills, Chautauque Co.

Rev. Salmon Adams—West Almond, Allegany Co.

Sedley Rice—Moscow, Livingston Co.
M. and N. Pratt—Stockbridge Madison Co.

#### LETTERS

Received during the week ending on Wednes-

S. M. Moscow-P. M. Canandaigua-O. O. Marcellu-P. M. Lima, M. T.-N. B. Henrictt-C. F. Mendon.

#### RELIGIOUS INTELLIGENCE.

Br. T. C. EATON will preach at Palmyra on Thursday, Oct. 1st; and at Rochester on Friday, Oct. 2d, at 7 o'clock in the evening. He will also preach at Perry, Genesee Co. on the first Sabbath in October.

Br. T. C. EATON will preach for Br. Andrews, at Fairport, on the second Subbath in October—Br. J. E. HOLMES, of Cattaraugus Co., supplying for him at Baldwinsville and Phonix on that day.

Bi. ORRIN ROBERTS will preach at Smith's Mills, Ontario Co. on the third Sunday inst.

A WESTERN AND SOUTHERN TOUR.—As I am about to make a tour through the State of Ohio—I make the following appointments for preaching on my way as I pass to wit. Monday evening, Sept. 23th. at Centreville—Thursday evening, Oct. 1st, at Silver Creek—Friday evening, 2d. at Laoni—Saturday evening, 3d, at Westfield—Sunday, 4th, at Ripley—Monday evening, 5th, at Eric, P.—Tuesday evening, 6th. at Springfield—Wednesday evening. 7th, at Ashtabula—Thursday evening, 8th, at Painsville, Ohio—Friday, 9th, at Chagrin—Sunday, 1th, at Cleveland. And shall be at the Convention at Ashland on the Friday following.

L. L. Sader.

#### MARRIAGES.

Rev. James W. Hiscock, of Alphama, Genesce Co. and Miss Laura Ann Wood, of Sweden, Monroe Co. were married in Ogden, August 24th, by Wm. Andrews.

#### POBURT.

The following pious effusion was written as a Christmas Ode, by an Englishman, Clerk to a religious society in England, in the 80th year of hiz age.

G. W. M.

ANGELS ANNOUNCING THE NATIVITY.

'Tis come, the time so oft foretold,
The time Eternal Love forecast;
Four thousand years of hope have roll'd,
And God hath sent his son at last,
Let heaven, let earth adore the plan;
"Glory to God, and grace to man."

And wakes no voice that watchless night,
In rapture o'er the amazing birth?
If man is mute, lo! angels bright,
Come warbling praise from heav'n to earth,
Impatient heaven's chief work to scan;
"Glory to God and grace to man."

To swains that watch'd their nightly fold,
Of lowly lot, of lowly mind;
To these the tidings first were told,
That told of hope for lost mankind,
God gives his Son! no more he can;
"Glory to God and grace to man."

And well to shepherds first 'tis known,
The Lord of angels comes from high,
In humblest aspect, like their own,
"Good Shepherd," for his sheep to die;
Oh, height and depth, which, who shall span?
"Glory to God, and grace to man.".

Fain, with these meek, these happy swains, I, too, would hear that heavenly choir;
Till, raised by the lovely strains,
My heart responds with holy fire;
(That holy fire heaven's breath must fan;)
"Glory to God, and grace to man?"

JOHN WALTER.

#### ANECDOTE OF JOHN MURRAY.

"There stood formerly, on the spot now occupied in School street, Boston by the Universalist church, (Mr. Ballou's,) a small chapel with one gallery in front, and another on the left side of the pulpit, which was semi-circular, built by some of the Hugunots, who fled from France at the time of the repeal of the edict of Nantz, with their minister, Mr. La Massa; and by them it was occupied for many years. With some of their descendants I am personally intimate. One after another died; and their children gave up their worship, and mixed with other societies. doors were, of course, closed for a long time. At length, Mr. William Croswell, a blind man, (whom I well recollect, and who has at this moment, a son bearing the same name, and a daughter, likewise, residing in the same house with him, somewhere at the south part of the city,) who was called in those days, a New-light preacher, was there for a long time within my remembrance. At length there came along the late Mr. John Murray, the Unirealist, (Croswell being dead,) and he friends, by the writer.

preached there, for a time, to any audience he could collect. He was earnestly opposed by the ministers in and about Boston, amongst whom the Rev. Mr. Bacon, then minister of the old South church, distinguished himself. It having been given out, that Murray was to preach one evening, in Father Croswell's meeting house, Mr. Bucon in his zenl went to hear him, in order to answer him after his sermon. As soon as Murray had finished, Bacon stepped up two or three stairs of the pulpit, and called out-" All that Murray has said is a delusion. I beg the people to stop and I will prove it to them." Among the audience, there were several of Mr. Bacon's parish, who attended in order to "put down Murray." Murray instantly stepped to the pulpit-door, opened it, and begged him to walk in, which he peremptorily declined; not willing to stand even in the same desk with him. Murray, however, earnestly repeated his request, saying-"The people can hear you much better, Mr. Bacon, from the pulpit, than they can from that stair." Bacon, however, still declined. After he had finished, Murray rejoined, and excited great laughter, (for he was a great wit) at Mr. Bacon's expense, who grew angry, and attempted a second reply; to which Murray instantly rejoined, producing increased laughter at Bacon. Bacon's friends were irritated, and ran to an old woman's huxtershop, who occupied the next building, bought all her eggs, carried them into the church, and threw them at Murray as he stood in the pulpit. He humorously replied-"Well, my dear friends, these are moving arguments; but, I must own, at the same time, I have hever been so fully treated with Bacon and eggs, before in all my life"-at the same time retiring from the pulpit. This brought a roar of laughter on Mr. Bacon, who left the church, and never afterwards interfered with Mr. Murray."

#### DEATHS.

In this town, on the 3d inst. Mrs. Elizabeth, relict of the late Mr. Benjamin Tuttle, in the 70th year of her age.

Mrs. T. had never made a profession of religion, but lived and died with a favourable impression of the doctrine of Universal Salvation. But notwithstanding she was not professedly a follower of Christ, her upright daily walk—her charitable and benevolent conduct through life, should put many boasting and censorious professors to the blush. We believe that she lived and died without one personal enemy to censure or condemn her course of moral conduct.

Her funeral was attended on the 4th inst. when the richest consolations of that gospel which came by Jesus Christ, were tendered to a large concourse of relatives, friends and neighbours, by our venerable and beloved father in Israel, Oliver Ackley.

C.

Strack, Oliver Ackley.

C.
At Bellona, on the 1st inst. Mary Ann, eldest child of Mr. Jephthah Earll, aged 4 years.

The funeral was attended on the 2d inst. at the Dutch Reformed Church in that place, and the consolations of truth tendered to the relatives and a large congregation of sympathizing; friends, by the writer.

J. C. Ja.

In Sodua, July 23d, of scarlet fever, Miss Finette Rose, aged 19.

Thus in the morning of life has an innocent and excellent mind left this world for a brighter and better state-to dwell in glory and peace immortal. In the death of this young lady, society is deprived of one of its purest ornamenta, and indulgent parents, fond brothers and sisters, and a numerous circle of relatives, are called to mourn the loss of one ende ared to them by indissoluble ties of affection and friendship, and to witness the cherished object of their love laid low in dust. But they mourn not as those who have no hope. The expectation of a reunion with the dear departed in a better and happier world, has power to charm away their present griefs and sorrows, in the prospect of future joys, where kindred spirits shall commingle their songs of gratitude and praise in the presence of God their father. O, how wise and benignant are the arrangments of Providence in offering to the world these rich sources of comfort to bind up the broken hearted, wipe away the tear of affliction, and clothe the soul with serenity, tranquillity and repose! May the dew drops of Divine grace dwell richly in the hearts of these mourning relatives and friends. The subject of notice was a consistent and exemplary believer in a world's salvation from sin and misery, and the believers of an opposite faith manifested their respect by mingling their sympathies and weeping with those that mourn-Those are manly tears that flow when excellence, affection and friendship take their final farewell. That is a holy sympathy which opens its bosom to enshrine in remembrance the virtues of those whose characters resemble more the pure spirits of heaven than low dwellers on earth. No ceremonies were performed at the funeral and burial of the deceased. An address appropiate to the occasion, was delivered on Sunday, August 16th, by the writer of this no-tice. The Episcopalians kindly opened their church for the services. Their liberality in so doing will be remembered, and their christian favours duly appreciated.

In the town of Concord, Eric Co. N. Y. on the 26th ult. after a short but distressing illness, Mr. Ethan Lord, aged 36, leaving an affectionate wife and five young children to lament his loss.

Mr. L. was a Universalist, and found the doctrine of God's universal, immutable and undying love, manifesting itself through Jesus Christ our Lord, in the resurrection of all mankind to a state of immortality, purity and happiners, to be equally good to live and to die by. He acknowledged he had a desire to live to take care of his family, yet, he said, that if it were God's will that he should then depart, he was willing to go; and expressed his firm conviction that all God's wandering children would at length get home.—Communicated.

At Lodi, Erie Co. on the 7th ult. in the 21st year of her age, Mrs. Esther Maria Smith, wife of Mr. Russel Smith.

Mrs. S. was formerly a member of the Closs Communion Baptist Church, but could never enjoy much consolation from that source, and informed her friends to that effect. A short time previous to her death she expressed a firm belief in the doctrine of Universal and efficient grace. She conversed very calmly upon the subject of her death and burial, and called upon "every thing that hath breath" to "praise the Lord;" evincing that the doctrine of endless misery will do better to live by than to die by. This is the second time that Br. Smith has been called upon to bury the partner of his toils—the wife of his bosom. May the consolations of the gospel be his support in such scenes of affliction.

L. Pause.

It is requested that Brs. Skinner and Gresh would copy this notice into the Magazine and Advocate, for the information of friends in different sections of the country.]

L. P.

"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."-St. John.

VOL. 11.

GENEVA, N. Y. SEPTEMBER 18, 1835.

NO. 36.

The following Sermon is the production of a Presbyterian Clergyman, whose name is in our possession, but for certain reasons, we think best to withhold it for the present. The Sermon is worth preserving, and should be read and carefully treasured up in the heart of the reader. We are frank to acknowledge that we have seen nothing of late, in the shape of a sermon, that surpasses this production in point of argument or composition; though there are some few things in it that we should not, perhaps, be willing to subscribe to, as a part of our religious faith. We wish that the Presbyterian clergy would all exhibit as much talent, candour and truth, in their public labours, as is here exhibited.

#### ORIGINAL SERMON.

PREACHED AT LYONS, N. T. MARCH 28, 1525.

#### BY A PRESBYTERIAN CLERGYMAN.

. "Faith cometh by hearing .- Rom. xvii. 25.

When christianity was first promulgated, various were the objections of its enemies; and equally various the sources from which they were deduced. Most of them, however, were offered by the Jews, who pleaded the assumed perpetuity of their dispenration in opposition to all innovations; or, if they admitted the introduction of any new revelation, they argued that it must be confined to their nation, or extended to others through the medium of their ritual observances.

When these objections were refuted by the Apostles, on the Scriptural and undeaiable principle, that "God is no respecter of persons; but that in every nation, he who feareth God and worketh rightcousness, is accepted by him" and the excellency of christianity proclaimed as bringing salva-tion to all who embraced it, it was objected, that all had not embraced if.

This was intended to convey an insinuation that the gospel did not possess that excellence for which it was extolled, else it would have commanded universal belief, and universal obedience. In this case, the Apostles followed the example of their Divine Master, instead of entering into fong and intricate trains of reasoning, they faid hold of some appropriate principle, or fact, which the objectors acknowledged, and by the arguments from analogy, refuted all their groundless cavils.

This was the argument used by the Apostle Paul in the instance before us. The Divine commission of the prophets, and the excellencies of their discoveries were acknowledged by the Jows of his age; yet the former was overlooked and the

pealed to the melancholy complaint of Esaias-"Lord who hath believed our report? or to whom hath the arm of the Lord been revealed?" as if he had said-ye argue against our commission, the system which we preach, and the authority under which we enforce it, because our doctrines do not command universal belief, and the power of God doth not overawe men into obedience to it; but your prophets, whose commission you acknowledged, and of whom ye boast, complain that their prophecies were not believed, nor their instructions obeyed—if, therefore, the unbelief of those to whom they were sent, did not invalidate the revelations, or the authority by which they enforced them, ye cannot reasonably object to the gospel or the authority of our commission, merely because all men have not believed, or become obedient to it.

In this case, the argument was perfectly conclusive, and the objectors silenced by an appeal to their own principles. Had the Apostle, therefore, confined himself to defence, or been actuated by that mean ambition which aims at no higher object than triumph over an adversary, he might have rested his cause here with safety, and exulted in the victory. But his heart was a stranger to such grovelling He measured argument sentiments. merely by its tendency to establish truth; and valued triumph only so far as it rested on its foundation.

The objection itself was grounded on a mistaken principle. It takes it for granted that whenever Heaven interposes by a revelation, it exercises an arbitrary control over the understanding, and supercedes all the operations of the reasoning and moral powers of men. This was a supposition so groundless, destructive of moral agency, inconsistent with the Divine government, contradictory to Scripture, and dangerous in all its tendencies, that he could not overlook it. He therefore points out the genuine principle, into which all belief is to be resolved. "Faith cometh by hearing."

These words open a wide and interesting field before us, which we cannot survey too frequently, or consider with too much care. To it, therefore, let us endeavour to 'confine our attention on the present discourse.

The understanding, in man, is the power by which he perceives and judges of whatever is presented to the mind. In its greatest extent, it comprehends all his powers of thought, reasoning and reflection. Hence, as a principle of perception, natter rejected by those to whom they had it has been called, with great propriety, been sent. For the truth of this he ap-

"the light" by which it discovers the truth or falsehood—the fitness or impropriety of what is presented to it. And as knowledge is the light of life and derives its principal importance from its necessity and usefulness in directing the conduct, it is justly styled, in the emphatical language of Scripture, "the candle of the Lord."

However, as subjects infinitely various are presented to the understanding, so they appear with degrees of evidence equally various. Some are so plain and carry their evidence so fully with them, that they appear in their true colours and dimensions, independent of all reasoning. Others, though less evident, may be traced so directly to self evident principles, that they exclude all doubt or uncertainty, to the convictions of which they are the objects, we give the name of "knowledge." But there are others, which appear in a shape more questionable, and whose evidences admit of controversy, consequently the convictions of the understanding, which respects them, differ in their strength in proportion to the proof by which they are supported. These we properly discriminate "opinions."

Other propositions depend on testimony, and their truth is measured by the character, competence and credibility of the wicnesses by whom they are allotted. It is the reliance on such testimony, which is expressed by the term "belief" or "faith;" and it is the faith, or belief of truth resting on credible testimony which, as the Apostle asserts, " comes by hearing," in respect

to the gospel. The difference of circumstances in our situation, from those of the persons to whom the Apostle addressed himself, may give this expression an air of peculiarity; but its propriety is very obvious. Before the invention of writing, which represents sounds in a visible form,. all information was communicated by the ear; and ever afterwards, while books were multiplied by hand writing only, the situation of the multitude continued the same. From the time and labour which were necessary, copies were so few, and the expense so great, that few were able, and fewer perhaps disposed to purchase. Hence, books and the information which they supply, were confined to the rich or curious; and the great mass of the people depended on conversation, testimony, or public discourses for all their information; and on this information and the exercise of their own understanding concerning what they heard, their faith necessarily depended.

This ascertains the meaning of the Apostle's language, and at the same time justifies its propriety. The justness of the

conclusion which it expresses is evident from the whole argument, as stated in the preceding verses. "Whosoever shall call en the name of the Lord shall be saved. How then shall they call upon him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

These inquiries directly lead to, and fully establish, the several principles on which the conclusion rests; that is, that faith arises from the information and exercise of the understanding, and from those alone; and of consequence, that men cannot believe what they have never been informed of, or what they do not understand.

The illustration of this would be altogether unnecessary, would men consider themselves in their distinguishing character of intelligent beings, and attend to the atructure and organization of their own minds. Its truth seems so obvious that it is hardly possible to overlook or reject it. And the contrary leads so directly into absurdity, that we cannot follow it a single step without feeling ourselves involved in it. If we admit that a man can believe what he has never heard, or enjoyed any means of becoming acquainted with, it directly follows that he may believe all the truths which have ever been known, and all the facts which have ever taken place from eternity, in the boundless universe, though he is only the creature of a day, and his knowledge and information confined to a spot in the immensity of space. Or if we allow that he can believe what he does not understand, we must allow also, that children, idiots, and even the beasts of the field may believe as much, and as firmly as the most enlightened of men or the angels of God.

In the former case the inquiry of the Apostle, "How can they believe in him of whom they have never heard?" would be foolish and impertinent; in the latter, "The candle of the Lord" would be extinguished, an important character of humanity blotted out, and all the intellectual and reasoning powers reduced to an empty name or

useless incumbrance.

Further, if faith be independent of the understanding, a consequence of a more awful nature directly follows. whose wisdom is boundless and unerring, is chargeable with folly. In that case, the revelations of his will are useless; the ministrations of angels were unnecessary; and the blood of the prophets was shed in vain. The mission of Jesus was a mockery of reason; his doctrines an unmeaning disclosure of divine truth; the declaration that he was sent as a light to enlighten the nations, "and denominating him the Law of righteousness" from the purity and extent of the knowledge which he diffused, are mere pomp of words. All the revelations by them are only new in-

formation to the understanding of men; and therefore, if faith be independent of the understanding, they are all vain, and every effort to extend the knowledge of them is foolish and extravagant.

A very slight attention to the consequence must be sufficient to expose the absurdity of the principles on which they rest, and excite some degree of surprise that they have ever been adopted among men. And this surprise must be greatly heightened, by considering the numbers who have adopted them—who have boldly condemned the interference of reason in the concerns of religion, and pronounced the understanding "a blind guide." it is more surprising still, that they have not rested satisfied with divorcing reason from religion, and understanding from faith. As if this had been insufficient, they have set them in direct opposition to each other; so that if they judge right, a man can believe not only what he has never heard, or what he cannot understand, but what is directly contrary to every perception of the understanding, to every principle of reason, and to common sense. So far have they been carried, that an ancient advocate of mystery declared, that an opposition to them was the very foundation of his faith: "I believe," said he, "because it is impossible."

This was abandoning the region of understanding all at once, and launching boldly into the depths of absurdity, even beyond the reach of Omnipotence itself. To attempt following such an adventurer in the sober path of reason, would be vain indeed. Fancy, even in her most daring flight, must despair of overtaking him. Yet many have been his followers, and many follow still. Leaving them, however, let us pursue the path marked out by the apostle, as leading to the source of faith, with sober steady pace, as the eye of the understanding, enlightened by the word of God, can trace it out.

Here, however, it may not be impertinent, first, to trace this faith, which disclaims understanding as its parent and guardian, towards its pretended source, and take notice of some of its eccentric wanderings.

If we may trust its own declarations, this source is so truly elevated, that a spark from Heaven immediately enlightens the sonl, and boldly and fearlessly resolves itself into an immediate and extraordinary infusion of the spirit of God. Were this its real origin, it must bear the resemblance of that spirit. Now, God is perfect reason, unclouded understanding; and therefore, the faith which proceeds from him, must be rational, intelligible and consistent. And as he is unchangeable, it must be steady, uniform and equal in its operations.

Besides, understanding is the candle of the Lord, lighted within us for the noblest purposes. If God, therefore, by immedi-

ate inspiration, infuses faith into the souls of men, it must be conformable with the perceptions of the understanding, else, he is chargeable with inconsistency, the destruction of his own gifts, and the counteraction of his own laws. But none of these features of divinity can be traced in it. Indeed, nothing rational or intelligible can be expected, when reason and intelligence are disclaimed. And as to steadiness and uniformity, it has no pretensions. Sometimes it swells into confidence, rises superior to hope, and the rapt soul in its ardour, thinks in its arms, it clasps the throne of God; sometimes it trembles on the brink of perdition, and is ready to plunge into the gulf of despair. Sometimes its eye is dazzled with beams of glory, to which it looks up as its sure portion; and sometimes a dark cloud arises. overshadows the heavenly prospect, and clothes it with gloomy horror. This moment, it raises its possessor above the possibility of sinning; and the next, sinks him into iniquity, beneath the reach of mercy itself. In a word, nothing can be so unequal, changeable and extravagantnothing so passionate and inconsistentand therefore, nothing so unlike the spirit of God-nothing more inconsistent with that pure intelligence which dwells within. But if the tree may be known by its fruit, we may safely uscribe it to flights of imagination unrestrained by reason—to the sallies of unbridled passion—or perhaps, in many cases, to the influence of bodily disease. The mysterious connection which subsists between mind and body has baffled the researches of every philosopher. That the one has the most powerful effect on the other, we all know. That the mind, labouring under grief, depressed with anxiety, and the body loaded with disease, will be attracted by the most trifling occurrences, experience amply shows us. In this situation, agonizing under pain, bereft of reason, or bewildered by fantastic notions, fancy moulds their sickly dreams into realities, and imposes them upon their hearts as revelations from God. O, what a pity! that hearts all alive to the sentiments of religion, should disclaim the guidance of understanding, which alone could enable them to distinguish its genial warmth which fosters all the virtues of the soul, from these devouring flames which convulse the heart and agitate the frame, till self-exhausted, they die away and leave all behind them, in a dark and melancholic gloom l

These characters of a faith which disclaims all relation to the understanding. the distresses into which it leads, and the absurdities which we have mentioned as flowing from it, afford a strong presumption, that we must return to the principle laid down by the apostle, and seek for a solid, satisfactory and rational faith in the due information and exercise of the understanding, and in this alone.

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That this is the only source from which it can be derived, is obvious from a very moderate attention to our own minds. faith is the conviction of the understanding, it must imply the exercise of the understanding. And the terms in which any fact is related, or doctrine proposed to the mind, must have certain ideas affixed to them, or, in other words, "they must be understood," before we can believe it either true or fulse. Nay, when terms admit of different senses, the same proposition may be true in one, and false in another. This is so obvious that it scarcely requires illustration; for almost every contence which we read or utter, furnishes en example of it. However, as I wish to be clearly understood, I shall mention one which carries with it all the evidence which is necessary on the occasion.

Jesus Christ came into the world "to save sinners." If we consider it as denoting the deliverance from punishment of persons continuing in sin, in opposition to his efforts to reclaim them, the proposition in false, destructive and impious. But if we consider it as denoting the deliverance of men from the slavery of sin, reconciling them to God by newness of life, and thereby preparing them for eternal happiness, the doctrine is true, conformable with the principles of the divine government, and fraught with the purest comfort to the human heart. Now, if the conviction of the understanding in respect to the truth or falsehood of this proposition, depends on the sense in which the phrase "save sinners" is understood, a man who can affix no idea to the phrase, or, in other words, who does not understand it, can have no belief, either in its truth or falsehood. And the same will hold in regard to every proposition which can be presented to the mind.

[Concluded next week.]

#### --∞-Original.

#### TOTAL DEPRAVITY.

The God-dishonouring, man-degrading dogma of "total depravity" is considered by the popular Orthodox of the day as a fundamental and saving doctrine. It is indeed a fruitful subject of much priestly cant and revival fanaticism at the present day, and a favourite theme on which they love to dwell. The advocates of this sentiment are zealous in declaring that all mankind come into the world contaminated with natural or original sin, perfectly unholy, and totally depraved; for say they, man must come into the world either perfeetly holy or unholy; and if he is born without sin, he will grow up and continue sinless, and worship and serve God from infancy through life, without the liability, yea, the possibility of swerving from this sinless state; much more, to "fall from grace," and be eternally lost!

But we opine that this doctrine, after

all, is at issue with many of the component parts of the Orthodox faith; for if man comes into the world totally depraved, and wholly inclined to evil, this perfect depravity of heart, and complete inclination to evil, would as effectually tempt or prompt those actuated thereby, to the commission of sin and crime of the blackest and most heaven daring nature, as though they had fifty thousand tempting devils around them from day to day; and then consequently, there can be no possible worldly use (possibly heavenly!) for such a being as a personal demi-almighty devil. Or if there is one in existence, he must be totally without employment, so far as man is concerned, in this world at least!

Again, there is another consideration which they seem to lose sight of, in their zeal to support their favourite theory of total depravity; and which, to our obtuse (?) perceptions appears quite a conclusive argument against the idea of a personal tempting devil.

If an angel of spotless purity and light, perfectly sinless and holy—once prime minister of the Most High, could commit sin without the influence of a personal tempting devil, it is wholly unnecessary that man should have a tempting Orthodox devil to tempt him to evil; especially when our Limitarian brethren acknowledge that man comes into the world totally depraved, and wholly inclined to all evil!

We are told that if man came into the world without sin, he would remain in that state through life; but how happens it that thousands who pretend to have been converted from the sewers of total depravity to total holiness, or at least to a full acceptance with God, should so eften commit sin, and diverge in so many instances from true godliness, &c.?—for surely, after they are truly "born of God," their situation, standing and acceptance with God, must be the same as though they were really naturally "born of God," or perfectly holy when they came into the world.

73 x D

### Original.

ILLUSTRATION OF SCRIPTURE.

"Now if any man have not the spirit of Christ, he is none of his."

This declaration of the apostle furnishes us with a criterion by which to distinguish the disciples of Christ, from those who are not. The sacred writers distinguish virtue from vice, and the righteous from the wicked. They assure us that those who practise righteousness are righteous, and those who transgress the commandments of God are wicked. Similar language is used to express the difference of moral character in the present day. One meaning is understood, when we say of the virtuous, they are moral, and of the vicious, they are immoral. As the word moral does not signify absolute perfection of

moral paracter, nor immoral, total corput the depravity, so the words righteous the inrighteous should be considered as explaining of the general reputation of the individuals to whom they are applied. In like manner, many other expressions in the scriptures should be understood.

The apostle affirms that no one is a disciple of Christ, who has not his spirit. This is essential to the christian character. And however crowded a person may be with admirers, or loaded with the appendages of formality, profession, and show of religion, yet if they have not the spirit of impartial love, they are none of our Lord's disciples. When our Saviour was on earth, he maintained the character of Universal benevolence—he exemplified the fruits of love—a love that worketh no ill to our neighbour. And it should be the duty of every professing christian to examine well the motives which reign in the heart—the feelings which inspire the soul -and the spirit that governs their conduct in the world. We have no right to tread upon the sacred prerogative of private judgment—no privilege to murder their character-deface their reputation, or trample upon the feelings of justice and humanity. There is evidently a spirit of an opposite character among mankind. We see the fruit of it in almost every attempt to overthrow the doctrine of universal grace and salvation. I regret to see this spirit appear, either among our enemies or professed friends There is danger of it in the discussion of almost any subject in religion. The opponent is often inclined to weigh the motives rather than the arguments of his adversary. Victory is sought more than truth. Ridicule is employed rather than evidence. These things ought not so to be.

The spirit of Chirist requires pity for ignorance; love for hatred; candour for trifling; mercy for wrath; and charity for our enemies. It has no fellowship with the works of darkness—no communion with sin, and no interest in the ruin of a single soul. And if christians desire to venerate their professions, let them not bear false witness against their neighbour—let them not speak in terms of disrespect, either of their opinions or motives, but let them love one another as Christ loved the world; for "this is the fulfiling of the law."

Royalton.

THE FUTURE STATE.—The following amusing circumstance occurred a few days since with a person, who was visiting a family in the neighbourhood. "What is the future state?" said the clergyman to a sprightly little girl. "Himois." "Ne, no," said the preacher, "I mean what is the future condition of men and women?" "Why," replied the girl, hesitatingly, "I suppose they are to be married."

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#### Original.

#### CORRESPONDENCE.

[Continued from page 290.] LETTER.-No. VII.

VICTOR, JAN. 12, 1835.

To Rev. Richard Kay:

Sin-I have waited some time patiently for something from you, in reply to my last communication. If convenient, I should be happy to learn whether you intend to reply to my arguments, or to yield the question.

I am, Sir, with respect, yours, &c. K. Townsend.

> LETTER.-No. VIII. VICTOR, JAN. 21, 1835.

To Rev. K. Townsend:

DEAR SIR-In my last I stated that you need not be surprised, should I fail to notice any irrelevant remarks you may send me. Accordingly, I treated your reply with neglect. It appears, however, from your line, (dated Jan. 12,) as if you conceive that your remarks are quite pertinent. On this point, Sir, you and I are notoriously at issue. You assume that you have written according to the conditions of my original proposition: this I positively deny. Now, Sir, to what authority shall we appeal?

You may select three men or more to whose inspection our correspondence shall be submitted: and, if they certify in writing, (signed by their names,) that you have written so much as a single paragraph or sentence (in either of your letters to me) according to the conditions on which I proposed to hold a discussion relative to endless salvation, I will reply to your last letter. Unless this or some similar method be adopted by you, I shall consider myself as under no obligation to reply; but charge you with a wilful and deliberate violation of an agreement into which you voluntarily entered. I shall also take the liberty to infer that you dare not expose the main article of your system to the ordeal of candid investigation.

Yours, &c.

RICHARD KAY.

LETTER.-No. IX.

VICTOR, JAN. 22, 1835.

**T**Q Rev. Richard Kay:

Sh Your letter of Jan. 21st is before me. Had you in the first place declined answering my letter of Dec. 19th, or had you given a single reason supported by any thing except unqualified assertion why I had not performed my agreement, I should at the least have given you credit for so much of candour.

How far your assertions in relation to immortality are supported by a reference

Tim. i. 10: 1 Cor. xv. 53, 54: and 1 Tim. i. 17: the only places in the Bible where immortal and immortality are used; and you will also discover that the scriptural usage of the term fully justifies the meanings given by Cruden. They are, "1. One who is simply and every way incorruptible without possibility of perishing or dying." "2. That which being once dead shall rise again never to die more." "3. The consummate glory and eternal blessedness of the saints in heaven." I am no believer in the infallibility of orthodox commentators. Where their expositions are, however, in accordance with the word of God, as I sincerely believe Cruden's are in this case, I am willing to rest upon their decision, because the word of God warrants it. You will in vain consult the Scriptures to find immortality used in accordance with your views, and if I mistake not, it is never applied to Adam.

Now, Sir, I claim that this testimony is positive of the endless salvation of every individual who attains to immortality—endless salvation from mortality and all its

consequences.

I have also shown that beings now mortal shall be made immortal, &c. What does this want in order to render it direct proof of the endless salvation of those who

shall be thus benefited?

Suppose that I had not proved the endless salvation of one individual, why did you expend so much time in attempting to show that this was not universal? If I had proved nothing in relation to endless salvation, it was certain that I had not proved universal endless salvation, and it is equally certain that you expended some time and made somewhat lengthy criticism contending with what was not even a shadow.

You misrepresented me too, more than once, in that letter. If you did it ignorantly I forgive you. If you, however, thought that my argument was too strong as it was, and you misrepresented it in order to make it appear contemptible, I pity

You have also repeatedly complained relevant matter. Have I ever presented an argument not fortified by testimony? I tions should appear side by side any where Have I ever wandered from the subject to retail an idle falsehood in order to talk pompously of Atheism, Hume, &c. and misrepresent your sentiments? If I have not, is it not because I have not followed your example?

I certainly thought that many things in your communication were irrelevant, but I supposed that you and I might honestly differ in opinion. I therefore replied to such arguments and promised to consider any thing I might have passed over, when informed of it.

If however, I did not perform my part of the agreement, and the doctrine of endsulting Rom. ii. 7: 1 Tim, vi. 16: 2 directly taught in the word of God, you ton is erroneous and unscriptural.

was not debarred from proving it, and you might have done it without wandering any farther from the rules of our debate than you have already done. You did in fact present one passage if not more upon the affirmative of your argument; but I conclude that you feel unwilling to risk the question upon the scriptural usage of the terms forever and everlasting, &c. As I have before intimated, I care not how you sustain your views; only sustain them. prove the endless punishment of one individual, and I will yield the question at issue. If you, however, depart from our agreement, have the candour to admit it. :

You have frequently intimated the course which you desire me to pursue-I have a way of my own in the management of my business. But I am always amenable to good advice, when it comes fortified by example. Until then, I shall probably continue to think my way is the

best way.

If your commentators and writers have informed you that the strongest terms in the Greek language were used to express the duration of punishment, they have deceived you. If they have led you to suppose that the same terms expressed the duration of life beyond the grave, and the punishment of the transgressor, I cannot help it. I can show you by their own admissions, that they were in an error.

In reply to your last communication. and in relation to your proposition, I am not, Sir, in the habit of selecting persons to arbitrate a matter in which I have an interest. I should be pleased to have a reply to my last letter, but I should wish to be assured that it should be something more than assertion. I should desire a pledge that I should not be necessitated to call an arbitration, for every reply I received from you. Pledge me this, and I am ready to agree with you upon an umpire from the clergy of the Presbyterian Church.

Your declarations in relation to what you shall do, what you shall charge me with, and what inferences you shall draw. pass by me without exciting the least alarm.

I am perfectly willing that-our producand every where. Every one will form his own opinions in relation to your inferences, whether they are just or unjust, when they see that you did not desire a full and unlimited discussion as I proposed, but chose to confine it particularly to endless salvation, with the proviso that the evidence must not only be positive and direct, but it must be direct and positive evidence of endless salvation. They will also form their own opinions in relation to your definition of immortality, and the propriety—the cause of your laying aside the armour of truth; to contend with gospel evidence. If I mistake not, you and I to the word of God, you may see by con- | less punishment be plainly, positively and | are both agreed that the idea of annihills.

In our correspondence, I am sensible that I have expressed myself strongly, perhaps in some instances harshly. be assured that I have not intended it; that I cherish no unkind feelings towards you; that I sincerely rejoice in the hope of one day meeting you where we shall both walk by sight, where all the darkness and mists of error shall be dispersed, and the Sun of righteousness shall irradiate Whatever may be your deevery mind. cision in relation to our present argument, I shall be ever ready to discuss with you any and every question relating to the final destiny of man, either in public debate or by letter as you may choose. If you decide upon agreeing upon some clergyman of your denomination, I would name Dr. Ely, of Philadelphia; but the agreement must be mutual.

In the mean time, I remain your friend, K. Townsend.

[To be continued.]

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#### Original.

#### MINUTES

OF THE ORTARIO ASSOCIATION OF UNIVERSALISTS.

The Ontario Association of Universalists met pursuant to adjournment, at Fairport, Monroe Co., Sept. 9, 1835, and the Council was organized by choosing Br. 8. MILES Moderator, and Br. Wm. Andrews Clerk.

Received and read the letters of delegates from the different Societies. Voted, That the request of the Society of Geneva, and the Society of Wolcott, for the Fellowship of this Association be granted.

Received and accepted the report of the

Committee of Discipline. "No cause of complaint."

Appointed Brs. S. Miles, Jacob Chase and Thomas Wright the Committee of Fellowship and Ordination for the ensuing sear.

Voted, That Brs. Joshua Eaton, Oliver Ackley and Jacob Chase be the Commit-

tee of Discipline.

Voted, That the business before the Committee on Fellowship and Ordination be referred to the Committee appointed for the present year.

Voted, That Br. K. Townsend be the Standing Clerk.

Voted, That Brs. Elijah Smith and Jacob Chase be the clerical delegation to attend the next session of the New-York State Convention, and that Brs. K. Townsend and O. Ackley be substitutes: that Brs. George Smith and A. Goodell be the lay delegation, and that Brs. Samuel Rawson and Enoch Strong be substitutes.

Heard the report of the Committee on letters of Fellowship and Ordination in favour of granting letters of Fellowship to Brs. spiritual of Alfred C. Barray and Leonard L. Spaultruth more ting, and ordered that letters be granted. Trumpet.

Whereas, it is the opinion of this Council that the assumed authority exercised on the part of the New-York State Convention in granting letters of Fellowship and conferring Ordination, is taking the inalienable rights of the Associations, and establishing a precedent detrimental to the interests of our order interfering with the laws and constitutions of the respective Associations—therefore,

Resolved, That our delegates to the Convention be instructed to use their influence to remove this objectionable feature from the constitution and practice of that body.

Resolved, That the Committee on letters of Fellowship and Ordination be requested to prepare their report in writing, and present it to the Council at the commencement of the next session of this body.

Resolved, That this Association when it adjourn, adjourn to meet in the village of Geneva, on the 2d Wednesday and Thursday of September, 1836.

Appointed Br. Wm. Andrews to prepare the Minutes and forward them for

publication.

STEPHEN MILES, Moderator. Wm. Andrews, Clerk.

#### LAY DELEGATES PRESENT.

Levi Chapin, George Smith, Livonia; E. Strong, A. Goodell, Fairport; H. W. Dobbin, John Chamberlain, Geneva; Ebenezer Cook, Silas Dunham, Penfield; Darius S. Lewis, Samuel Rawson, Victor; Nathaniel W. Cole, Hiram Hathaway, Bristol; Azariah Bickford, Silas Pierce, East Bloomfield.

#### MINISTERS PRESENT.

S. Miles, Jacob Chase, A. C. Barray, Geneva; Charles Hammond, Royalton; Henry Roberts, Rochester; George Messinger, Bainbridge; E. D. Kennicott, Kempville; L. L. Sadler, Perry; Wm. Andrews, Leonard L. Spaulding, Gaines; Liscomb Knapp, Brighton; Orrin Roberts, Verona; T. C. Eaton, Wolcott; Nathan Sawyer, Medina; Elijah Smith, West Bloomfield; K. Townsend, Victor; Judah Babcock, Hume.

The attendance was good, and the weather pleasant. Seven sermons were preached by the brethren present, and the usual addresses were delivered by Br. Knapp.

W. A.

#### THE FEAR OF MEN.

The apostle John says, "Howbeit, no man spake openly of him for fear of the Jews." Ah! we have too much of this fear in the present day. How many people are there who really and truly believe in the Salvation of all mankind, who dare not speak openly in favour of it for fear of the opponents. O may God give them spiritual courage; and lead them to love truth more, and fear men less. Amen.—
Trumpet.

#### HERALD.

JACOB CHASE, Jun. G. W. MONTGOMERY, Editors.

GENEVA, SATURDAY, SEPT. 19, 1835.

#### A QUESTION ANSWERED.

"Upon the supposition that the doctrine of sinkloss misery is founded in truth, how should we expect to find it expressed in the Bible?"

This question has frequently been proposed by our Partialist brethren, and we do not question their candour and sincerity in proposing it. We, therefore, feel in duty bound to render a candid answer. We would, therefore, remark,

1. The above doctrine being founded in truth, we should expect to find that the Scriptures contain no positive and unconditional promises embracing the ultimate holiness and happiness of all mankind. And as there are many such promises, we are compelled to conclude that the terrific doctrine of ceaseless we in not taught in the Bible.

"But," says the querist, "I have often heard it positively asserted from the sacred desk, that no unconditional promise, in regard to man's salvation, was to be found on the sacred page."

We have no doubt relative to the truth of this declaration, for we have heard such assertions very frequently, and were once strongly inclined to believe them true; but a careful and unprejudiced examination of the word of God has effected a material change in our mind on this as well as many other important, subjects.

We will here present the reader with one out of the many promises contained in the Scriptures, and earnestly beg of him to point out any condition, either implied or expressed, that can render this promise doubtful or uncertain of fulfilment.

We will pass by the unconditional promises made in the garden of Eden; to the Patriarchs, and in the 22d Psalm, 27th verse, which promises evidently embrace the ultimate destruction of sin, and the reconciliation and happiness of all the nations, families and kindreds of the earth, and come directly to the 25th chapter of Isaiah; at the 6th, 7th and 8th verses of which, we read as follows. And as we are sometimes accused of "twisting the Scriptures," in order to make them favour our views, we wish the reader to examine carefully, with a view to determine whether there is any condition in this language.

"In this mountain shall the Lord of hosts make unto all people a feast of fat things," &c. "And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces," &c.

Now, reader, is not this an unconditional promise? Is it not the promise of God our great Creator? Does it not embrace all mankind? And if it ever be fulfilled, is not the doctrine of endless misery false and unfounded? Is not a libel upon the character of Jehovah? And is it not a cruel curse to the world of mankind? Who will give, and attempt to defend the negative of these several questions?

2. The doctrine of endless misery being founded in truth, we should expect to find, at least, one phrase in the Bible connected with misery, pain, or death, as strong, and as extensive in its meaning, as those phrases connected with the happiness of the future state. Until such words, or phrases can be produced, it is folly to contend for such a sentiment.

But our querist may be disposed to contend, that the Greek adjective sionion, rendered evertasting, and eternal, being connected with the punishment of the wicked, and also with the happiness of the righteous, is conclusive evidence in support of the proposition, that the misery of the wicked will be of equal duration with the happiness of the righteous.

In reply to this argument, we would first remark, that the happiness of the righteous, enjoyed as the reward of moral virtue, is as much limited in its duration, as is the punishment of the sinner as a reward for his moral corruptions; hence, both the happiness arising from the performance of moral duty, and the misery arising from violations of the same, are cionion, ever-Tasting, or eternal. But this does not prove the endless duration of either happiness or misery; for we find the same Greek adjective very frequently used in connection with things of very limited duration: and we should always remember that the Greek adjective aionion, is the strongest word found in the New Testament in favour of the popular doctrine of endless wee.

Hence in the second place we would observe, that some other mode of expression must be found, to prove even the endless happiness of the righteous. And here I would have it distinctly understood, that there are many stronger expressions, even in our common-translation, to set forth the duration of future happiness, than any that are used in connection with misery, pain, or death. See Isaiah xiv. 17. "Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end."

Reader, where, except it be in sermons, creeds and catechisms, do we find it asserted that the misery of the wicked shall be continued world without end? It is a soul reviving fact, that the word endless, or world without end, is never so much as once used by our translators in all the Bible, to express the eternity of punishment.

But again, in 1 Peter i. 3, 4. we read as follows, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away." Do we read anywhere in the Bible about incorruptible pain, misery or death, that "fadeth not away?"

But in 1 Peter v. 4—in Hebrews xii. 23, and in Luke xx. 35, 36, we read about "a crown of glory that fadeth not away," a "Kingdom, which cannot be moved"—and that in the regurection from the dead, "they neither marry, nor nor are given in marriage: neither can they see any move: for they are equal unto the an-

gels; and are the children of God, being the children of the resurrection."

But we will notice one passage more, and close our remarks for the present. The text to which we allude is 2 Cor. iv. 17, "For our light affliction, which is but for a moment, worketh for us (kath hyperbolen cis hyperbolen cis hyperbolen cionion baros duxis katergazetat emen;) a glory exceeding cionion, (or eternal,) to excess." Here the reader will perceive an hyperbole upon byperbole, beyond eternal; a far more, exceeding eternal weight of glory.

From the foregoing remarks and testimonies, the reader will discover, that, upon the supposition that the doctrine of endless misery is founded in truth, we should expect to find some word in the Bible, that always signifies endless duration-about the true meaning of which, there can be no rational contention; connected with the misery of the wicked. We have shown that the strongest term used in the Scriptures relative to the duration of punishment, is limited in its signification; and it is so even when applied to the happiness of the righteous, when reference is had to that happiness which constituted the reward of well-doing. We therefore, in accordance with the Scriptures, fully believe that reward for virtuous actions and punishment for vicious ones, are limited in their nature and duration-for every man shall be rewarded according to the deeds done in the body"-and endless happiness, or endless misery, would not be " according" to our firtite and limited virtues or

These are our views—our arguments, and our evidences. If we are in an error, we would tender our humble thanks to the man who will attempt candidly to convince us of the truth. But if we are in the right, of which we have now, not the least doubt, we pray God to protect and encourage these truths, and impress them with due weight upon the minds of mankind.

# SKETCHES.—No. 3.

"Enter ye in at the strait gate, for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—Matt. vii. 13, 14.

This passage, which is selected from the instructive sermon on the Mount, is deserving a critical examination, because it has been most unhappily misapplied to prove a terrible sentiment, as shocking in its character as it is supposed to be endless in its consequences. The common method of explaining the passage, is, to call the narrow way the christian walk to heaven, and the broad way the path to endless misery. The people who walk in these respective ways are mankind, who, according to their works, either reach final happiness or misery.

While reflecting upon this explanation it has often occurred to me, that people permit themselves to assume more on the subject of religion, than they would even begin to countenance in

any of the manifeld concerns of life. In accounts between each other, they are careful to define every point, so that nothing may be left for assumption or mistake. In the responsible business of the court-room, when life and death assumation are the line of testimony, the utmost precaution is instituted—every portion of evidence is criticised and weighed in the balance of reason—and it is only when the point has been established by clear proof, that judgement is prenounced by the administrator of the laws.

Yet people will directly leave the court-rosm and pursue a course in the decision of important religious subjects, which, if taken by their judges, to use the common parlance of the day, would excite the mobocracy of the land to deeds of regretted violence. Nothing is more common than to assume the very thing which is most important to be proved, and then ressen from such assumption, until conclusions are drawn, which on cool reflection, would be rejected in nime cases out of ten.

For instance; a sentence which occurs in John v. 29, is a practical illustration of this position-" they that have done evil, unto the resurrection of damnation." This sentence is advanced as evidence of endless pain. This is acsumption. Admit that the resurrection here speken of is the literal resurrection, and that the damnation is beyond that resurrection, what is there about the term damnation which implies endless? Nothing! Its continuance may be endless or limited as other testimony may decide, Hence to use the term damnution as proof of ceaseless misery, is assuming the very point which wants evidence. There are some who rejoice in view of the Restitution, that believe this passage proves that the unjust will rise to condemnation, but at the same time, they find abundant evidence to convince them that the condemnation will cease in due time.

These remarks apply with force to the subject under consideration. By a little attention, is will be discovered that the common application of the text is built upon assumption. Observe. "wide is the gate, and broad is the way, that leadeth to destruction." The whole strength of the common application, is derived from the term destruction. But is it not assumption, to declare that destruction me ins endless misery? When an individual casts his property, character, ambition and health upon the flood of intemperance we say, "he is hurrying to destruction." When a young man with a small capital, dashing headlong into the follies of life, neglects his business and spends twice the amount of his income, it is always affirmed, "destruction will be upon him before he is aware of it."

In fact, the term destruction is used indefinitely. Its meaning, like many other words, is determined by the subject to which it is applied. We say, a great man, a great mountain—Newton was wise, God is wise—a tall man, a tall tree. In these cases, the adjectives great, wise, tall, possess no meaning aside from the subject to which they are applied. The adjective evenlasting, is used precisely in this manner in the Scriptures. In Jeremiah xxiii. 40, we find the

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phrase "everlasting reproach" applied to the captivity of the Jews in Babylon, which lasted 70 years. In Gen. xvii. 7, we find that the land of Canaan was given to the Jews for an "everlasting possession," which they retained about 1300 years. In Matt. xxv. 46, we find "everlasting punishment," which the Jews have endered about 400 years longer than they retained their "everlasting possession." In Gen. xlix. 36, we read of "everlasting hills," which means, as long as the hills shall last. In Hab. iii. 6, we read of the "everlasting ways" of God, which means the infinitude of the Almighty. In these instances, the meaning of the term everlasting is determined by its application.

The term destruction stands exactly in the mme situation. When Queen Esther reflected upon the decree of Anasuerus, that the Jews should be slaughtered throughout his dominions, she said, "how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?" Chap. viii. 6. God declared through Hosea the prophet, "O Israel, thou hast destroyed thyself, but in me is thy help." Chap. xiii. 9. In these cases, it will be seen that the term destruction has no reference to endless misery. Hence, to conclude that our Savior was conversing about a future world, because he uses that term, is an entire assumption. And unless something is contained in the text, aside from that word, to determine its application to another state of existence, the common explanation must fall.

There is still another consideration, which possesses importance in this examination. And that is, the conclusion which the common notion involves. If the text refers to a future world, it teaches us that the many walk in the way to destruction, while only the few find the path to heaven. Now can a person of reflection believe, that the majority of the human family will be Boot, and that the praise of Almighty God will be gung only by a small number of saints? Can it be possible, that the Father of all love, would ereate mankind, knowing that seven eighths of his children would sink to the abodes of the damned? Can an intelligent being think of it, without shuddering horror? Oh, it is a foul blot apon the name and nature of God, as unworthy of belief as it is unscriptural.

But the writer has been mistaken in his observations, if this sentiment belongs to the present enlightened age. He thought that the iron points of cruel creeds had been broken off by the hand of intelligence—that the angel of the everlasting covenant had so far succeeded in remoulding the notions of the ruder ages, as to reckon the number of the lost, to be but a small portion of the human family—that all professing Christians believed the majority would be saved. This being so, with what degree of propriety, can an argument be drawn from a passage, which proves that the majority will be lost and the minority caved?

Let people seriously examine this subject and appolly calculate the sentiments which are involvad in it, and they will not only reject the comages application of the text, but they will feel assurance, that a belief in the endless misery of men and so many too, will serve no valuable purpose, excite no good feeling or produce filial love. They will discover higher and better motives to draw out the good properties of the heart, to cultivate the meral powers and stimulate men to become Christians—while they will be fully impressed with the fact, that there is no inducement so powerful in drawing men to the service of religion, as the love of God.

G. W. M

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#### EDITORIAL CORRESPONDENCE.

To the Editors of the "Herald of Truth:"

GENTLEMEN—As you have begun to publish the Controversy between Mr. Townsend and myself, and as it is your opinion that "written discussions of this kind are evidently calculated to advance a knowledge of the truth, and to place theological error and delusion where they should be, upon 'the back ground,'" will you give me the privilege of addressing, free of expense, through your paper, a few letters, (post paid and legibly written,) to Mr. Townsend, in answer to some of "his not yet replied to?

I should also, like the privilege of continuing the Discussion in the same paper and on the same conditions, provided I deem such a course expedient. Your answer will be looked for, in your next number of the "Herald," and much oblige Yours, &c.

RICHARD KAY.

Victor, Sept. 14, 1835.

The above letter is from the Presbyterian preacher who is engaged in the controversy with Br. K. Townsend, now being published in the Herald of Truth, as will be seen by the letter.

In answer to the first request, we would remark, that it would be improper to supersede the letters already written and on file for publication, by the introduction of new ones. We wish to publish the Correspondence as far as it has already progressed without any interruption.

And farther: if we should grant such a request on the part of Mr. Key, we should be under obligation to grant Mr. Townsend the same privilege, which would, at once, suspend all that part of the controversy new written and not published.

In relation to the second request, we would say—Mr. Kay shall have the privilege of continuing the controversy as long as he pleases. If his letters do not require more than one page of the Herald each, they shall be inserted, and replied to without delay, as soon as the letters now on hand are published.

Mr. Kay is probably aware that the last letter of the Correspondence, which we have received for insertion, was written by Br. T. Hence, it will be his privilege to furnish a repty. He will have a number of weeks to prepare one, and we hope he will prove himself "a workman that needeth not to be ashamed." "Let truth and falsehood grapple." An "epen field and fair play" is our motes. C.

#### DEDICATION AT TROY.

The new and elegant Universalist Church recently erected at Troy, N. Y. was solemnly dedicated to the worship of God, the Saviour of all men, on Friday, the 11th inst. Sermon by Br. I. D. Williamson, of Albany. May the Great Head of the Church guide, support and bless our beloved brethren in Troy, by keeping them "in the unity of the spirit and in the bonds of peace."

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#### NEW AGENTS.

The following gentlemen are hereby authorized to act as Agents for the Herald in their several neighbourhoods. They will receive moneys on account of the same, and any friends wishing to patronize our paper, may on application to them, have it duly forwarded.

Rev. J. Joslin, Palmer, St Clair Co. M. T. A. Smith, Detroit, M. T.

Daniel Shattuck, Mount Clements, M. T.

# APOLOGY.

In consequence of our absence from home last week, in attending the Ontario Association, a few errors have appeared in our Herald of Truth. They were discovered, however, before many copies were struck off, and corrected.

C.

#### LETTERS

Received during the week ending on Wednesday last.

W. A. Perrinton-K. T. & R. K. Victor-G. W. M. Auburn-J. W. Salina-W. H. W. Newark.

# RELIGIOUS INTELLIGENCE. ANOTHER LABOURER.

Br. LEONARD L. SPAULDING, who has, for the last six months, been preparing himself for the ministry with Br. K. Townsend, has commenced preaching, to good acceptance, and bids fair to become a useful minister in the cause of our common Lord. We cordially recommend him to the notice of our friends, praying that God would enable him to be faithful in the duties of his high calling, and to be an instrument in his hands, in bringing many souls from darkness, sin, and error, to the light and knowledge of the truth as it is in Jesus.

We Ardrews.

Brs. Chass and Montgoment will exchange desks on the fourth Sunday inst.—a week from to-morrow. Br. Chase will preach at duburn and Br. Montgomery at Geneva.

Br. S. Mills will preach at Motiville on the fourth Sunday inst.; and at Elbridge on the Monday evening following.

Br. O. Rozents will preach in this village on Monday evening, 2let inst. at half past 6 P. M.

Br. D. R. Biddlecour will preach at Lakeville on the fourth Sunday inst.—a week from to-morrow.

Br. Holmes will supply the deak for Br. Earon the first Sunday in October, at Beldwinsville. Br. Earon will preach at Perry, Genesee Co. on the same day.

The above is a correction of the notice published last week.

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#### POBTRY.

DEVOTIONAL MELODIES.

Return—once more return,
Oh wanderer, to thy God,
A voice yet on thee calls,
A finger points the road:
Why wilt thou sinful still
The proffer'd boon discain,
Did Jesus come to save,
Yet bleed—yet die in vain?

Return—trust not to youth,

To strength, health, wealth, renown:
Thine eye-lids may be shut,

Ere e'en this day goes down,

Where'er thy steps are bent,

Death hovers by thy side,
Thou know'st not what an hour
May to thy fate betide!

Behold the mighty sun,—
He metes out day by day,
Each new moen's circlet saith
"A month hath passed away;"
Preach not unto thy heart
The seasons as they roll,
"Neaver and neaver draws
To judgment seat thy soul!"

"Return!"—the promise saith,
"Hark, wayward wanderer, ho!
Thy sins are scarlet-red,
Shall white be made as snow!
Trust in the Saviour, trust—
Against sin's torrent strive;
Thy faith shall make thee whole;
The soul that hears shall live!

"Before the Lord cast down
The burthens of thy sin,
The old man and his deeds,
And a new life begin;
So walking in the light
By revelation given,
Through darkness and through death,
Thy path shall lead to heaven."

#### "WHO IS MY NEIGHBOUR?"

This question, proposed by the lawyer to Jesus, previous to the relation of the parable of the good Samaritan, is one of peculiar interest. It should not only now be asked by every professing christian, but answered to himself according to the pure dittates of the spirit of the gospel.

How extremely hard is it, even at the present day, for many to know their neighbours—and how much coldness, indifference, and even susterity is manifested among the children of snen. Witness that individual as he passes along, clad in the imposing garb of self-sufficiency, and consequence. He is wealthy perhaps—or by some prosperous gale of good fortune is horne up on the full tide of popularity. He is met by one whom he recognizes as a former, associate in better days—but misfortune has come upon hims; he known

him not—and passes by, like the Levite in the parable, on the other side.

So in the christian world. Yonder goes one who is, in the common usage of the term-pious. He is remarkably devout; praying three, four, and perhaps five times during the day—and enjoining upon his household the rigid observance of times and modes of worship. He has not the least idea of being miserable himself hereafter, but entertains not much doubt that some of his poor neighbours will be thus doomed, eternally. He is met by one of these neighbours, but he knows him notfor this reason-he differes from him in religious belief-worshipping God as the great Father and friend of all, who maketh "his sun to shine on the evil and the good; and sendeth rain on the just and unjust." And for this he cannot endure him! He passes him, with perhaps a formal nod, and moves on, as if he were the only righteous person in existence. Poor man! he has yet to learn the answer to this plain question-who is my neighbour?

The gospel teaches us that all men are brethren-children of one common Parent, and destined to share together hereafter, "an inheritance, incorruptible, undefiled and fadeth not away." It teaches him who has drank of its spirit to minister to the necessity and comfort of his fellow man wherever he may be found. Whether in the cold region of the North, or beneath the burning sun of Africa-in the islands of the sea, or on the great world of waters-still he will know his neighbour, and be led to look upon him also as a brother. And if needed he will make himself known. Never, while he possesses the genuine temper of him who "went about doing good," will be under the pitiable necessity of stopping to inquire, who is my neighbour?-Christian Pilot.

#### MARRIAGES.

At Hume, Allegany Co. on the 31st ult. by Rev. J. Babcock, Mr. Darius M. Skiff to Miss Matilda B. Rice, both of Hume.

#### DEATHS.

In Carlton, Orleans Co. on the 26th of August, Mr. Hugh Jameson, late of Darien, Geneses Co.

His funeral was attended, and a sermon preached by the writer, on the 27th. May the Divine blessing rest upon the widow and the fatherless children.

WM. ANDREWS.

In Murray, Orleans Co. on the 2d of September, Benjamin Allen, Esq. in the 44th year of his age.

Mr. A. after a long and distressing illness, fell asleep; and has left a wife and children to mourn his departure. The consolations of the gospel were administered to the friends and relatives on the 3d, by the writer.

In Fairport, on the 11th inst. Mr. Jesse S.

Hanford, in the 26th year of his age.

A fairer exhibition of God's impartial grace and goodness, I never saw; and a brighter conformer associate in better days—but missellation in the Redeemer's kingdom, I never fortune has come upon him; he knows behald. His faith taught him to reverence.

worship and adore one God, who is perfect in all his attributes, regarding all the children of his creation with the fondness of an indulgent parent; and one Saviour who will not fail nos be discouraged until he has sought out every wandering son and daughter of Adam, and borne them, in the arms of his unbounded love, to the fold of God. This was his faith-which weaned his affections from the world-reconciled him to his father and his God-consoled, supported and sustained him during a long and distressing illness-enabled him to bear all his afflictions with christian resignation, and landed his soul in the haven of eternal bliss; yea, it even lit wo a smile upon his countenance in view of the glories of immortality, in the last agonies of expiring nature. I verily believe that no person with an unprejudiced mind, could have listened to his communications of peace, without asknowledging that his faith was a living and a heavenly principle.

As I have sat by his bed side, and beheld that serenity, composure and resignation which it was his happy lot to enjoy, even when the moster, death, was staring him in the face, my heart's desire and prayer to God has been, that I too might "die the death of the righteous," and that "my last end might be like his."

His funeral was attended by the writer, on Sunday, the 13th, at the Universalist church in Fairport, where a large congregation was assembled to listen to the word of life and salvation, and to pay the last sad respect to the

memory of departed worth.

May God in his infinite mercy grant to sanetify this bereavement to the good of those who have been called to mourn, and may they so adorn the doctrine they have received, that when they are called to pass through "the dark valley of the shadow of death," they can look back upon their past lives as well spent in the service of their Master, and go home rejoicing in prospect of a world's salvation.

WM. Andrews.
[Will Br. Skinner please to copy the above notice, and oblige the friends of the deceased?]

W. A.

In Penfield, Monroe county, July 20, William Magler, aged 45 years. He has left a widow and three children to mourn their loss. The funeral took place on the 21st, and the consolations of the Gospel were tendered to the mourners and a sympathizing congregation by the writer.

At Pitisford, Monroe county, July 22, Mrs. Mary Armstrong, and 96 years. Sister Armstrong, with her husband, John Armstrong, emigrated from England to this country, in 1903. Her kusband died in 1812, and left her with tea children, of whom the greater part remain; but some are fallen asleep. She had been a believer in Universalism for about thirty years, and was a practical one—an ornament to his sex. If we death is lamanted not only by her children, and grand-children, but by all who enjoyed the pleasure of her acquaintance. The funeral was attended, and a sermon delivered by the writer, on the 24th. May our Almighty parent give her descandants grace and consolation, and may they long follow the example of this devout mother in Israel.

In Penfield, on the 1st ult. Genazi Bresez, aged 13 years, the son of Christopher and Assolia Bresec. His bereaved perents have now but one son left—out of cleven children they have buried six. Gehazi was mild and affectionate, beloved in life and lamented in death. His funeral was attended at the Baptiss meeting house, on Sunday the 2d of August, and a sermon suitable to the occasion delivered by the writer to an overflowing and very attentive congregation.

H. Roberts.

I. PRESCOTT, J. T. BRUCE & S. MILES,
Tempristors and Publishers.

# IDIRARIO DIP

"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."-ST. JOHN.

VOL. 11.

GENEVA, N. Y. SEPTEMBER 26, 1935.

NO. 39.

#### ORIGINAL SERMON.

PREACHED AT LYONS, N. T. MARCH 28, 1925. BY A PRESBYTERIAN CLERGYMAN.

[Concluded from page 299.]

"Faith cometh by hearing .- Rom. xvii. 25.

That this is the case, is further evident from a fact very common, but little attended to. When questions are proposed, or observations made, in doubtful or obscure terms, there is nothing more usual than to withhold an answer or reply; and for this very reason, "that they are not understood;" for no man can pretend to answer a question, or reply to an observation, to which he can affix no determinate meaning. And for the same reason, no man can pretend to believe or reject a doctrine of which he can form no idea, or the terms of which he doth not understand.

Of this the Apostle Peter was perfectly aware. He knew that mankind would not adopt the gospel implicitly, but demand reasons and evidences to support it. He therefore exhorts the converts to whom he wrote, "to be ready always to give an answer to every man who asked them a reason of the hope that was in them." not this imply that they understood the meaning of the word hope, had some idea of what they hoped for, and the principles by which this hope was supported? Suppose the contrary, and they could give no other answer than this: "We hope, indeed, because we hope, but we neither know what hope is, what we hope for, nor why we hope." All these are mysteries which our understandings cannot fathom, and of which we have no evidence.

Let me here ask you, would this have "convinced gainsayers; or demonstrated a mouth of wisdom, which all their adversaries would not be able to gainsay or resist? No, certainly. It might indeed have silenced vain teachers, because it was outdoing them even in their vanity. But no one will presume to say that this was the answer recommended by the Apostle, and these the reasons by which the Christian hope is to be supported in the eyes of the world, or infused into the hearts of men. If there be one such, he must rank his supporters with those described by the Apostle as turning aside to vain janglings, neither knowing what they say, nor whereof they affirm."

I know, the superiority of faith to the understanding of men, hath derived a plausible uniform sophistry, or rather from the confused apprehensions of many, who have acquired respectable names in the Christian church. However, names should never influence us in the pursuit of truth, or in the cause of religion.

First, it has been said that revelation hath brought many things to light which the human understanding could never have discovered, nor reason traced out. As instances of this, the mission of angels, the inspiration of prophets, and the interposition of the Son of God, have been frequently alleged. However, these instances prove nothing to the purpose. They are to be considered as matters of fact, and to say that they could not be discovered without a revelation, is to say no more than this; if they had never taken place, we would have known nothing of them. But if it be meant to assert that these, in their own nature, are superior to human comprehension, the assertion is false. There are few propositions of which we can form clearer ideas, or which we understand more fully; nor would it be easy to prove that we owe the general principle on which they rest, to any revelation. The earliest records of mankind bear ample testimony to its universal prevalence; and so general has been its operation, that every exalted character, even in the heathen world, was looked upon as favoured by inspiration, or assistance from above. Heavenly messengers are frequently spoken of, and the Prince of ancient poets, who spoke the language of nature, declares that "the clouds of ignorance and error could never be dispelled from the minds of men, except by the interposition of a divine teacher."

This principle, then, seems not only level to human comprehension, but founded in nature, and the belief of the mission of angels, the inspiration of the prophets, and the interposition of the son of God, is only the application of it to particular cases.

Other instances, in respect to doctrines, have been alleged to the same purpose. But so far as they are confined to it alone, they prove nothing. For if we pretend to say, that if every thing is absolutely incomprehensible, which human understanding has not discovered, or could not discover, we arrogate to ourselves infinite intelligence, and at the same time contradict daily experience. The multitude of mankind might reason in the same manner concerning every discovery in human life. Among the many who have acquired the most extensive knowledge of mathematics, and the laws and the revolutions of the heavenly bodies, by following the demonstrations of Euclid, and the principles of Newton, not the vagaries of wild enthusiasts, how few would have traced the great truths which they have brought to light! But shall we say of such, that these things are to them unintelligible, and that in adopting the conclusions of the one, and they do not understand? No, certainly. Here, then, it follows, that there may be doctrines which we could not discover, but which, when discovered, are perfectly level to our understandings, admit of demonstration, and are received on principles of the soundest reason.

And this is truly the case, in respect to revelation. There are, no doubt, many things concerning God, the laws of his moral government, the great purposes of his providence, and the means of their accomplishment, which the understanding of man could not have satisfactorily ascertained. But when revealed, it can perceive their fitness and propriety, their conformity with the character of our all perfect Being, and own the importance of the knowledge of them, for regulating the conduct and promoting the happiness of men. What, then, is the conclusion to which this leads? Not that men can understand nothing but what they are capable of discovering without revelation; but that a revelation was necessary to present new objects and new information to the mind-to help men to understand what was necessary for them to be persuaded of, in order to their religious improvement and complete happiness. And thanks be to God, this information he has furnished on a plan so copious that every thing pertaining to life and Godliness, "is contained in it; and in characters so plain," that he who receiveth may read-nay, the wayfaring man, though a fool, can scarcely err concerning them.

This argument being set aside, let us consider an assertion, of a nature bold indeed, which assumes matter of fact as its foundation, and securely rests upon it, as if daring defiance to all the artillery of reason and common sense. This is no less than that we do actually believe doctrines altogether incomprehensible by us. If they be true, all reasoning on the subject must be vain. Faith is of a nature too stubborn, and a consistence too solid, to yield to the gentle force of argument. And if once it be admitted that we readily believe any thing which we do not understand, we must allow that we may believe every thing, however dark or unintelligible. And if this be allowed, the power of speaking and interpreting different languages, miraculously conferred on the Apostles was unnecessary; the injunctions of Paul, not to speak in an unknown tongue, unless there was an interpreter present, were useless; and all the labours of Christians to translate and explain the books of the Old and the New Testament into their native tongue. idle amusement. the system of the other, they believe what I If men believe what they do not under-

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stand, it is no matter in what language the objects of their faith are expressed. The Apostle might have converted the world, by preaching in unknown tongues, as well as in those which were understood, and even now the faith of men who can believe without understanding, might be preserved by the same means.

But let us stop for a moment, and examine the foundation of the assertion, of which these are the consequences. Is it really solid? or does it consist of loose materials, unskilfully thrown together and daubed over with untempered mortar? That the latter is the case, I am fully persuaded. And the more I have examined it, my conviction is the stronger. In fact, two distinct propositions are blended into one common mass, and the belief of the one inadvertently taken up as implying the belief of the other, that this is the case the example adduced in proof of the assertion, sufficiently proves.

However I shall confine myself to one or two examples. First, then, it is said "we believe in extraordinary communications of divine knowledge, and power to know." This we believe and I trust most firmly believe. But then say they "we do not know, how that wisdom and power are communicated, nor how they operate, and therefore we believe what we do not understand." Here the falsity of the conclusion is evident. He believed the fact, that these communications had been made, because we understood every word in which it is expressed, and have unquestionable testimony of its reality. But we neither know nor believe any thing of the manner in which they are made, or how they operate. Our belief, therefore, in this as in every other case, is confined to, and regulated by, our understanding.

This may be illustrated by innumerable instances exactly similar. I am conscious of an indwelling principle, which animates, moves and affects my body, and is affected by it a thousand ways. Of the existence of this principle, and its connexion with my body, I have the strongest faith; but I neither know nor believe any thing, concerning the tender bond of union which subsists between them, nor the means by which they mutually affect each other.

In the same manner I commit a grain of seed to the earth; in a few days I perceive a tender blade arising to light. In process of time, it shoots up into a stem, sends forth its leaves and branches, and displays its flowers of beauteous hue, which are succeeded by fruits in their season. All these I believe to be produced from the seed of which I have spoken; but I have neither knowledge nor belief, in which the astonishing process is carried on, or the secret energy by which the Author of Nature conducts or perfects it.

In this case the effect, and the manner in which it is produced, are perfectly dis-

tinct. The former we clearly understand, and fixedly believe; but the latter is not an object, either of knowledge or of faith. Will any one say then that I believe what I do not understand, because I have a firm faith in the one and am entirely ignorant of the other?

If this pretended foundation of faith without knowledge, be thus easily over-thrown, and what has been offered thus far, be conclusive and satisfactory; there remains but one other consideration, to confirm us in the principle of the Apostle, that "faith cometh by hearing" or by the due information and exercise of the understanding of men; makes all its appeals to it, and rests its claims to attention and respect, on its determinations.

It would be endless to relate the numerous passages, in the law and the prophets, which might be adduced to this purpose. Almost every passage abounds with exhortations to the people of Israel, to consider the works and ways of God, that they might know and believe that he alone was God. The promise of God, by Jeremiah, was that he would give them pastors, "who would feed them with knowledge and understanding;" and his complaint by Isaiah, "Israel doth not know, my people doth not consider." These plainly show that understanding is the foundation of religious faith, and that the want of knowledge and consideration, or of the information and exercise of the understanding, are the poverty of unbelief.

The same principle uniformly runs through the whole New Testament. The common language of its author, on every interesting occasion, is, "Hear ye and understand:" "Hearken unto me every one of you and understand. His referring the Jews to the ancient Scriptures, for the evidence of his being the true Mes-Siah, is a direct appeal to their understanding, by the exercise of which they might perceive the argument from prophecy, in all its force, as accomplished in him: "Search the Scriptures, for they are they which testify of me." And the account of his interview with the two disciples in the way to Emmaus is too much in point to be overlooked here. "He said unto them, these are the words which I spoke to you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms concerning me. Then opened he their understandings, that they might understand the Scriptures." In these words there is a direct reference to the ancient prophecies, which they were to consult, for the removal of the doubts which had perplexed them; or a plain intimation, that the understandings of them was sufficient to confirm their vavering

With these, the practice and the language of the apostles exactly corresponds. They reasoned, they argued, they disputed in favor of Christianity, and in these reasonings and argument; which they submitted to the understandings of all men, they rested its claims. When deceivers are pretending to inspiration, they exhorted their converts not to trust their pretensions implicitly, but to exercise them by their own understandings: "Believe not every spirit; but try the spirits, whether they be of God." They have erected an everlasting monument in favour of the Jews of Berea by declaring, that "while they received the word with readiness, they searched the scriptures daily, whether these things were so." And it is remarkable, that when Paul gave his instructions to Timothy, and added a prayer to God in his behalf, he neither encouraged him to expect new revelations, nor prayed that his faith might outrun his understanding. "Consider what I say," saith he, "and the Lord give thee understanding in all things."

To these quotations I shall only add one other, which has something so solid and convincing, that it would be criminal to overlook it. "If the trumpet shall give an uncertain sound, who will prepare himself for the battle? So, likewise, except ye utter, by the tongue, words easy to be understood, how shall it be known what is spoken? For ye shall speak into the air. There are, it may be, a certain number of languages in the world, and none of them without signification; but, if I have not the meaning of the language, I shall be to him that speaketh, a barbarian; and he who speaketh, shall be a barbarian to me. Forasmuch, then, as ye are zerlous of good gifts, seek that ye may excel to the edifying of the church. Wherefore, let him who speaketh in an unknown tongue, pray that he may interpret; else, when thou shalt bless with the spirit, how shall the unlearned say Amen to the giving of thanks, seeing he understandeth not what thou sayest? For thou truly givest thanks well, but the other is not edified. I thank my God, I speak with tongues more than you all: yet in the church I had rather speak five words with my understanding. that I might teach others also, than ten thousand words in an unknown tongue. Brethren, be not children in understanding: in malice be ye children, but in understanding be men."

From the plainness of these passages, and the uniformity with which they are addressed to the understanding of men, it is evident that the end of revelation was the communication of knowledge; and that of consequence they were capable of understanding it. The promise of God to the people of Israel was that "he would give them pastors to feed them with knowledge, that they might know, and believe, that he alone was God." The complaint by Essias was, not that the things spokes of by the prophets were above their understandings; but that they "did not consid-

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er;" that is, they did not exercise their understanding, in respect to them. The unavoidable inference from this is, that if they had considered what they heard, "they would have understood it, they would have believed."

The same gradation is observed by Christ and his apostles. "Hear and understand" is the injunction of the former; and the apostles declare that no words can be of any use to those who hear them, if not understood. The last passage which I have quoted, is so full and decisive, that comment is unnecessary, and illustration impossible.

Instead of attempting to be wise above what is written, we should be thankful for the clearness with which we are informed what we are to believe concerning God, and the duties which he requires of us; and careful to improve the knowledge communicated, to the important purposes for which it was revealed to us. I speak to men of candour; judge ye what I say.

#### 

REPLY TO G. W. M.'s "ANSWER" TO "AN HONEST QUERY."

MESSRS. EDITORS—The readers of the "Herald" will recollect the Answer from G. W. M. in reply to "An Honest Query," inserted in No. 35. The writer of the "Essays" may be assured that "Inquirer" believes he wrote "in love and Christian feeling." At the same time he begs leave to make a few remarks dictated by that same "Christian feeling."

The superficial observer may have arrived at the conclusion, that "Inquirer," when calling in question some of the lan-guage of G. W. M. applied indiscriminately to "every person who would examine every passage where the phrases 'kingdom of God' and 'kingdom of heaven' occur," was in the wrong. And indeed, his "Answer" carries the idea that there was not, in reality, any foundation for "exception," or need of further "explanation"! But I trust it will appear different when he reflects upon the manner in which he employs language, and the universal application he makes of it in his 1st and 2d Essays. In the 1st Essay he informs us that the phrases "kingdom of God" and "kingdom of heaven" mean the same thing, and immediately says, (using language in the most unlimited sense,) that "every individual [no exception] who will read the New Testament, and examine every place where the phrases 'kingdom of God' and kingdom of heaven' occur, will be convinced that they refer to the reign of gospel principles upon the earth:" and in the sentence preceding, he says, (making no exception,) "every person will perceive at once, that to apply the phrase to another state of existence is incorrect:" and in the 2d Essay he says, (without any reserve,) "What a perversion of the Scripture it is to apply the phrase to a future state of immor-

tality"!! It is true G. W. M. in his "Answer" has repeatedly called upon "Inquirer" to "keep in mind the common notion," and the "common method," &c. and has told us that some believe in future limited punishment; but all this does not "present the subject" in a very clear "light," or prevent the application of the language in the Essays to all, to "every individual," to "every person," since no Universalist believes in punishment in a "future state of immortality," after "this mortal shall have put on immortality"! and I must say that I am slow to believe "that a large portion of the Christian community apply the phrases 'kingdom of God' and 'kingdom of heaven' to a future state beyond the general resurrection of the dead, exclusively, and deny, that they have any reference to the gospel on the I think the most illiterate sometimes apply the phrases to the gospel on earth, and not "exclusively" to a "future state"! and I doubt very much whether G. W. M. can refer to a writer or commentator of any celebrity, who applies the phrases to a future state "exclusively," and at the same time "denies that they have any reference to the gospel on the earth"!! even if he could, as he did not, nor discriminate between such and the "majority of our brethren" who apply the phrase "kingdom of God," in 1 Cor. xv. 50, "exclusively to a state of immortality," G. W. M. cannot but perceive that the terms "perversion" and "inconsistent" would be "perfectly understood" as applying to "every person" and "every individual"! This I apprehend would be the conclusion of all your

Now the subject appears "in its true light," G. W. M. will at once see that "Inquirer" did not "take exception" to the "truth," or the purity of his intentions, but to the unreserved and unlimited sense in which he used language. Viewing the "subject in its true light," and by "keeping in his mind" this fact, he will discover, that he has no occasion to be "sorry," for Inquirer has not been "grieved," and I presume not any of his "friends," for we all know that the "Yankee" Editor, so good to "guess," and so kind to "thrust," always writes "in love and Christian feeling"! And I presume he will not wonder that Inquirer and many others should call for "explanation," when he reflects that he did not preface his "Essays" with remarks informing the reader that he was about to write them with a view to disprove the "common method in which the phrase 'kingdom of heaven' is handled," and when he considers that he did not in any of his Essays call upon Inquirer or any of his readers to "keep in mind the common opinion." Nor do I believe the numerous readers of the "Herald" will think Inquirer unjust in giving a reply to G. W. M.'s " Answer," or disposed to "mix sarcasm" with his communications, when they remember he has told us, that he once held the same "opinion" which "a majority of our brethren entertain," respecting the phrase "kingdom of God," in 1 Cor. xv. 50, until his "Essays appeared in this paper," but did not in any of them allude to this fact, give any reasons why his "view became altered," or make any comments or even refer to the passage! When all these things are taken into consideration, bearing in mind the unreserved application of language to "every individual" and "every person," all our readers must at once discover that "Inquirer" and others had much ground for being "mistaken in the application of the term 'perversion,'" and the phrase "inconsistent." I have written with a view to present this "subject in its true light" that it "may be perfectly understood," and I would recommend to our readers a careful perusal of all the "Essays," in connexion with the "Honest Query,' G. W. M.'s "Answer," and this Reply. By so doing they will be better prepared to judge who presents the subject nearest "its true light."

As G. W. M. has given his views of the 50th verse, and consequently the opinion of a minori-

ty of "our brethren," I will "also give mine opinion," and what I suppose to be the substance of the views of the "majority of our brethren," and the sentiment of G. W. M. before he was converted. He informs us that he believes Paul was conversing about a future state of immortality, even in the 50th verse, and that he referred to the same state Christ did in the 22d chapter of Matthew, but remarks, "it does not follow, therefore, that the phrase 'kingdom of God,' in that verse, refers to the same state." And when I inform him that I agree with him in his views on 1 Cor. vi. 9, 10, I can with as much propriety as himself say, "it does not therefore follow, that the phrase 'kingdom. of God,' in verse 50, refers to the same state," and the reader should "keep in mind" the fact. that the Apostle was not in chapter vi. particularly describing man's resurrection to a future state of immortality. But in chap. xv. 50, and context, it is more than probable to my mind, that the Apostle concentrated his arguments to establish the most important truth in the world. the resurrection of man from the dead, and to do away that common absurd opinion entertained by the Jews and others, which our Saviour disproved, and against which he levelled his arguments with resistless power, that man would in the resurrection have the same bodily powers, "flesh and blood," and propensities as they have here in time. The Sadducces who believed in no resurrection, seized upon this miserable doctrine for the purpose of rendering a future life ridiculous, and with an air of triumph asked the Redeemer whose wife the woman should be in the resurrection, for she had seven husbands! Matt. xxii. 25-28. This question received a consistent reply from our Saviour, who effectually silenced them, by informing them that he did not teach the inconsistent notion that man would be raised literally, having "flesh and blood," but that they would be redeemed spirits, pure "as the angels of God in heaven." He carried their minds forward in prospect to that glorious eternal kingdom of immortality, where the "King Eternal" sits enthroned in immediate purity, reigning "all in all!"

As Paul was speaking of the same state of

immortality, he would remember the manner in which Christ directed his arguments against the Sadducees and Pharisees, and the object in so doing, and wishing to establish the same truth and disprove the same error, and having directed his language in the first part of the chapter against the Sadducces, 1 Cor. xv. 4—22, and having spoken of the glorious consummation of the reign of Christ, verses 24-28, "when he shall have put down all rule, and all authority and power"—"when he shall have delivered up the 'kingdom' to God"—"then shall the Son also himself be subject unto him, that God may be all in all." And now, (let the "reader keep in his mind the common opinion," that man, in the resurrection, would "inherit flesh and blood,") to disprove the "common" error, he says, verse 49, "As we have borne the image of the earthy"-as we have been encompassed, on earth, with tabernacles of "flesh and blood," so "we shall also bear the image of the heavenly," but "flesh and blood cannot inherit the kingdom of God," as the Pharisees contended; for in that "bright kingdom of immortality" the immaculate "King Eternal" reigns "all in all" and man is clothed in primeval purity and bears the "image of the heavenly," "neither doth corruption inherit incorruption." Why? "For this mortal must put on immortality and this corruptible must put on incorruption." Verse 53. There are two terms expressive of one and the same thing, as in verse 50. That "kingdom of God," that "heaven" I believe to be the richest, purest, holiest gift of Immortal Love-that it will be the final home of all mankind, and its boundless fruition their portion in eternity.

AN INQUIRER AFTER TRUTE,
Wolcott, Sopt. 17, 1935.
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### Original.

CORRESPONDENCE.

[Continued from page 301.] LETTER.—No. X.

VICTOR, FEB. 18, 1835.

To Rev. K. Townsend:

DEAR SIR-My design to not enter into a protracted controversy on the doctrine of Universal Salvation, might easily have been collected from the terms which I proposed—terms, which if strictly adhered to, would render the process as simple as an algebraic equation, and nearly or quite as conclusive, and saved much time. In my reply to your supposed proof, I showed that you had not come to the specified conditions. Judging from your letter of Dec. 27th, that you meant to take a course of your own, our conditions to the contrary notwithstanding, I proposed to leave to men of your own choosing, the point at which we are so notoriously at issue; which showed still more conclusively that I did not meditate on a long discussion. But the manner in which you treated my proposition shows that you mean not only, not to adhere to the conditions, but to get yourself, if possible, into a considerably extended and complicated piece of business, which you thought perhaps would be of the most essential service to your cause. Here I might stop consistently with my agreement to meet you on certain ground; for you have not, as I conceive, even once fairly set foot upon it, though you have gone around and glided by it often enough. Lest, however, it should be imagined that my silence is to be accounted for, not so much from the fact that you have been irrelevant, as because your arguments are unanswerably conclusive, (which by the way I learn to be the case,) I have at length, concluded to resume my pen.

The first thing worthy of notice in your letter of Dec. 27th, to which I now turn my attention, is the admirable skill with which you acquit yourself of the charge of forgetfulness. But if you will not allow that your wandering proceeded from forgetfulness, then so much the worse. It was a wilful departure from an agreement into which you voluntarily entered, as I shall hereafter show.

You say "that an immortal being will live forever, and that an incorruptible being must be a sinless one. Man is now mortal, hence man dies, Man is now corruptible, therefore sinful."

You give the terms immortal and incorruptible, which are used by the apostle, for evidence of an eternal salvation from mortality and all its consequences, death in particular; from corruption and every attendant, sin being specified.

According to these statements, (which are far from being Scripture testimony as required,) sin is the immediate and infallible result of corruption, or its inseparable

concomitant; and sinlessness is the same of incorruption. You have not told me what you mean by that corruption of which you say sin is an attendant, and which you imply results as necessarily in sin as mortality results in natural death. And it is possible I may have mistaken your mean-If bodily corruption was the thing intended, as I certainly understood it, then I ask, what does bodily corruption in distinction from mental corruption mean except decay and putrefaction such as the body undergoes after death, which Paul shows it will be raised from at the last day? David, we are told, died and was buried, and his flesh saw corruption. of which the apostle speaks, as I shall soon show, is bodily corruption and nothing more. If then, you meant the same kind of corruption which the apostle did, and on that bare fact predicated the endless happiness of the subjects, your doctrine is chargeable with all the disgusting consequences which I have pointed out as attending it, and you might well be ashamed of it. For it is indeed more akin to the doctrines of Hume than to those of the Apostle of the Gentiles, who never predicated the salvation of a single individual on the bare fact of the resurrection, as you have done. Jesus Christ and him crucified was that on which the apostles and early Christians founded their hope of eternal life, which God had promised to those that believe. But Universalists, rejecting Christ's atonement as a propitiatory sacrifice for sin, build their hopes on the bare fact of a resurrection to a state of incorruption and immortality. This is a fundamental principle of your system and entirely supersedes, in the opinion of those who embrace it, the necessity of a holy

If you mean that this corruption is mental, which, from your observations respecting Job, (as being constituted of mind as well as body,) appears to be the case, I would like to know what Universalists mean by mental corruption. Likely you will yet have some quibble respecting this. Whatever your meaning be, I am bold to affirm that all mental corruption is sin, the members of the body when concerned being but instruments. I know of no other consistent meaning of the term when applied to mind. Do you therefore mean that when men will be made incorruptible—that is sinless—they will be saved from corruption and every attendant, sin being specified? Or when you say, "Man is now corruptible, therefore sinful," do you mean to be understood as affirming that man is sinful, and therefore sinful? This must have been your meaning, if mental and not bodily corruption were intended; for all sin is mental corruption, and all mental corruption is sin. This, Sir, was a discovery worthy the cause you advocate, and not less nonsensical than the doctrine of which it is so | For it is quite as conceivable, that an im-

strong a demonstration. Again; if you apply the term corruption to mind, then, as before stated, you use it in a sense altogether different from the apostle in the passage referred to, where it evidently is used with exclusive reference to the body. For he says of that which is sown in corruption and raised in incorruption, that "it is sown a natural body, and raised a spiritual body." Sir, what authority had you to apply it to mind? On the supposition that you meant to apply these terms to mind, then, in the first place, your language is ridiculous tautology; and, in the next, your doctrine, so far from flowing intuitively from the Scriptures, has not in them so much as the shadow of evidence to rest upon. I hope, Sir, you will not call this the plain, direct, positive testimony of Scripture, as you have done. You accuse me of assuming, because I stated that Adam lost his immortality. Had you been a little better acquainted with your Bible, you would hardly have committed yourself so far as to call that an assumption; for it says, "By one man sin entered into the world and death by sin." Yet, I suppose, it is as proper for me to make assumptions for the illustration of what is proved to be true, as for Mr. Townsend to assume a principal point in dispute. You have assumed, Sir, that Adam was mortal when he came from the forming hands of God. Otherwise, you must grant that he lost his immortality—a concession fatal altogether to your cause. If Adam were a mortal, corruptible creature previously to his eating the interdicted fruit, then, on the principle "that a corruptible being must be a sinful one," Adam was a sinner before he sinned—must have committed sin before he did sin; and the sentence "dust thou art and unto dust shalt thou return," did not constitute any part of the evil naturally resulting from sin, but would naturally have resulted to him had sin not entered into the world-quite contrary to the apostle's language, "By one man sin entered into the world and death by sin." It appears, then, from the evidence of which the subject is capable, that Adam lost his immortality in consequence of sin: and that I assumed nothing more than what is true. Do you not see, however, that the burden of proof in this particular rests not on me, but on Universalists? You hold "that an immortal being will live forever." You are bound, therefore, to prove that Adam was not an immortal being before he ate the forbidden fruit. Till this is proved, your doctrine is a mere assumption, and all that you have built upon it is assertion without evidence. My assertion that an immortal being may lose his immortality, is not founded on the fact, or assumption as you call it, that Adam lost his. It is an abstract proposition. the evidence of which is, the infinite power of God and the nature of the thing itself.

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mortal being may be made mortal, as that a mortal being may be made immortal. What I asserted stands good, therefore, without assuming that Adam lost his immortality in consequence of sin. But, as already stated, your doctrine "that an immortal being will live forever," cannot be systained without positive evidence that my assumption, in reference to Adam, is false. Will you produce this evidence? Adam sinned with the same soul and body which had rendered holy obedience; for his body was not changed, (if at all,) till after the first transgression. (Death entered by sin.) So at the present time, it is precisely the same mind which is full of enmity against God, before conversion, that exercises love to him when conversion is effected: and it is the same bodily members which are the instruments of sin, in the one case, that are the instruments of righteousness in the other. Rom. vi. 13. The mortality or immortality of the body when raised from the dust is, therefore, of itself, no positive evidence that the person raised is either holy or sinful, either happy or miserable, or that he is destined to an endless existence of any kind. Consequently, the fundamental doctrine of Modern Universalism is a falsehood. doctrine that sin results necessarily in this life from man's constitution, as compound-- ed of a spirit and dying frame, and that holiness or sinlessness will necessarily result when this mortal puts on immortality, assumes that sin and holines are very dif-"ferent things from what they are declared to be in the Bible. It teaches that sin is blame-worthy, and holiness commendable. If sin results unavoidably from the constitution of man, and if, as is perfectly demonstrable, the Lord Jesus Christ was man, he also must have been a sinner and an impostor. And if holiness will result when this mortal puts on immortality, and all men shall partake of the benefit, then men may feel but little concern about their abominations, and the worst of sinners may lawfully cast off fear. Your doctrine then, is not only false, but abominably blasphemous and licentious.

I find that you are not pleased with long letters, and shall reply to other parts of your letter in my next.

Yours, &c.

RICHARD KAY.

[To be continued.]

#### Original.

MINUTES OF THE PROCEEDINGS OF THE STEUBEN ASSOCIATION OF UNI-VERSALISTS FOR 1835.

- 1. Met at Dundee, Yates county, on the second day of September, and after uniting in prayer with Br. M. L. Wisner, organized the Council by choosing Br. O. Ackley Moderator, and Br. K. Townsend Clerk.
- 2. Appointed Brs. M. L. Wisner, N. F. Murdock and Wm. Goff a Com-

mittee to arrange the order of public services.

- 3. Received the Society of Pulteney into the Fellowship of this Association.
- 4. The Committee of Discipline report that no complaint has been preferred during the past year. Report accepted.

5. Appointed Brs. M. L. Wisner, Elijah Smith and Anson Coggswell a Committee on Fellowship and Ordination.

6. Appointed Brs. M. L. Wisner and Elijah Smith, ministers, and James Bentley and Wm. Goff, lay delegates, to attend the State Convention in 1836, with power to appoint their substitutes.

7. Appointed a Conference to be held at Kennedyville, Bath, Steuben county, in the course of the winter—the time to be designated by the Standing Clerk.

8. Voted, That when this Association adjourn, it adjourn to meet at Howard Flats, on the first Wednesday and Thursday of September, 1836.

9. Appointed Br. M. L. Wisner to prepare the Minutes for publication, accompanying them with such remarks as he may deem necessary, and forward them to the Magazine and Advocate and to the Herald of Truth for publication.

#### REMARKS.

The session of our Association was conducted with harmony and good order. We had a pleasing interview, the weather was fine, and the congregation respecta-Five sermons were delivered by Brs. Townsend and Ackley to good acceptance, and although we were some disappointed respecting the attendance of our ministering brethren, nevertheless we ought not to despise the day of small things. Although we are now on the borders of Zion, we shall soon be in her centre; for the knowledge of the Lord must cover the earth as the waters cover the sea. Converts to the truth of Christianity in its primitive purity are multiplying like drops of the morning dew; the watchmen are speaking comfortably to Jerusalem on every hand; the glorious cause is onward, and remember he who looks back is not M. L. WISNER. worthy.

#### —∞ Original.

#### A BAIT.

A certain notorious new-measure revivalist some time since held forth with fiery zeal and obstreperous voice, that the doctrine of Universalism was the devil's choicest and most successful bait, wherewith his grim majesty decoyed immortal souls to endless perdition! that it was a gilded pill, a shining bauble, held out by the arch enemy of man, and which was well calculated to please and captivate the carnal heart and depraved nature; yet it was really an ignis fatuus of endless ruin, to all who nibbled thereat!

A short time after our modest revivivalist made this declaration, he was en-

gaged in managing a protracted meeting in the city of R---; but alas! his untiring machinations, fanatical zeal and blasphemous ravings did not make so great a "shaking among the dry bones" of heterodoxy as he expected: his measures were new and unique, and indeed, many of his own religious fraternity did not strictly fellowship his "new measure" revival schemes, but rather approved of the good old Deacon Comfort way of making converts. He therefore succeeded in leading astray only a few "silly women" and little His scolding of saints and children! threatening of sinners was quite ludicrous and tragico-comico; but all in vain. length an "old measure" brother, of the old Calvinistic school, had the boldness to tell him that the bait of Orthodox Presbyterianism in its pristine purity, was no doubt the genuine "Simon pure" bait for "poor impenitent sinners;" but the difficulty of the matter was, he thought there was a deplorable mismanagement in the manner of fishing for the converts! The bait was held out to be sure, but there was such a continual hue and cry of bite or be damned! bite or be damned! that it was no wonder he frightened away all the fish, and scarcely got a nibble at the great bait of the genuine gospel!! N\* B\*

Henrietta, August, 1835.

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# **Original.**ILLUSTRATION OF SCIPTURRE.

"Sin when it is finished bringeth forth death."
BIBLE.

Much has been said about sin and its consequences. Many have laboured to prove that sin when finished bringeth forth unceasing misery. If it can be proved from any part of the Scriptures, it must be proved from that part which heads this article, because it speaks particularly of death after sin is finished.

Now, whatever this death may be, it is the consequence of sin. Sin is the transgression of the law. And Paul says, "For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died." Here it appears that Paul suffered that death which sin brings; and can it be true that Paul suffered unceasing misery? If that death which sin brings is unceasing misery, then Paul suffered it. But this seems unreasonable to believe. For when Paul was writing to his Roman brethren, he informs them as follows: "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and W. T. H. death."

A firm trust in the assistance of an Almighty Being naturally produces patience, hope, cheerfulness, and all other dispositions of mind that alleviate those calamities which we are not able to remove. Addison.

### Original.

### INNOVATION AND PERSECU-TION.

It is a well known and admitted fact, that the churches, self-styled "Orthodox," have in all ages, opposed, might and main, every innovation upon received and accredited creeds; they have repressed every aspiration for liberality or freedom of thought in religious matters, as far as ecclesiastical censures, anathemas, stakes, gibbets and racks, enabled them, or their influence from the arm of the civil law, would allo v. Now, may we not venture, in this age of enterprise and prying curiosity, to inquire the cause? One of Sir Isaac Newton's famous philosophical maxims is, every effect must have a cause: and what were, and what are still, the causes of such tremendous and multiplied and sanguinary effects?

Could this opposition and persecution and extermination, have proceeded from the genius of Christianity? No; or did they proceed from an apprehension, that vital piety was in danger, and that unless such fearful and revolting measures were adopted, genuine godliness would be extirpated from the earth? From the first of these supposed causes such conduct could not have proceeded—it might, in part, from the last.

I am entirely willing to admit, that religious funatics have existed in all ages of the church, and that there are some of those animals even now. I have charity to believe, that, there are some, who adhere to untruth in sincerity, and who oppose and persecute, thinking they are doing God's service: but I am also firmly of the belief, that by far the majority, in every age, who have ruised the voice, or lifted the hand, or kindled the funeral pile, or erected the gibbet, or placed the block, have done so, from selfish, unscriptural and execrable motives. Their craft was endangered, and hence their outcry. In the capacity of shepherds the priests in every age and country have cherished the most bigoted and intolerant disposition-they have uniformly led the van in repressing the symptoms of dissent from their creeds, and in punishing those who attempted to think for themselves on religious matters. In the present day, can we look in any direction where "Orthodoxy" prevails, and not observe the same identical spirit? One great commanding cause -one powerfully exciting motive producing the opposition to the increase of liberal Christianity arises from a dread and reluctance to the loss of wealth, and popularity, and influence.-Modern shepherds know perfectly well, that the more extensive their flocks, the greater value the annual returns; and the reverse—the fewer the sheep, the less wool.

This sin does not consist it appears to me, so much in a reluctance for the loss

of wealth and power, as in assigning this reluctance to a wrong cause. It is a trial of no ordinary nature for a politician to lose place and power—particularly when every prospect to regain them is precluded forever, and it is at least equally hard for shepherds to perceive gliding forever from their grasp, both flock and fleece.

I can pity their case, and sympathize with their loss, and deplore their prospects; but I cannot credit their hypocritical, whining anxiety and agonizing grouns for the reformation of the backslidden and the conversion of the impenitent: and I will venture to predict, that in the lapse of a very few years, the present orthodox dignitaries, together with their creeds, will fritter down into insignificance and obscurity, unless they will alter their sentiments and practices, and cherish worthy and ennobling views of the divine character and of the nature of the gospel, and conduct themselves and treat their fellow men in a friend-A. M'C. ly and deserving manner.

### HERALD.

JACOB CHASE, Jun. G. W. MONTGOMERY, Editors.

GENEVA, SATURDAY, SEPT. 26, 1835.

THE IMPORTANCE OF SELF-EXAM-INATION.

"Let a man examine kimself."-ST. PAUL.

Among all the Christian duties, I know of no one, that can be considered superior in importance to that of self-examination. Its great importance is not only manifest, but it should evidently be considered the first duty to which the professed disciple of Christ should attend; for we may be assured that no other duty can be properly performed while this is neglected. And yet, strange as it may appear, it is generally the last moral obligation that professed Christians undertake to discharge. They seem to be strongly disposed to go into a thorough examination of every body else before they attend to their own case. Under other circumstances, and in relation to the ordinary concerns of human life, this practice might be considered praise-worthy-for, although it may betray a want of prudence and economy, for a man to neglect his own business to assist his neighbour-still, it manifests a benevolent disposition and a philanthropic heart. And I am inclined to think that there are but few professed Christians who are guilty of such a departure from their uniform course of conduct. But still, they generally manifest an astonishing willingness to neglect the labour of examining their own hearts. of cultivating their own affections and feelings, and reforming their own moral habits, customs and conduct, and to go from home to examine the hearts, and reform the lives of their heretical and wicked neighbours.

These things ought not so to be. The professed followers of Christ should first enter into

an examination of their own hearts, their own lives, their own imperfections and follies. And when they have completed this self-examination, and correcte i all the errors, and reformed every fault; they will suffer no loss or inconvenience then, in rendering what assistance they can to their neighbours. But we are inclined to think, that when a thorough self-examination is effected, the individual will perceive that his labours are needed at home more than any where else—and hence he will be inclined to "judge no man in meats or in drinks," or in any thing else, but to exercise that charity which "vaunteth not itself;" which "is not puffed up;" which suffereth long and is kind," &c.

If all nominal Christians were engaged as they should be, in self-ex mination, and with a view to correct and reform their minds and their practices—there would be no such things among us as almeler, calumny and detraction—no such things as misrepresentation, persecution and religious hatred. May the importance of this duty be duly considered, and the consideration induce markind to "prove their own work:" and "then shall they have rejoicing in themselves and not in another man."

SKETCHES.—No. 3.
[Continued from our last Number.]

-626-

"Enter ye in at the strait gate, for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leateth unto life, and few there be that find it."—Matt. vii. 13, 14.

In farther prosecuting this subject, we shall endeavor to ascertain what our Saviour intended by the wide gate and brond way; by the strait gate and narrow way; by the former leading to destruction and the latter to life.

It must be recollected, that in ancient times. every city was walled, and ingress and egress was obtained through gates. Some gates were broad and had ways leading to them correspondingly broad-while there frequently were private gates, small in construction, with narrow ways I ading from them. Using the literal gate for a figure, Bishop Pearce informs us, that the "Jews understood by a gate that which leads or lets men into the sense and knowledge of any doctrine. Hence Maimonides' treatise concerring the law of Moses, is called by a word signifying the gate of Moses. In a sense not much unlike to this, Paul says, I Cor. xvi. 9, 'a great door and an effectual is opened unto me, viz. for preaching the gospel of Christ; in Acts ziv. 27, it is said 'that God hath opened the door of faith unto the Gentiles." "

Our Lord unquestionably uses the term gale in a figurative sense—and accordingly Dr. A. Clarke has explained it so. The verse preceding the passage under consideration reade thus—"therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the propheta." This Dr. Clarke calls the gate, for he says, "enter in through this strait gate, viz. of doing to every one, as you would that he should do unto you; for this alone seems to be the strait gate to which

our Lord alludes." If this be the true reference of the passage, it certainly is judicious, since in the day of our Lord and in this age, comparatively few do unto others as they would have others do unto them—and the consequence is, that moral destruction which pervades every community, where a neglect of this noble precept is indulged. But, although this comment is plausible, yet I believe, from a critical examination of the subject, that the narrow way is faith in the Messiah and the broad way a rejection of him—and that the general and perhaps particular application of the passage, was confined to the times of the Messiah.

To receive the gospel, is represented as resulting in life to the believer. Hence it is said, "he that believeth on the Son hath everlasting life." John iii. 36. "Verily, verily I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." John v. 24. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." John xvii. 5. These passages show the propriety of declaring, that to walk in the path of Christian faith, leads to life.

To believe that Jesus was the Messiah, was a narrow way before the people to whom the gospel was first offered. The Jews were so enveloped in prejudice, that they mistook this narrow way of faith and fell into the wide way of expecting a temporal Prince, who, instead of destroying their durling covenant, would establish its influence more firmly than ever, and destroy their enemies. And so strongly were they possessed with this mistaken notion, that they believed not their own prophets. Hence our Saviour said to them, "for had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" John v. 43, 47.

But not only did they reject the Saviour; they also erucified him, and hooted at him even in his dying agonies. Thus the great body of the Jews did walk in the broad road of destruction. This is proved by the parable of the marriage-feast, which unquestionably refers to the Jews. In closing the parable, Christ said "for many are called, but few are chosen." Matt. axii. 11. By this expression he means, that the feast, emblematic of the gaspel, was offered to the Jewish nation—yet in the excess of their bigotry, but few of them accepted it, and hence, "judged themselves unworthy of everlasting life."

The few who did accept of Christ and entered the strait gate of belief, were saved from that "untoward generation," from the traditions of the Pharisees, the skepticism of the Sadducces, from all the horrors which came upon the murderers of Jesus, and received that judgment of eternal life which springs from a reception of the truth.

But the many entered the road of unbelief. They would not receive Christ. Jesus said to them, "ye will not come to me, that ye might have life." John v. 40. They pursued that road

to their ruin. In Matt. 22d chap, where the guests who were bidden to the feast, are represented as spitefully entreating and killing the servants of the king, our Saviour said, "but when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers and burned up their city." Vs. 7. This testimony is as clear as light-the character of the destruction is pointed out. Their temple and holy city were demolished, their nation was destroyed, and they were scattered over the face of the whole earth. Of this horrible overthrow, Jesus speaks in Matt. xxiv. 21, 22-"for then shall be great tribulation, such as was not since the beginning of the world till this time. no, nor ever shall-and except those days should be shortened, there should be no flesh saved; but for the elect's sake those days shall be shortened." Here is an express promise, that the evils of that time should be shortened-but for what? For the benefit of the elect, or those who walked through the strait gate of belief, and tasted of life.

Such, then, I view to be the true sense of the passage, and its direct application. But if the period of its application be extended to the whole time of the gospel, the most that can be made of it, is, that the broad way is sin, and the narrow way religion—the life which springs from the latter, an enjoyment of Divine truth; and the destruction resulting from the former, that misery which springs from iniquity and transgression, represented by the term death. "And you hath he quickened, who were dead in trespasses and sins.", Eph. ii. 1.

Admitting this exposition to be correct, certainly one objection is removed from a system, whose benevolent features win the approbation of every heart and are exerting an excellent influence over multitudes, who "rejoice with joy unspeakable" in view of the resurrection from the dead and the reconciliation of the world. Yes; and one bar is thrown from that way, which will lead those who pray for all men without faith, to have confidence that God will answer their prayers.

G. W. M.

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### A FEW DOCTRINAL QUERIES.

In the general epistle of Jude we read as follows: "Even as Sodom and Gomorrah, and the cities about them, giving themselves over to furnication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."

We do not design to give in the present article our opinion of this text; there is no particular necessity for it. We only wish to make a few remarks in regard to the commonly received opinion relative to its meaning, and suggest a few queries.

It is zealously contended by our Partialist friends, that the "eternal fire" here spoken of, means endless suffering; hence, it is confidently argued that all the inhabitants of the five cities of the plain, with the exception of Lot and his two daughters, were consigned to endless deapair and wretchedness, because they were not

righteous. And yet, the old stereotyped doctrine of Calvin, which teaches the endless damnation of infants, is generally rejected.

And now, reader, how many infants do you suppose there must have been in those five cities? Is it not reasonable to conclude that there were several hundreds, nay, thousands? This, it is presumed, will not be denied. Were they all set "forth for an example, suffering the vengeance of eternal fire?" This must be admitted, for they were not righteous, although they were perfectly innocent and harmless. Now will you, or will the advocates for the popular understanding of this text, contend that such a vast number of infinits, who are mentioned by our Saviour as samples of moral innocence and harmlessness, were thus hurried from the earth, and plunged into the horrible pit of infinite perdition and misery, to suffer the most excruciating tortures world without end? And how can this painful conclusion be avoided, if the common understanding of the text be the true one?

We will wait patiently for some good partialist brother to inform us relative to this matter. But at present, we must rest in the belief, either that the text has been grossly perverted, or that infant damnation is sanc ioned by the word of God; an idea which we verily think, would disgrace the creed of a Hottentot if embraced therein.

### LETTERS

Received during the week ending on Wednesday last.

S. H. C. Ithaca—M. L. W. Dundee—P. M. Middleport—P. M. Rochester—A. F. M'C. Livonia—P. M. Nunda Valley—G. W. M. Auburn—N. B. Henrictta—J. L. D. Canandal-gui—O. T. Aurori.

### RELIGIOUS INTELLIGENCE.

BR. S. MILES will preach at Bristol, on Friday evening, (at early candle light,) Oct. 2d; at Lakeville, on Sunday, the 4th; at Avon, on Monday evening, the 5th; at Lima, on Tuesday evening, the 6th; at Mendon, on Wednesday evening, the 7th; at Manchester, on Thursday evening, the 8th; and at Castleton, on Sunday, the 11th.

BR. Holmes will supply the desk for BR. EATON, on the 1st Sunday in October, at Baldwinsville. BR. EATON will preach at Perry, Genesee Co. on the same day.

BR. T. C. EATON will preach at Fairport, on the 2d Sunday in October, in exchange with BR. ANDREWS, who will supply for him that day at Wolcott.

### DEATHS.

On the 22d inst. at Aurora, Cayuga Co. whilst on a visit to his son, Mr. James Mann, keeper of the Franklin House in this village, aged 67 years. Mr. M. has left a widow and family with a large circle of acquaintance and friends to lement his loss. Few men moving in his sphere, have departed life more generally or more deservedly respected.

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### POBTBT.

### RELIGION.

Is there aught on earth but sorrow—
Dark forebodings— bitter tears;
Clouds to-day, and storms to-morrow—
Doubts—distressing doubts and fears?
Is there aught to cheer our sadness—
Aught to chase our darkest gloom—
Fill our souls with joy and gladness,
Light our pathway to the tomb?

Is there aught of real pleasure
In this world of fickleness?
Solid, and substantial treasure?
Unalloyed happiness?
Are earth's fairest scenes illusive—
Her brightest hopes but airy dreams—
Her firmest promises delusive,
Wherein no lasting pleasure beams?

Yes, there is a balm for sorrow,
Sweetest solace for our tears;
From religion we can borrow
Light which e'en the darkness cheers.
Though the clouds may blacken o'er us,
As we walk the "narrow way,"
God will place his light before us,
Shining unto perfect day.

Though this earth affords no pleasure,
We can find it e'en below—
Solid and substantial treasure—
If in duly's path we go;
Be the kindly hand extended
To the suffering and the sad,
And the destitute befriended,
And the sorrowing made glad.

Then our path is smooth and even;
And though storms around us rise,
Still the purest light of heaven
Radiates the Christian's skies;
Pure religion, too, can lighten
All our burthens neath the sky,
All her evidences brighten
Of a resting place on high.

### SAGE QUESTION.

• "If God, for wise and holy purposes, permitted sin to enter and to operate in this world, that all might be overruled for the manifestation of His glory, where is the inconsistency of its existing throughout eternity, and of its being punished forever in the persons of those who have died in the love and practice of iniquity?"—Edinburgh Theol. Mag.

Such, if I mistake not is the strong hold of the doctrine of endless misery. It seems to be regarded as an impregnable fortress. But let us try for a moment the strength of the position. It is conceded then on all hands, that God for wise and holy purposes permitted sin to enter and operate in this world that all might be overruled for the manifestation of his glory. But how does it thence follow that sin may be permitted to exist forever? Has the conclusion the remotest connexion

with the premises? If the principle of reasoning may be legitimately and safely adopted, that since sin existed in this world, it may, and probably will exist forever, there are many other conclusions which I think may be drawn which will contradict most of the great doctrines of revelation. I will mention a few.

1. If God, for wise and holy purposes, permits his saints to sin here in this world, that it might be overruled for the manifestation of his glory, where is the inconsistency of their sinning throughout eternity?

2. If God, for wise and holy purposes, permits his saints to be afflicted and in sorrow here in this world, that it might be overruled for the manifestation of his glory, where is the inconsistency of their continuing to be afflicted throughout eternity?

3. If God, for wise and holy purposes, permitted death to enter and operate in this world that it might be overruled for the manifestation of his glory, where is the inconsistency of its existing throughout eter-

Will some of our religious opposers, who feel that the question at the head of this article is unanswerable, be good enough to furnish answers to these three. Perhaps they may learn that their favorite argument, is after all, a two edged sword.—

Messenger and Universalist.

### —<del>∞</del>— A MAN WITHOUT A SOUL.

A few weeks since, Rev. Mr. B. of Ohio, rode a few miles from home for the purpose of preaching a sermon. Among his hearers was a Mr. H., a professed Universalist. On returning homeward either accident or inclination brought them together. Mr. H. expressed his dissatisfaction with the sermon-did not like those ministers that send men to hell. Our object, said Mr. B., is not to destroy, but to save the soul. 'The soul! retorted Mr. H., the soul! we have no souls! No soul? rejoined Mr. B. gravely; well, I have seen some men who I thought had very small souls, but you are the first man I ever saw who had no soul! It is scarcely necessary to add that the soul-less man was silent.

REMARKS.

The above paragraph was cut from the editorial columns of the Cincinnati Journal, by a friend of ours. By the soul we suppose the writer means that principle in man which survives the grave, and is destined, even on his own views, to exist through the countless ages of eternity, either in happiness or misery. Now a moment's reflection will show the writer's culpable ignorance, or consummate knave-The grand distinguishing feature in Universalism, over all grades of infidelity, from the annihilation of a world, or of all intelligences, up to the most liberal view of a partial salvation, is, that it contends earnestly and unhesitatingly that the im-

mortal spirit of every intelligent creaturethat bright emanation from the Deity himself-shall live on co-extensive with God's own unending existence; and that so far from being unchangeably fixed in a state of eternal sinning and imperfection, every son and daughter of Adam shall be purified, sanctified, and rendered meet for the presence of God and the angels of heaven forevermore! And still the writer of the above could make his Universalist say "we have no souls"!! Shame on the professing christian who can resort to so mean an act to work a prejudice against. his fellow travellers to eternity! -- Messenger and Universalist.

# Original. ANECDOTE.

A liberal hearted, well meaning Bible agent, a few weeks since, was informing a certain bigoted "brother in the faith," that he never met with any opposition to "the distribution of the Word of God from the Universalists; but that the infidel, deistical—" "What are the Universalists but infidels of the worst kind?" interrupted the irritated L \* \* \*, "do they not deny the Bible?" and "what do they want of it if they are all going to be saved? If I did'nt believe in it I would'nt touch it, but commit all the crime and wickedness I pleused."

N\* B\*

An upright posture is easier than a stooping one because it is more natural, and one part is better supported by another; so it is easier to be an honest man than a knave.

### I. PRESCOTT, J. T. BRUCE & S. MILES,

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## IIDRALD OF TRUTT.

"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."-St. John.

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NO. 40.

### ORIGINAL SERMON.

BY G. W. MONTGOMERY.

PIETY.

is If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."—James iii. 2.

Is there such a thing as piety? In the firmament of Christian graces, burns there a star of genuine native purity? or is piety but the cant term for the smooth face of designing fraud, the painted shell of the hypocrite, or the blackness of malignity which hides in the bush of apparent good, that it may pounce upon the object which panders to its vicious appetite?

That the term piety has been viewed but as another name for hollow-hearted pretension, is a fact which admits of no doubtwhile some have gone so far as to deny that there is any piety at all, because there are so many who profess to be good fruittrees, yet who produce nothing but thorns. On reflection, however, we shall discover that there is as little propriety in denying its existence because hypocrites profess it, as there is in denying the existence of honesty because knaves have assumed it, or the existence of liberty because tyrants have acted in its name, or the existence of virtue because men reputedly virtuous have committed the most detestable crimes.

To be sure, the idea of piety is, in many instances, sullied by the marring hand of hypocrisy and the inconsistent conduct of professed religionists, but still, though hidden among rubbish, the diamond exists, and though slandered, there is such a thing as piety, genuine, soul-felt piety, which sits as beautifully upon the truly christian heart as the evening star, beams upon the deep blue of the glittering heavens-is as inoffensive as the odour of the modest lily of the valley-is as pure as the weters of the bubbling spring-and as natively attracting to the eye of every individual, as the rainbow, that emblem of Jehovah's promise. Its breath is prayer, its actions love and good will, its strength faith in God, and its garments the examples of the Lord Jesus Christ.

We can, however, much more forcibly exhibit the genuine form of piety, by the supposition of a case, which can be understood by the lowest capacity. The scene of this case we shall not place among men, since, even after it had been painted by the pencils of truth, there might be some Judas to mar it, some daubing hand of slander to spoil it, or some wolf in sheep's clothing to destroy it.

Suppose we should be endowed with pow- peace, that children were obedient to their of Matthew. He ranks with a certain er to visit the planet Jupiter, and should find parents, and when they were old took care class of professors in ancient times, who

there a race of individuals like ourselves, blessed with reason and the noble powers of the mind. The supposition that Jupiter is inhabited, is by no means unreasonable, since that planet is much larger than the earth, and it would be weakness to declare that we are the only intelligent creatures in the vast dominions of Him who creates and governs all worlds by the majesty of his power and the purity of his wisdom.

Suppose, on arriving among the inhabitants of that planet, we should see a host in the heavens and should hear them sing in tones of triumph, "glory to God in the highest," and on Jupiter, "peace, good will towards men," Luke ii. 14-and while wondering what it could mean, we should hear an angel preach the words of the living God, "fear not; for, behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day, in the city of David, a Saviour, which is Christ the Lord," Luke ii. 10, 11. Suppose we should see the Saviour who was thus announced-should trace him through his infancy to manhood—should mark his heavenly patience, his unchanging purity of heart, and his devotion to the cause of improvement and happinessshould see him raised upon the cross, the spear thrust into his side, the breath leave his body, and his earthly remains deposited in the tomb-should see him rise again on the third day, and ascend to heaven, the mediator between God and men.

Suppose we should hear his heralds preach his doctrine, viz. resurrection from the dead and reconciliation of the world, with its accompanying fruits, love towards God, love towards men, doing to others as we would have others do unto us, forgiveness of enemies, kindness towards neighbours, peace with all men, obedience to parents, government of our passions, and the practice of virtue in all circumstances. Suppose we should discover that these principles possessed an influence over all the inhabitants of Jupiter, and while they professed to believe in Jesus, they also practised his precepts. Suppose we should see that wars ceased among them and peace reigned, that dishonesty was forgotten and virtue practised, that laws were useless because there were no criminals, that the bench of the judge was vacated and the staff of the officer laid aside. Suppose that virtue reigned among them with its robes of pure and spotless white, that there was no slander, no profanity, no ribald songs or bacchanalian revel, that justice was practised between man and man, that neighbours lived in peace, that children were obedient to their

of them, that joy and affection burned upon every family altar, that the wanting were assisted, the sick visited and the dying comforted. Suppose we should be assured, that they did all this out of love to their Saviour, out of affection to their fellow beings, out of the truth that vice is misery and virtue happiness; while, so great is their benevolence, that they rejoice at the prospect of meeting all beyond the tomb, in a Paradise of happiness.

Now, when we witnessed their devotion to the cause of truth, their warm practice of all its precepts, and their kind and excellent conduct in all the relations of life, and their humble confidence in the God who created them, would we not rejoicingly acknowledge, that we had found a pious people; that true, genuine piety reigned among them?

It would matter not that we discovered no bigotry among them, no harsh and ungenerous denunciations, no inquisition, no racks, no stakes, no fanaticism, no miraculous conversions, no great pretensions, no particular forms reigning in their communities; still we should be obliged to admit, as all would be obliged to admit, that there is such a thing as piety, and that we had found it. This conclusion would be impressed upon our minds, because, according to our text, we saw them governing their tongues, eschewing evil and seeking peace, obeying the commandments of Jesus, and showing their religion by their works.

Having now presented our supposition, let us descend to the earth, and see if there is any true piety among its inhabitants. There is. It matters not that there is conduct called piety, which is bad and wicked, for this is not a correct application of the term. The term truth may be. applied to the grossest error, but does it prove, therefore, that such error is truth? The term virtuous may be applied to a man who, though legally correct in his conduct, yet oppresses his fellow beings and neglects the poor, and otherwise does that which no honest Christian will do; but does the simple application of the term, prove that such conduct is virtue? In hke manner, if the term piety is applied to a man who, though a strict disciplinarian and a diligent performer of all ceremonies, is yet a profane man, a falsifier of his word, a harsh denouncer of all those who do not believe exactly as his creed dictates, does it, therefore, prove that he is a pious man? Neverwas a term more misapplied! Such a man has no piety-while he is well described by our Saviour in the 23d chapter of Matthew. He ranks with a certain

made long prayers to be seen of men, who attended all the services of the sanctuary, who outwardly appeared beautiful, but who robbed widow's houses, scrupulously discharged the minor points of the law, and omitted the important duties of justice, judgment and mercy; who thanked God that they were not like other men; and who, at the same time, would pass by on the other side of the road, to avoid assisting him who had been robbed and wounded by thieves. Christ does not denominate these pretenders pious men, but in all the majesty of heaven he exclaimed, " ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" or the condemnation of Gehenna!

They did not escape it—though professedly the most pious people of the times, and the most punctilious in the discharge of each and every ceremony, still, when God sent forth his armies, their city was burned up, their temple destroyed, their institutions demolished, their population either slaughtered or made slaves, and their nation became tributary to a people whom they hated. And, when we consider the horrible sieges they sustained, the hunger, thirst and privation they endured, and all the revenge which was heaped upon them, we no longer wonder that our Lord made the valley of Hinnom, with its worms, its fires and its punishment of criminals, an emblem of the judgment which was to come upon this hypocritically pious people, and said, "how can ye escape the condemnation of Gehenna?" Let those who assume the title of piety, but are hypocrites, take warning from this exhibition of Divine judgment; for, that person "who assumes the livery of heaven to serve the devil in," must not expect to escape the just chastisement due his conduct. Such men are not pious—they are bigots—mankind know it and feel it.

There is as much difference between hypocritical bigotry and genuine piety, as there is between the most exalted mind which drinks from the stream of knowledge in Paradise, and the most depraved intelligence on earth who worships the idol of sin in the temple of his passions. Bigotry has a heart like iron and a disposition like the vulture—she has a creed which supersedes the word of God, to which all must bend or perish. She has no respect for character-" believe or be damned," is her watch-word. When she is roused up in all her energies, and her discordant scream is heard shrilly ringing through the religious atmosphere, it is only to drink from the river of blood which has been shed by a false zeal for God. She boldly discards the notion, that there can be any religion except in her own ranks. She denounces all who do not subscribe to her dogmas, as heretics and enemies to God.

Not so with piety. Her voice is sweet, and instead of war, she breathes peace on

earth, good will towards men. The olive branch of peace waves in her path. To all she says, "and why of yourselves judge ye not what is right?" being "always ready to give every man that asketh us, a reason of the hope that is in us with meekness and fear." Persecution and bigotry flee from her sight, while love and kindness take their places, teaching mankind that "God hath created of one blood all nations," while "he sends rain upon the just and the unjust, and causes the sun to shine upon the evil and the good," as a token that he views them as children of his care. Piety warms the heart and makes the mind more vigorous with moral action. She pities the woes and errors of man, and strives to remove them by kindness, while, at the same time, she adds new graces to the heart which is actuated by her influence.

Such being the difference between bigotry and piety, who can fail of discovering the difference between the bigoted and the pious man? Do you wish for evidence from the Bible who is the pious man? Listen! "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth fort his fruit in his season; his leaf also shall not wither; whatsoever he doeth shall prosper." Ps. i. 1-3. He strives to govern his tongue, knowing that if he can do so, he can govern his passions-he eschews evil and does good—he keeps the commandments of his Saviour and abides in his love-and he shows his religion in the clustering grapes of charity, mercy and virtue. We can know his piety by his actions; for, says our Saviour, "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." Matt. vii. 16, 17.

From all these facts then, most clear is it that there is such a thing as genuine piety, which lives, not in the heartlessness of ceremonies or the strange folly of an unpractical profession, but in the pure temple of a Christian spirit and the sweetness of a repentant soul. The practical follower of the Saviour is the good man, and that good man is a pious man. Most clear and distinct is the testimony on this subject. Christ has pointed out the duty of the Christian. Love towards God is the shining star, and it is followed by love towards our neighbours, benevolence towards the unfortunate, virtue in all our actions, and an avoidance of evil, to wind up the splendid train of Christian graces. The pious man is not intemperate, or dishonest, or unfaithful to his cause, or coldhearted, or contentious, or the slave of a creed, or the victim of his own reckless passions—but he is good; good in every sense; good in action; good in heart; good in Christian feeling. He recollects the injunction of St. Paul—"Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law." Rom. xiii. 9, 10. And he practises that injunction.

We solemnly aver it to be our sincere opinion, that there can be no piety without morality, for morality is the most important duty which belongs to the Christian character—it is folly to pretend to piety without it. This is what we deem it our duty to preach and impress upon the notice

of community.

True; with a certain portion of community, we stand not in the place which can do them any good, for all our motives are impeached and our intentions misrepresented. If we preach our doctrine as we think the Bible teaches it, we are accused of knowingly advocating licentiousness and twisting the divine testimony. If we tell our congregations of the necessity of putting away the sins which are among them, and frequently admonish the sinful to speedily repent and turn from their iniquities, we are immediately set up in the light of those who are attempting to gull community, to smooth over the matter and deceive the people, that we may outwardly appear well to them and draw their souls on to destruction. Let it be so and admit it true for a moment-what a glorious business it would be, if we could gull community out of its sins, the drunkard from intemperance, the profaner from profanity, the revengeful man from a disposition to be cruel, the dishonest from dishonesty. and the hypocritical from hypocrisy! Most benevolent would it be to gull community from those errors which have agitated it like the ocean in a storm, produced doubts and fears, and filled the heart with distress and sorrow-most glorious would it be to gull community out of every species of sin, and induce them to be virtuous in every relation of life! Men stand in need of this very kind of gulling, and oh? that there was more of it in the world! It is necessary that morality be preached, and that Christians be warned to arouse from the sleep into which they have fallen. Such representations have been made upon the subject, that morality as a theory, has dropped into disrepute. How could it be otherwise, when people are told that vice produces pleasure upon the earth, that they must not forego the joys of heaven for the happiness of sin here, and that the way of the righteous man is hard and that his virtue is self-denial and sits upon him like a cloak of thorns?

But the fact is, the greatest aim of the gospel is to produce and strengthen the growth of morality among men—not to present it to the world in a dry, cold, abstract manner to be sure, but to surround it with the love of God, the death of the Saviour, and the doctrine which he taught, as motives to induce a practice of it and to fix it in the heart as the best method of producing happiness. When this is performed in any individual, that individual possesses true Christian piety.

Let the sects rail as they will against morality, its inefficacy in saving human beings from the wrath of that God whose very excellence consists in purity, and its minor importance when compared with the concerns of what they call religion; but take morality from Christianity, and what have you left? You have great and distinguishing doctrines to be sure, but how much happiness can they confer on the immoral heart? None-on the contrary, misery. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." Rom. i. 18. In fact, moral practices are the crowning graces of the Christian, and if he be stripped of these, he is dead—his faith is of no avail, because it stands without works. I wish here to be understood. The religious world have separated Christianity from morality—to receive religion seems to be a different thing from becoming moral and good-so much so, that the merely moral man, as he is called, though he believe in Christ, cannot be saved, while the person who gets converted in excitement, though he may not be as good as the merely moral man, will be saved from This view of the endless destruction. subject places salvation in faith, to which neither merit or demerit can be attached, for we believe according to the evidence presented; and to punish us because we do not believe a proposition of whose truth we have not sufficient evidence, is monstrous injustice and the very quintessence of persecution. It may be denied, that any person believes that salvation depends upon simple belief-but of what avail is the denial? If a man holds to principles which involve certain consequences, it makes no manner of difference, that he denies holding such consequences—there they stand, obviously flowing from the premises he adopts. A man who declares that immersion in water is a necessary act to constitute obedience towards Christ, and that none can be saved who do not obey him, need not deny placing salvation in baptism, for it is the result of his premises. So with faith. He who avers that the moral man cannot be saved, to all intents and purposes places selvation in behef—the conclusion is not to be avoided.

Now admit, that all which is said conrecrning the inefficacy of morality is true, let me ask, what is a Christian without it,

and how much does the world prize his faith? Suppose a man believes in benevolence—of what utility is that belief to him without the corresponding fruit? Let St. James answer: "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit? Chap. ii. 15, 16. Sure enough, what does it profit? or whom does it profit? You may, when the bitter storms of winter howl, eulogize benevolence, surrounded as you may be by a blazing fire and all the comforts of life; but what avails your eulogy or your belief that it is a duty to be benevolent, to the wretch who is starving and freezing at your gate? It is of no more avail than though you should chain a man within thirty feet of a feast, and without stirring a bolt, should bid him eat and be welcome.

So with faith in Christianity. It is certainly necessary to have faith in the propriety and necessity of Christianity, in order to practise its spirit. That faith embraces the noblest truths—no less than the fact, that God is good unto all, that he is the Father of all, that he is in Christ reconciling the world unto himself, that life and immortality have been brought to light through the gospel. This faith is important—far be it from us to detract from its excellency We have too often witnessed its power among the dying and felt its joy in our own hearts to lessen its value aught.

Still, let the question be urged—how much of a Christian is the man whose moral duties are neglected, even though he believe all that we have mentioned? Go farther than this if you please-admit that the man has been what is called miraculously converted, that he believes every thing that the creed-book contains, and if he does not eschew evil and learn to do well, still of what avail is his faith? Let an apostle answer: "Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works. For as the body without the spirit is dead, so faith without works is dead also." James ii. 17, 18, 26. Faith unaccompanied by works, is a tree without fruit a sun without heat. A man with belief and no practice, is not a pious Christian—he may be excited; so may any mistaken fanatic-he may perform ceremonies; so did the Pharisees—he may have faith; so may even the swindler but there is something else—he must have works, the substantial works of righteousness and love. He then becomes "great in the kingdom of heaven," and he can have a great influence and lead men to Christ, even when the words of power coming from the mouth of the immoral man with Ciceronian eloquence, will fall unheeded and without moral effect.

We then discover the distinguishing difference between professed Christians. A man with profession but no corresponding practice, is not a Christian—while the man whose profession is accompanied with works, is a Christian. Hence, were I to place the salvation of man in a future world, upon any thing which the creature can perform, I would place it in his works—not in faith, for that does not depend upon the will—not in ceremonies, for they can have no power in themselves—but in works, in the practice of virtue.

How powerfully the Scriptures dwell upon the necessity of moral action! "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he lath seen, how can he love God whom he hath not seen?—and this commandment have we from him, that he who loveth God love his brother also."

1 John iv. 20, 21. This language shows the incompatibility of a profession to love God, when hatred, black-eyed and malignant, is cherished in the heart towards his creatures. He who sincerely loves God, will find that his affection extends to his fellow beings.

Our text is full on this subject. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." How true is this position! That individual, who is careful of what he utters, and in regard to the actions of others judges "righteous judgment," may well be called a perfect man; for he who can guide his tongue can govern the passions of his body. The Bible goes still farther-" for he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; let him eschew evil and do good; let him seek peace and ensue it." Such a practice will enable us to judge the tree by its fruit, for we discover that the individual dwells in the love of Christ, because he practises what his Saviour has taught him to do. We have something more substantial than pretension—something that can be seen and appreciated—something by which the world can know whether there be such a thing as religion or not.

Religionists of all classes are too prone to substitute profession for practice—to serve God in the performance of ceremonies rather than by a pure and humble life. It is this which has reared the altar streaming with the blood of sacrifice, built the gloom of the monastery, and established a religion of form which has no heart or spirit. And, in this work, Christianity has been robbed of its beauty, clipped of its freedom, impaired of its strength, bound up with the cords of superstition, and marred and spotted by the hand of persecution and error. Instead of going forth among mankind as a universal all-pervading principle, which intwines itself around every good principle of human nature, it

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has been cramped, confined to this spot and to that handful of people, as though it was designed but for few, and not for the many. The manner in which Christianity has been handled, reminds us of a beautiful child so bundled up in rags, that none of its beauty can be seen. Hence, professed Christians have kept themselves aloof from the world—that is, they have made a profession, which they seem to think has nothing to do with the world.

Herein is a great mistake. The pious man has no such views—he is neither cramped by the prejudices of his church nor the chains of his creed. He views Christianity as a principle, whose holiest influence is exhibited in prompting man to deal honestly with his fellows, to be virtuous every day, and to do good. He is convinced that true piety commands him to come out from seclusion, and to let his religion touch upon the world and act in the market-place. He knows, that in no possible method can he so well prove that he is pious, as to set good examples to others, to speak like a father to the intemperate and vicious, and to exhibit the kindness and affection of a well-governed mind.

That man then, is truly pious, who believes in the Lord Jesus and obeys his precepts; who strives to do well; who avoids sin; who comforts the sick; who assists the poor; who constantly acts so as to advance pure Christianity—whose religion prompts him to be a kind husband, a good parent, an obliging neighbour, a correct citizen, a principled patriot, a practical follower of Christ, and a humble worshipper of God.

That woman is truly pious, who embraces the gospel; who makes the precepts of Christianity the rule of her life; who is a pattern of industry, good feeling and virtue; who moves in her household, beloved by every member of it and respected by all; who cultivates social affections in her neighbourhood; who looks well to her children; who knows what her Bible teaches, and is not afraid to speak of it either.

Those youth are truly pious, who obey their Saviour in all things; who are kind and respectful to their parents; who avoid iniquity; who practise virtue, and are good to others.

From all these facts then, it must be seen that there is such a thing as piety, and such a work as being truly pious. Piety makes man better, surrounds him with virtuous principles, and presents him to the world, a good christian, which the world admires to see, bad as some think it to be. It is our duty to become pious—we are commanded in the bible to believe in Christ and to do good; and when we do this, we are pious, in the proper sense of the term.

Brethren of the Abrahamic faith—let us verted point. Suppose that I assume that strive to grow in grace—to become pious. the Thayers were immortal, and produce It will make us happy on earth and fit us as evidence of the fact their sentence and

to enjoy the bright excellencies of the gospel, while in the flesh, and more than that —it will be the greatest inducement we can present people, to examine our faith and to try its soundness by the word of God.

# Original. CORRESPONDENCE.

[Continued from page 309.] LETTER.—No. XI.

Victor, March 31, 1835.

To Rev. Richard Kay:

SIR-I shall reply to the different parts of your letter separately. I begin with yours of Feb. 18th. Your reasons for resuming the correspondence are undoubtedly satisfactory to yourself, and I require no explanation. I did say "man is now mortal, hence man dies. Man is now corruptible, therefore sinful." I did not, however, intend to be understood that there could not possibly be a living mortal person, or an innocent corruptible one. The sole object of the statement was to show that when he was immortal and incorruptible, he should be eternally saved from death and sin. To this you opposed and have reiterated the declaration that Paul speaks simply of the body. And you have gone back to show that he spoke of the body in the same chapter. I never doubted it. For Paul is very particular to first propound the question, "How are the dead raised up, and with what body do they come?" "H is sown a natural body," &c. But in the text I quoted, he does not say, our bodies, it, or they, but we. "We shall all be changed." Next you assume that the immortality and incorruption of mankind is not proof positive of endless salvation. And why? Because, say you, Adam was immortal, and lost his immortality. But was he immortal and incorruptible? You do not even assume it. But how do you account for Adam's losing his immortality? By saying he sinned Well, have you attempted to show that those spoken of by Paul shall sin? No, you have not. You have speculated upon what man may do, and what God has power to do; but the question between us is to be decided by Scripture, by the revelation of what God will do. If you claim that man will sin after the resurrection, you will please prove it.

I next notice your proof of Adam's immortality. "As by one man sin entered into the world, and death by sin," &c. You do not of course claim that Paul here says God created Adam immortal, and I add that no Scripture writer says that he was immortal either before or after he sinned. Now for the meaning of the declaration, and its application to the controverted point. Suppose that I assume that the Thayers were immortal, and produce as avidence of the fact their sentence and

the certificate of their execution for murder. Would not you centend that my evidence proved their mortality, and not their immortality; that if they had been immortal, the sentence might be passed, but could not be executed?

I have taken up the subject, admitting your opinions of "death" spoken of by the apostle to be correct, to show the fai-

lacy of your argument.

It is certain that a death is spoken of in the Scriptures which was to be visited upon Adam the day he sinned. "In the day thou eatest thereof thou shalt surely die." Robinson, Professor of Sacred Literature in the Presbyterian Theological Institution of Andover, in his Calmet, (article Adam,) says, "There is no where in Scripture any hint that the bodies of men or animals in the state before the fall were not subject to dissolution just as much as at present."

I believe the death mentioned by the apostle was passed upon Adam in the day he sinned. But I leave you to settle with your Br. R. as you may think proper. Taken in either sense, I have shown that

it does not help you.

You have professed to entertain a great respect for logical rules, and you have the grace to say, that you was not bound to prove your proposition that Adam was immortal; but it develved on me to prove the negative of your assertion. With such logic I have no acquaintance, but I do not consider my ignorance of it any misfortune.

After some previous remarks you say, "it is quite as conceivable that an immortal being may be made mortal, as that a mortal being may be made immortal." Did I found my argument of the immortality of mankind upon my own conceptions? or, upon the evidence of holy writ? Did I attempt to show that man could be endlessly saved because God had power to save him? No, Sir; you know I did not. I presented the proof of what God would do.

But you have not yet produced the evidence that an immortal being was made mortal, and I predict that you never will unless to some one who will receive your conceptions for proof.

I am now to consider some things which I have purposely passed over. Since the commencement of our controversy, I have been pained to discover an apparent disposition on your part to represent things in their most odious light. It is evident that we are not discussing the influence or tendency of sentiments, but yet you take the liberty to draw conclusions from your own mistakes, and then to brand Universalism as false, abominable and blasphemous.

ble with ridiculous tautology, &c. &c.
You are probably aware that I might
return such reflections upon you with interest. But you and I are both professed
followers of Jegus Christ and preachers of

You charge me with a disposition to quib-

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his gospel, and our profession should shine forth in our practice. Hard words and hard names may serve to stir up strife. But the cause I advocate requires no such weapons. Let this serve as a reply to such remarks, and as a reason for passing over those I have not noticed in silence.

Your remarks upon the apostles' preaching Jesus Christ and him crucified are noted. They also preached Jesus and the resurrection; and Paul says, "if Christ be not risen, then is our preaching vain, and your faith is also vain." If Christ had not risen, preaching Jesus Christ and him crucified would be vain.

On whatever grounds Universalists may predicate their hopes, they do not build them upon "conceptions," but upon evidence; and I hope there are none of them who would first assume a position, and then call upon an opponent to prove a

negative.
With my views any farther than this controversy is concerned, you have no particular interest: at least if they are given, it is rather as a matter of courtesy than an acknowledgment that you have a right to call for them. I have no desire to withhold them at a proper time, but we are discussing a particular question; and I should much rather you would give your attention to that, than to matters not connected with it, and at least wait till I lay down premises before you proceed to draw conclusions for me.

I am sorry to be under the necessity of mentioning such a subject; but I would say, in reply to your closing remarks, that it does not become any man or body of men to boast of their religion or morality. If you will, however, inform yourself of the result of an examination of the Auburn prison, made in 1824, by your own party, I think you will hereafter be more careful how you make odious comparisons and incorrect statements.

You will discover that you have yet your work to begin again; that after you have proved Adam's immortality and that he lost it by sin, it will be necessary to show that the persons spoken of by Paul shall sin after they are made immortal and incorruptible; that your conceptions and assertions will not answer; that you must furnish proof-Scriptural proof. When you have done this, you can have ample opportunity for occupying your talents in laying down premises for me and drawing your own conclusions.

Humbly beseeching God to guide us in the way of all truth, I subscribe myself K. Townsend. Yours, &c.

> [To be continued.] ----

**Original** GOD'S LOVE.

"God is Love." He is infinite - consequently his love must be infinite in na-

verse, and impartial in its dispensation to all created intelligences. If he originally loved man, he must eternally love him; if he loves one of the creatures of his creation, he must love all; if he loves an individual to-day, he cannot hate him to-morrow! This would impeach his immutability! Now will finite evil prevail or triumph over infinite, unchanging, boundless Love? The Bible answers No!and reason reiterates the same!

N\* B\*

Henriella, N. Y.

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### ANECDOTES.

A few years since a young limitarian preacher, full of zeal, made an appointment to preach on a certain evening in one of the churches in Boston, Mass. He had a respectable audience, as to number and character, and he evidently felt elated as he cast his eyes around upon the congregation. At the close of his sermon he seated himself for a few moments; he then arose with a great deal of affected dignity and addressed his audience as follows: My hearers, if there are any of you who have any particular passage or passages of Scripture on your minds which you do not understand, you are at liberty to state them, and I will explain them to you. He then re-seated himself. After waiting a short time he arose again, and repeated the above, adding, do not be bashful my friends, it is not to be expected that you, who are engaged in the active business of life, and who have but little time to study the Scriptures, could be sufficiently acquainted with them to unravel all the mysteries therein contained; but I, who make them my daily study, profess to be able to explain in a correct manner every passage of Scripture; therefore, come forward—come forward, brethren, and present your knotty qustions. The intelligent part of the audience were disgusted with him, but suddenly a footstep was heard in the broad-aisle; a wag had left his seat and was approaching the pulpit; the minister leaned forward, and the wag thus addressed him: If I understood you, sir, you are ready to explain any passage of Scripture which any one may present to you? Yes sir. Well, there is one which has ever puzzled me much, and right glad am I that I have at last found one man that properly understands every sentence of the Sciptures. We read in Scripture, sir, that Nebuchadnezzar was turned out and eat grass, like an ox, do we not? Yes sir. Well, so far I am right then; now what I want you to explain is: what did it cost per week to pasture him? This was a poser; the audience were convulsed with laughter, and the self-conceited priest was effectually silenced, and so much chagrined that he could not dismiss his delighted audience, so they separated without the parting ture and duration, boundless as the uni- benediction.—Christ. Intelligencer.

A female member of a Calvinistic church in conversation with another lady, who was a Universalist, a short time since, said, in speaking of the death of Christ, that he was very good to die for us saints, without dying for you sinners. We are acquainted with each of them, and we certainly can say no good of the former, and equally certain that we cannot say, (in truth) any evil of the latter.—Ib.

### Original Anecdote.

A few years since, as Br. E-Universalist preacher, was travelling eastward in the stage, it so happened that a Roman Catholic priest became one of his fellow passengers. On departing from an inn where they had stopped to take refreshment, it was announced to the driver that a Presbyterian clergyman wished to take a seat. On his coming forward to the door of the coach, and obtaining information that a Catholic priest was one of the passengers, he refused to enter. On being pressed to get in, he observed that he would not, for the Beast was there. Upon which Br. E---- gave him u boost, saying, Get in-we will have the beast and the false prophet together.

### ----HAPPINESS.

It seems to be a prevailing opinion that all the happiness to be desired, all that any one should aspire after, lies far in the future prospect—beyond, even, the river of death. Why is it so? Why are we told that there is nothing on earth worth living for? That, if our future welfare be secure, what matters it how we live in this world, or what our present condition may be? Reader, before you suffer these questions to make an abiding impression upon your mind, we beg you to pause and consider. If you are in pursuit of happiness, you may obtain it *now*, and *always*, by believing the truth as it is in Jesus, and practising the precepts and requirements of the gospel. It does not lie at the end of a wearisome and tollsome journey, and no-where else; but all the means you adopt and pursue to accomplish the end in view, should increase and swell the amount of your enjoyment. If you were to start upon a journey, with a view of visiting some far distant land, would you enter upon it with so much cheerfulness and readiness, if you were assured of finding it a rough and rugged way, and full of toil, and trial, and trouble, even though you might find happiness in the end, as if you could feel certain of realizing much enjoyment upon the road, and much more at its end? We presume not. And it is precisely so upon the journey of life. If you tell a person he will be miscrable in pursuing a Christian course of conduct, even though he may be happy when his race is finished, he will not enter upon it with so much zeal

and engagedness, as if he were assured of being happy in the pursuit, and happy at the end of it. And this is truly the case. The firm and fast believer is happy in this world; and, by the grace of God, he will be so in the other. The unbeliever is unhappy here; but, Heaven be praised! he will not be so hereafter. The same common destiny awaits them both in the other world; but the one travels to his inheritance in the "peaceful paths of wisdom," and the other pursues the "hard way of the transgressor." The one enjoys much happiness in the present world; the other is filled with doubts and fears. The one finds pleasure in all that he does; the other is constantly perplexed and unhappy. Will you say, then, that if all is well hereafter, it is no matter what we do in the present world? Is it no matter whether we are happy here or not, provided only we shall be happy hereafter? Will you subscribe to such a sentiment as this? Will you enforce it upon others? Do it Teach mankind not, we beseech you. that they may be happy, if they will, in the present world; and that God has graciously given them the promise of an incorruptible inheritance hereafter, according to his own good will and pleasure. And we will seriously and candidly ask you, will not this be the most effectual means of rendering them virtuous and happy? Consider this question, reader, and answer it to your conscience.—Gospel Banner.

### HERALD.

JACOB CHASE, Jun. G. W. MONTGOMERY, Editors.

GENEVA, SATURDAY, Oct. 3, 1835.

### MINUTES

OF THE CAYUGA ASSOCIATION OF UNIVERSALISTS.

Agreeably to adjournment, the Cayuga Association of Universalists met at Onondaga Hill, on the 23d of September, 1835, and organized the Council by choosing Br. WHEELER TRUESDELL Moderator, and Brs. H. CLIFT and W. QUEAL Clerks.

1. Heard and accepted the Report of the Committee appointed last year, to revise the Constitution of this Association, which was as follows:

The Committee appointed at the last session of this Association, for the purpose of inspecting the Constitution and recommending alterations, beg leave to make the following Report.

Your Committee having inspected the Constitution, find but a single instance, which they deem the subject of Amendment. That is the third Article, which reads thus: "All ministers of the gospel in régular standing and fellowship with this or any other Association of Universalists, shall be considered as members."

On this Article, your Committee found the ment of the Constituti

of the session of this Association, held in Venice, Cayuga Co. 1827: "Appointed Brs. Flagler, Whitnall and Standart a Committee to consider the propriety of altering the third Article of the Constitution of this Association. The Committee presented the following report, which is accepted: Whereas, by the 3d Article of the Constitution of this Association, all ministers of the gospel in regular standing, of this or any other Association of Universalists are entitled to a seat in our council; and whereas, in the opinion of your Committee, each and every Association is an independent body; Therefore, Resolved, it is manifestly improper to grant this privilege in all cases which may come before the Association. Resolved, therefore, 2d, That the 3d Article of the Constitution be, and the same is hereby annulled; and in future no minister, not resident within the territorial limits of this Association, shall be entitled to any vote when such vote requires the decision of more than one Association."

Your Committe, not being able to understand the purport of and the wisdom of this amendment, and viewing it as a direct exclusion of all our brethren, from the affairs of this Council, recommend that that amendment be annulled, and

That the 3d Article of this Constitution read as follows—"All ministers of the gospel in regular standing and fellowship with this or any other Association of Universalists, who may be present, shall be considered as members of our Council, with the privilege of voting on all subjects, excepting those of a strictly local character."

- 2. Voted that Brs. Wm. Queal, J. F. Clark and H. Clift be a Committee to arrange the public services.
- 3. Appointed Br. W. Queal Standing Clerk of this Association, in place of Br. J. Chase who has removed out of the bounds of the same.
- 4. Heard the letters from the several Societies in fellowship read, which gave evidence that our cause is every where prosperous and flourishing.
- 5. Heard and accepted the report of the Committee of Discipline for the past year, which was, that there was no complaint.
- 6. Voted that Brs. G. W. Montgomery, O. Whiston and A. Warden be the Committee of Discipline for the ensuing year.
- 7. Voted that Brs. W. Queal and J. Annear, ministers, and Brs. J. Clift, of Onondaga, and W. G. Parker, of Cortland, laymen, be our delegates to attend the New-York State Convention, to be holden at Auburn, in May next, with power to appoint substitutes.
- 8. Voted that Brs. J. Chase, A. B. Grosh and H. Clift be the Committee to receive requests for letters of Fellowship and Ordination.
- Received requests for letters of Fellowship from Brs. H. Boughton and T. D. Cook, of Auburn, and for Ordination from Br. H. Green, of Virgil. Voted to grant said requests.
- 10. Voted to adopt the following Amendment of the Constitution of this body, relative to the 7th Article:

If any preacher of this Ascociation, shall be charged with unbecoming or irreligious behaviour and conversation, strict inquiry shall be made into the cause of complaint, and fellowship continued or suspended as the case may require; and if the Association shall have given letters of fellowship to any person who discontinues his uninistry for one year without sufficient cause, said letters shall be recalled.

11. Voted that Brs. Sanderson, Queal and Whiston be a Committee to appoint Conferences during the year ensuing.

12. Resolved, That when this Association adjourn, it adjourn to meet at Cortland, Cortland Co. on the last Wednesday and Thursday in September, 1836.

13. Whereas, the New York State Convention at present exercises a power of granting letters of fellowship and conferring ordination, in such a manner, that it may infringe on the rules and regulations of the different Associations composing it.

Resolved, That our delegates be requested to exert their influence, at the next session of the Convention, to procure such an alteration of the manner of exercising these powers as, while it secures to the Convention their exercise, shall prevent any interference with the rules and regulations of the respective Associations.

Resolved, That this Association have undiminished confidence in the N. Y. State Convention.

14. Voted that Br. W. Queal deliver the next occasional discourse, and have power to appoint a substitute.

15. Voted that Br. J. Chase prepare the Minutes for the press.

Adjourned after uniting in prayer with Br. J. French.

W. TRUESDELL, Moderator.

H. CLIFT \ WM. QUEAL, Clerks.

### PREACHERS PRESENT.

A. B. Grosh, Utica; G. W. Montgomery, T. D. Cook, H. Boughton, Auburn; D. Biddlecome, Delta; O. Whiston, Virgil; G. Sanderson, Cordand; J. Annear, Genoa; J. Chase, S. Miles, Geneva; K. Townsend, Victor; J. E. Holmes, Westfield, A. Kinney, E. Gage, De Ruyter; J. French, Sandy Crock; G. S. Ames, Tully Flats; S. Ashton, H. Green, A. Green, Virgil; Wm. Queal, Mottville; T. C. Eaton, Wolcott; M. L. Wisner, Dundee; J. Foster, Salina.

### LAY DELEGATES PRESENT.

Joseph Clift, Levi Clark, Onondaga; G. Kinney, W. G. Parker, Cortland; R. Watson, Mottville; W. S. Smith, L. P. Akins, Caroline; Charles Land, Camillus; John P. Robinson, Onondaga; E. Tainior, N. Heaton, Harford; E. Gage, T. Lester, Genoa.

Six discourses were preached on the occasion, to crowded congregations. Br. Hiram Green was ordained to the work of an evangelist. Sermon by Br. O. Whiston. Much harmony and good feeling existed in our deliberations in council, as well as throughout the meeting. We were affectionately received and entertained by

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our beloved brethren in Onondaga, which fact will never be forgotten while the crimson current is permitted to flow in our veins. Usual addresses by Br. Chase. J. Chase, Jr.

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"GOD 18 OUR REFUGE."—Ps. xlvi. 1.
No. 1.

Every careful student of the Seriptures, must honestly acknowledge that the devoted Psalmist of Israel has left upon sacred record, expressions of Divine truth, that are wisely calculated to excite in the minds of reflecting mortals, feelings of the most devotional, exalted and refine: nature—feelings that none but those who reverence God and love their fellow men, can ever realize, or fully appreciate.

The deep distresses of his soul, under a solemn conviction of his departures from the sunny paths of religious duty, are set forth and illustrated in such a manner—with so much feeling and pious simplicity, and with such an overwhelming degree of grief and sorrow, that he whose mind is not affected, and whose sympathies are not touched in the perusal, must be nearly destitute of the virtue of philanthropy.

And on the other hand; the ecstatic raptures that filled his grateful soul when the pardoning mercy of God was extended to his relief, and raised him from the gloomy vaults of wretchedness and sin, are expressed in such melting strains of sorrow, contrition and love; and manifest such unbounded and unreserved confidence in the wisdom and goodness of his God, that every feeling and contemplative soul, on reading the same, must involuntarily exclaim-O that my mind might be cheered, my affections and volitions graduated, and my moral enjoyments improved by that confidence in my Maker-that humble resignation to his moral government-that extensive and deep-felt regard for virtue, truth and justice, and that universal benevolence towards my fellow beings, that were cherished and improved by this ancient servant

The text that heads this article is a record of ene instance, at least, of that unlimited and unreserved confidence in the glorious perfections of the Deity, which seems to have characterized the life and conduct, and religious deportment of the Psalmist. And there are but few, if any, more important and useful sentences to be met with in all the Bible. It should, therefore, secure the most interested and devout attention of every reader—of every reflecting and accountable mortal.

It will not be disputed that in the present state and condition of human society, we are surrounded and beset on every hand with numerous and complicated evils both temporal and spiritual, and liable to countless dangers and various triads of grief and trouble. And notwithstanding a great proportion of these evils originate and end in the untaught and prolific imagination, still they are not the less troublesome on that account. They sorely afflict the mind, prey upon the corporeal system, and often deprive us of that virtuous reliance upon the

paternity and protection of Jehovah; and that spiritual contentment and repose which are ever the inheritance and the blessing of all who are well instructed and faithful disciples of the Lord Jesus, and who put their trust in the Lord.

But there are real temporary evils prevalent in the world, and which are incessantly preying upon mankind, that are inseparably connected with the present imperfect and frail existence.

When we take into serious consideration all the above facts, and fully realize our uncertain, unstable and shifting conditions of human life, we are feelingly conscious of standing in imminent, need of that support and defence which will enable us to encounter the multiplied calamities to which we are exposed, with patience, fortitude and pious resignation; and where shall we find them but in God our spiritual refuge? O, that all men were solemnly impressed with the important and animating truth, that in God there is a refuge secure as immortality, strong as omnipotence, and lasting as eternity! This being the case, we should be able effectually to resist the progress of iniquity, overcome the numerous temptations of the flesh and the world, and forever rob disease and death of their magnified Yes, reader, were we filled with the true spirit of primitive Christianity, and possessed of that spiritual knowledge of, and unreserved confidence in the goodness, the wisdom, and the power of our God, that ornamented the lives and purified the conduct of the primitive disciples of our Lord, we should be enabled to say from the heart, "Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled; though the mountains shake with the swelling thereof. There is a river, the streams whereof shall make glad the city of God, the holy tabernacles of the Most High. God is in the midst of her: she shall not be removed. God shall help her, and that right early."

Yes, reader, we should be prepared for every event of a wise providence. If famine should approach, and pale hunger with its appalling concomitants should be seen, taking up its terrific march through the land, effecting its relentless ravages indiscriminately among all classes and conditions of society, filling our country with want, and misery, and death-triumphantly swaying her broad sceptre of destruction and ruin over our favored land of peace and plenty: Or, if war's shrill clarion should be heard to sound announcing the approach of a powerful foreign foe, and summoning to the ensanguined field of battle, of blood, and of death, our fathers, our brothers, and even ourselves-and the piercing yell of the ferocious savage should strike upon the ear and fill the soul with trembling and dread, and all should be consternation, alarm and confuson in view of the fearful result: Or, if raging pestilence, with its poisonous breath, and blighting touch, and chilling gloom, should pervade our cities, towns and dwellings, threatening, in its fatal progress, to deprive us of our bosom companions, our venerable parents and the dear pledges of our conjugal affections.

If we should be called to mingle our sighs and our tears over the cold remains of those we hold near and dear as life itself, and to consign them, in rapid succession, to the dreary mansions of the silent dead. And if we ourselves should be marked as the prey of the common destroyer, and the taper of life were about to be forever extinguished in the darknes of death-all these afflictive circumstances would not move us if we were prepared to repose our firm trust in the God who made us, and to take shelter in him as our spiritual refuge-our rock and our salva-To this refuge we may flee in every time of trouble, and find a hiding place from the wind and a covert from the tempest, and richly enjoy the secure protection of our righteous and munificent Father in heaven, together with the important consolations of truth which can never sail of giving rest to the soul, and joy in the holy ghost.

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### UNIVERSALISM vs. ATHEISM.

It is sometimes said that Universalists are Atheists, notwithstanding it is so well known that we believe in the existence of one good Father, that none but the wilfully bigoted will ever make the charge. What! Will a charge so preposterously absurd be urged against us, that we preach and weekly meet to worship a Being, whose love beams in the sun, pours in the rain, rolls in the earth, grows in vegetation, beams in the eye, speaks in the mind—whose love is as unlimited as his own nature and as boundless as creation-whose love attended us in the morning of existence, supplies all our rational wants, and will blaze with meridian lustre when all tongues shall sing his unchanging benignity amid the glories of the resurrection-shall it be said, I again repeat, that we advance all these things of God, and yet have no belief in his existence, and in fact, deny that there is any God? Let the individual who would risk his reputation for good sense, by making such a charge, go and learn what it means to "judge righteous judgment."

G. W. M. ----

#### JUBILEE CONVENTION.

The General Convention of Universalists of the United States met at Hartford, Conn. and organized the Council, on Tuesday evening, Sept. 15, by choosing Br. Hosea Ballou, of Boston, Moderator, Br. T. F. King, of Portsmouth, N. H. Clerk, and Br. Calvin Gardner, of Waterville, Mc. Assistant Clerk. Delegates were present from Maine, Massachusetts, New-Hampshire, Vermont, Connecticut, New-York, Pennsylvania and Maryland. The occasional discourse was delivered by Br. S. R. Smith, of Clinton, N. Y. Seven sermons were delivered on the occasion.

This was the fiftieth anniversary of the General Convention of Universalists for the United States of America, and must have been a season of great joy to all those who participated in the blessings then and there bestowed. About eighty clergymen were present. God be praised for the astonishing progress of divine truth. May it run and be glorified.

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### HUDSON RIVER ASSOCIATION.

The ministers and delegates composing the above named Association, convened at Hudson, N. Y. on Wednesday, Sept. 9, 1835. Br. T. J. Whitcomb was elected Moderator, and Br. H. Belding Clerk. Six sermons were delivered on the occasion.

C.

## REMOVAL.

Br. ELIJAH SMITH, of Kennedyville, has accepted an invitation to settle with the Universalist Society in West Bloomfield, Ontario Co. and wishes all letters, papers, &c. intended for him directed to the latter place from this time.

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### PORTRY.

From the Star and Universalist.

THE EARLY DEAD.

He rests—but not the rest of sleep Weighs down his sunken eyes, The rigid slumber is too deep, The calm too breathless lies; Shrunk are the wandering veins that streak The fixed and marble brow, There is no life-flash on the cheek-Death! Death! I know thee now.

Pale King of Terrors, thou art here In all thy dark array; But 'tis the living weep and fear Beneath thy iron sway. Bring flowers and crown the Early Dead. Their hour of bondage past; But we for those who mourn and dread, And linger to the last.

Spring hath its music and its bloom, And morn its glorious light; But still a shadow from the tomb. A sadness and a blight, Are ever on earth's loveliest things; The breath of change is there, And death his dusky banner flings O'er all that's loved and fair.

So let it be-for ne'er on earth Should man his home prepare; The spirit feels its heavenly birth And spurns at mortal care. E'en when young Worth and Genius die Let no vain tears be shed, But bring bright wreaths of victory, And crown the Early Dead.

### AN INCIDENT.

How strongly does the mind attach itself to any spot, where it has daily resorted to give fancy the rein, and suffered her to range undisturbed through the paths of her own fair creation. The trees and shrubs are as tender hearted friends, who have become acquainted with your weakness, but care not to expose it. In one of my walks here, after wandering along the rude and pathless banks of a clear mountain stream, which now leaped, now run, now rippled, now smoothly flowed along its ever-varying bed, I arrived at a small romantic chapel, such a one as you often find in the Peninsula, a league or more from any habitation. In the shade, near the door, I observed a small basket, apparently filled only with the most beautiful flowers; I approached to take one; -- when stooping, I beheld a lovely infant above a year old; it was dressed prettily and tastefully; though pale, I thought it slept, for its paleness did not appear as of death; it was, however, cold and lifeless, yet it had nothing of the corpse, nothing of the grave about it. I kissed its delicate fair face, and thought, not without a sigh, on its parents. A voice startled me, and turning,

I beheld a decent looking peasant woman, with an old man, and two or three children from ten to fifteen years of age. - Are you the mother of this babe?" said I; "Yes, Senhor." "I pity you from my heart."—"How so, Senhor? To have borne and buried a Christian, without sin, I look on as a blessing, and I praise the Holy Virgin that she has vouchsafed to take him to herself."-I gazed earnestly at the woman. Was this insensibility? or was it enthusiastic reverence for, and pious resignation to, the will of God?-I decided for the latter; for I saw her bend over her child with an expression of countenance rapturously affectionate. I knelt down, once more, to read its innocent features.—Yes, there was the charm: remorse, fear, and doubt, could not be traced there. All was innocence, and purity, and truth.-" Your child," said I, " my good woman, is perhaps ere now, a cherubim in heaven." "Senhor, you cannot be a heretic?" "No, I am a Christian of another sect." "Ah, you must be a Christian; I thought so, but the priests said you English were all heretics." So much for priests and peasants. The breach between the Roman Catholic and the Protestant church has certainly been rendered unnaturally, if not impassably, wide, by the stubborn pride and designing policy, of a crafty and intolerant priesthood. Though I am here speaking of the Roman Catholic clergy, I cannot but feel that the violence of the early Reformers, who, in detestation of the Romish church, abrogated many things, defiled perhaps, by abuse, but decent in themselves, and allowed in the primitive church, very greatly assisted to produce this evil. Do we not, I would ask, in essentials think alike? and is not the grand and blessed scheme of man's redemption, through the mediation of Christ, the first article of belief, and the restingplace of faith with us both? I certainly, in the course of my residence in Spain, had occasion often to reflect that my countrymen were too apt to confound the errors and abuses of the church government among the Roman Catholics, with the belief and practices of their religion .- Recollections of the Peninsula.

### MARRIAGES.

On the 17th August, at Shelby, Orleans Co. Mr. Z. P. Rich of Rushville, Ontario Co. to Miss Ann Tompkins of the former place.

On the 24th inst. by Azel Berray, Esq. Mr. De Witt Clinton, eldest son of Enoch Strong, Esq. of Perrinton, to Miss Mary Ann, daughter of Mr. Joseph Bennett, of Victor.

### DEATHS.

In this village, on the 24th ult. Hon. Nathan Williams, Clerk of the Supreme Court at this place, and formerly judge of the 5th Circuit Court, aged 62.

In this village, on the 26th ult. Mr. Isaac Ide, aged 22.

On Sunday morning, May 31, in Leverit, Ms. our worthy and venerable brother, Capt. James our worthy and veneratic protter, Capit James Cummins. He was taken ill the Monday presers, must be post paid or free.

vious. His iliness was not at first thought to be dangerous. He however grew worse and on Tuesday the family physician was called. The writer of this article called on him on Tuesday, and found him (although weak in body) strong in the faith which he had professed for more than 30 years. I did not visit him again until, by his request, I called to see him on Saturday afternoon. I found him in a state to converse but very little. I inquired if his faith sustained him; his answer was prompt, and he added, "I have sent for you to request you to preach my funeral sermon, and likewise publish my death in all your papers," which was all that he could say at that time, and to all appearance he was in a dying state. He had his reason to the last; but was not able to converse so much as he seemed to wish. I learned by the family that his resignation was remarkable, and he manifested a great desire to have his brethren, and the world know that he had died, as he had lived, a Universalist. His moral character through life was above reproach—his usefuines as a friend, a neighbour and a citizen will not soon be forgotten by his friends. He had no enemies. Thus my friends of the faith which was once delivered to the saints, another veteran brother is ripened for the harvest and gone to his Father in heaven, affording another illustration to the astonishment of his partialist brethren, that his faith was able to save even to the uttermost, they being judges. The 1st of June, at 1 o'clock, P. M. agreeable to his request I attended his funeral, and addressed a very large and very attentive congregation of people from John iii. 3. May the word spokes do good to them that heard, and may all our brethren imitate the example of our worthy and departed brother in all godliness and honesty, that, when we shall ripen for the harvest, it may be said of us as of him "He lived respected and died regretted." Thus it was with our brother: he is gone to his Father's house, where there is bread enough and to spare. Truly, as says the poet:

> "There shall I bathe my weary soul In seas of heavenly rest, And not a wave of trouble roll Across my peaceful breast."

I. Prescott, J. T. Bruce & S. Miles, Proprietors and Publishers.

### CONDITIONS.

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## MDRALD OF TRUTT.

"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."-St. John.

**VOL. 11.** 

GENEVA, N. Y. OCTOBER 10, 1825.

NO. 41.

### Original.

THE CHURCH AND ITS PROGRESS.

A SERMON PREACHED BEFORE THE CATUGA ASSOCIATION OF UNIVERSALISTS AT ITS ANNUAL SESSION IN SEPT. 1835.

BY JACOB CHASE, JR.

[Published by request.]

"Who is this that cometh up from the wilderness, teaming upon her beloved?"—Solomon's Songs

The book from which we have selected our text, has generally been supposed a production of Solomon's, and many learned men have been of the opinion that it was composed on the occasion of his marriage with the king of Egypt's daughter. According to the opinion of most ecclesiastical writers, it is a continued allegory, designed to set forth and illustrate the divine and spiritual marriage between the Redeemer of mankind and his church. . The Christian community generally, as well as the Jewish church, receive this book as canonical—still, it is objected to by some, on the account that neither Christ nor the apostles have referred to it, and that the name of God is not found in it. But it has been answered, that there are several other books which our Saviour has not quoted, and that in an allegory, in which the Son of God is concealed under the figure of a husband, it is not necessary that he should have been pointed out by his proper name, it would then in fact cease to be an allego-

There is evidently no book in the Bible which has given rise to such a variety of interpretations and speculations, as the one under notice, and evidently it has suffered. in the hands of many, great injustice. It is not my prerogative to decide in relation to the true meaning and application of this somewhat singular production, and therefore I shall not venture to consider my text as a direct prediction. It will not be expected, therefore, that I shall attempt to explain its original meaning, or even investigate its claims to a spiritual application. It is not for such a purpose that I have chosen it on the present occasion. still, as that which was written aforetime was evidently designed for our instruction and improvement, we have an undoubted right to avail ourselves of such figures and allegories as the Bible furnishes, as illustrative and explanatory of those gospel truths which are sanctioned and enforced by divine revelation. In this view of the subject, and under these circumstances, we shall not hesitate to make use of the text as an interesting representation of the church of Christ. Hence, we shall pro-

the text, in accordance with this view of the subject.

But here it becomes necessary to offer a few remarks, with a view to show that the church of Christ is to be considered in a two fold sense, in order that the Scriptures may be made to harmonize, and the important truths of the gospel to shine forth in their simplicity and unsullied splendour.

First. We are authorized to consider the church of Christ in a prospective and universal sense, for we are divinely instructed that Christ "is the head of the body; the church;" and also that he "is the head of every man." Nowit is as positively certain, from these inspired declarations, that "every man," or in other words, that all mankind are embraced in the prospective church of Christ, as it is that he "is the head of the body; the church;" and at the same time "the head of every man."

Again; it is positively declared in the Scriptures that Christ "gave himself for the Church," and also, that he "gave himself a ransom for all," and "tasted death for every man." And it is as infallibly certain that all mankind are embraced in the prospective church of Christ, as it is that the above declarations are founded in truth, or that the Bible is worthy of credence.

I am aware that the common doctrine of the day teaches a different sentiment from this; but it is our business to inquire, "what is truth?"

It is zealously contended that the "church of Christ" is susceptible of but one meaning, and that that meaning is restricted to the society of the enlightened and faithful disciples of Christ. But now, I seriously ask, can this view of the subject be reconciled with the foregoing testimonies of holy writ, as they stand connected with the arguments before us?

And further; the hearer will perceive, that such an hypothesis gives liberty for the following honest inquiry, founded upon the revealed fact, that Christ "gave himself for the church." How could Christ have given himself for his church before he had one, which he must have done, according to the common doctrine? A child must perceive that this was impossible.

allegories as the Bible furnishes, as illustrative and explanatory of those gospel truths which are sanctioned and enforced by divine revelation. In this view of the subject, and under these circumstances, we shall not hesitate to make use of the text as an interesting representation of the church of Christ. Hence, we shall proceed to answer the question proposed in

disciples who had become his followers during his personal ministry on earth? This would be limiting the atonement to a precious few indeed—it would out-Calvin Calvin himself!

Now an objector must acknowledge, that when Christ "gave himself for the church," he gave himself for a prospective church; or in other words, that he gave. himself for all who should finally become the happy recipients of divine grace and eternal salvation. And this is the only scriptural conclusion at which any man can arrive; and this, my hearers, is all that we could wish to contend for; it is all that we wish to believe. For the divine testimony that Christ gave himself a ransom for all, and tasted death for every man, is conclusive in support of the fact, that all men, and every man, are referred to as members of the prospective church of Christ. And if all men, and every man, were prospective members of Christ's church, it necessarily follows, upon an objector's own ground, that all men, and every man, will ultimately become the happy recipients of divine grace and immor-tal salvation. For St. Paul informs us, that Christ "gave himself for the church, that he might sanctify, and cleanse it with the washing of water by the word—that he might present it, a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish," which clearly shows that the church, when he gave himself for it, was in an unclean and unsanctified state. Hence, it will be perceived, that the moral depravity of mankind, is no proof that they do not belong to the prospective church of Christ; that they will not be cleansed and sanctified; or, that they will never becrowned with immortal holiness and bliss: but it conclusively proves directly the reverse!

Just so certain then, as all men do belong to the church of Christ, in this prospective sense, which fact we think is incontestibly proved, just so certain it is, that Christ loves them, gave himself for them, that he might sanctify and cleanse them from all moral defilement, and deliver up his kingdom, with all its purified subjects, to God the Father, that God may become all in all. And who, I would seriously ask, can doubt for a moment, that the object and design of Christ's mission, sufferings and death, shall finally and fully be accomplished?

These, my friendly hearers, are the views which we entertain relative to the church of Christ in its most enlarged and prospective sense, and they are fully supported by the unerring testimony of divine

truth. But these remarks are not particularly designed to apply to the church of Christ, which we have said, may be embraced in the language of our text. Hence,

Secondly, we are to view the church of Christ, of which we are hereafter to speak, in a much more limited and indefinite sense; yes, we are to view it, in its actual sense, as it relates to the present existence of mankind. In this sense, it evidently embraces only true and faithful believers in, and followers of, the Lord Jesus, who have washed their robes in the purifying blood of the Lamb-who have truly repented of their transgressions and follies, and who live and act under the healthgiving influence of truth and love divine. This by way of distinction, we shall denominate the church of Christ, through the remaining part of our present discourse. We have thought proper to make this distinction, that the hearer may not be led into any mistake in regard to our views, from the manner in which we shall hereafter treat the subject under present examination.

And here, again, I wish it distinctly understood, that when I speak of the church in this latter sense, I speak in the singular number. This church, my hearers, is one and indivisible. It is "the church of the first-born," spoken of in Heb. xii. 23, and repeatedly mentioned in the Scriptures. This church is frequently brought to view by the inspired writers under the appropriate similitude of a woman, a bride, &c. See Rev. xxi. 9: "And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, and I will show thee the bride, the Lamb's wife." Again; in Rev. xii. 1, it is said: "There appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." That this figure was designed to represent the actual church of Christ, will not be disputed; for it is added in the 6th verse of the same chapter, that "the woman" above noticed, "fled into the wilderness, where she had a place prepared of God, that they should feed her there a thousand, two hundred and three score days."

Here, then, we find the departure of the church into the wilderness. And if we understand a day in a prophetic sense, nothing can be more certain than that the Revelator was instructed by the Holy Spirit—for as a day, in the language of prophecy, answers to a year, St. John must have foreseen that the church would remain in her wilderness state 1260 years, which time well agrees with the facts in the case, carefully recorded in profane history.

Milner, speaking of the church, and her situation in about the year 249, says—"It deserves to be noticed, that the first grand and general declension, after the primitive

effusion of the divine spirit, should be fixed about the middle of the 3d century." And it is a well known historical fact, that the reformation under Martin Luther, commenced in the year 1517, which would leave the woman—the church, in the wilderness 1260 years, or very near that time, which fully accords with the prediction of the Revelator.

We have thus seen what might have been referred to in the text by her who was represented as coming from the wilderness, leaning upon her beloved—that it might with propriety, have been the actual church of the Redeemer. We have seen when she took her departure into the wilderness—and also, when she commenced her pilgrimage from the wilderness, "leaning upon her beloved" spouse—the Lord Jesus Christ.

But we must be permitted here to take a more general and comprehensive view of the subject before us, as well as to notice a few additional particulars, in illustration of the same.

The church of which we are speaking was established in the apostolic age. Jesus, our great high priest, was its illustrious founder, and will ever remain its chief "corner-stone" of support, and "rock" of defence, whether its members he few or many-whether it receives the censure or the approbation, the smiles or the frowns, of the world by which it is surrounded. Its march, for a while after its establishment, was onward and prosperous. it was destined ere long, to encounter the most invidious and cruel opposition. Still it succeded in obtaining, amid the smoke and flames-of superstitious and barbarous cruelty, a permanent footing among the inhabitants of the earth-graciously embracing within its consecrated bosom, a great number of tried, faithful and worthy

Immediately after the overthrow of the Jewish economy, and the destruction of the temple and city of Jerusalem, and the full confirmation of Christ's kingdom on earth, the church enjoyed a refreshing season of rest and growing prosperity. But the imperfections of human nature, and the numerous inventions of ambitious men, who were constantly striving for the mastery in spiritual matters, and seeking pre-eminence in the church, could not suffer the impartial streams of divine grace, and brotherly affection, and heavenly truth, to flow on, in their natural and unassuming courses-watering and refreshing with their pure and uncontaminated contents the parched and thirsty deserts of moral na-No; councils must be calledsynods instituted-improvements attempted-creeds, confessions of faith, embracing Jewish ceremonies and Pagan fables, compiled and adopted. Nay, more; statute laws must be enacted to enforce their adoption by the imposing terrors of pains and penalties—to secure the obedience and the spiritual slavery of the people. Hence, dissimulation, hypocrisy and deception were encouraged by law, and the general voice of the miserable subjects of a spiritual hierarchy, as contemptible as it was tyrannical, and as contrary to the spirit of Christianity as it was deleterious in its results, became the order of the day. Selfish policy, pride, arrogance and slavish fear assumed the place of unaffected simplicity and pious sincerity—and the church took up its march into the moral wilderness of spiritual darkness, error, craft and delusion.

Popery soon became the established religion of the nominal church, and for many centuries the court of Rome freely exercised its unjust and oppressive power in promoting the vicious objects of unrivalled ambition, in suppressing what it was pleased to call heresies, and visiting with the full weight of its barbarous displeasure all those who dared to undertake the perilous task of opposing its superstitious and ambitious measures, or of even thinking for themselves in matters of religion and conscience.

Here did the church remain in the howling wilderness of Papal superstition, ignorance and vice, for many centuries. had a name to live, it is true, but in reality. it was little else than a lifeless lump of moral depravity and corruption. True, there were a few independent minded individuals during every period of this long and dreary exile, who retained in its purity the spirit of Christianity, and by whom the valuable seeds of the Reformation were carefully preserved, and which, in the event, were permitted to spring up, and to produce flourishing trees of civil and religious liberty, which we pray God, may continue to grow and expand, till oppression and tyranny are no more!

It is a wise maxim that "every evil is designed to work its own cure," and it certainly was verified in a good degree, in the case now before us. For the excessive corruptions of Christianity during the dark ages of Popery and priestcraft contributed more than any other cause, to the overthrow of that tyrannical power by which they were encouraged and promoted.

The evils of which we speak were augmented to such a degree, and persisted in with such a wild and overbearing zeal, and with such a total disregard to moral justice. mercy, charity and consistency, that they ultimately laid the foundation for their own The avarice of the court, its insatiable desire for dominion, its recklessness of right, led to the pursuit of such objects, and the employment of such means, as at length, awoke one part of the Christian world to a contemplation of its manifest departure from the true spirit of Christianity, and of the unjustifiable ambition, arrogance and presumption of their spiritual dictators and tyrants.

The gigantic mind of a Luther, (and

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some others who were inspired with the same commendable zeal and fortitude,) was roused up to vigorous and manly action, in defence of human rights, and abused and perverted Christianity. And here we may date the egress of the church from the moral wilderness, where she had long been confined amid the dark and pestilential fogs of Papal arrogance, vice and wretchedness.

Now the glorious light of the Reformation dawned upon the oppressed and enslaved world, establishing the right of private judgment in matters of religion, and encouraging mankind in its exercise and enjoyment. The Bible, which had long been concealed from the common people, was placed in the hands of those who had an interest in its sacred truths—and all classes were permitted to examine its contents, and encouraged to obey its reasonable commands.

Thus, we behold the church "coming up out of the wilderness," amid the raging tempest of Popish opposition, persecution and barbarity. As the natural effects of her long and oppressive exile, she appears emaciated, faint and feeble. But the Lamb of God, whose bride she is, kindly supports her, as she makes her way "from the wilderness," and says to her, "Fear not, for behold I am with you always, even unto the end of the world."

Yes, brethren, the church is coming up "from the wilderness, leaning upon her beloved." She has not yet arrived at her happy destination. She is still "coming up out of the wilderness." Her health and beauty are improving—her prospects are brightening—opposition to her progress is losing its power—one obstacle after another is being removed from her path—and she is steadily gaining in strength, and influence, and moral perfection.

We may here notice one or two of the prominent barriers to her progress; and those which are not yet fully removed, but which are rapidly giving way before the

power of gospel truth.

One of these barriers

One of these barriers to the moral progress of the church, may be found in that traditionary predilection in favour of polytheism and the worship of numerous divinities, which characterized the Romish religion. It is too notorious to require proof, that Jesus taught clearly and emphatically the doctrine of one only living and true God. He ever manifested his entire dependence upon this " one" Divinity, whom he always represented and addressed as his Superior and Father; frankly acknowledging that, "of himself" he could "do nothing." And he plainly declares, when speaking of the approaching destruction of Jerusalem, that "of that day and hour knoweth no man, no, not the angels in heaven, neither the Son, but my Father only." And yet, notwithstanding this plain and direct testimony of Jesus himself; connected with repeated assurances of the apostles, that

"there is but one God;" still that old relic of Paganism, adopted by the apostate church, and universally inculcated among mankind during the lapsed and wilderness state of Christianity, is still incorporated into nearly every religious creed in Christendom, and defended with a zeal that could not fail to disgrace a better cause. This relic of paganism proves a great hindrance to the progress and prosperity of the church of Christ, and will till it ceases to exist. Those who subscribe to this sentiment, readily admit that it is unintelligible and incomprehensible; they confess that it is irreconcileable with reason, being infinitely above the reach of all human capacities. But then, although it is acknowledged an incomprehensible mystery, we are admonished to believe it under pain of eternal dampation.

I have said that this sentiment serves as an important hindrance to the progress of the church, and I will now give you my reasons for the assertion.

In the first place, such a contradictory and unnatural hypothesis serves to divert the attention of mankind from the study of the Scriptures, and fix it wholly upon those sophistical and contradictory arguments contained in sermons and men-made creeds. Hence, the church, instead of reverencing the Bible as the only rule of faith and practice, is induced to adopt sentiments, and pursue a course of practice, fornished for it, and forced upon its credulity by its clergy. And then, if the Scriptures are studied at all, it is for the express purpose of finding something to strengthen its unauthorized and absurd traditions. The laity are dogmatically taught that three are one and one three, which is directly opposed to reason and common sense; and when reason is abandoned in one thing, it is no hard matter to dispense with it in every thing pertaining to religion. And thus the foundation is laid, for the ready reception of every kind of spiritual absurdity, that human policy, or clerical craft can invent.

But there is another sense in which this doctrine retards the progress of the church. It serves to promote skepticism and infidelity. There are a great proportion of civil society who are men of sound minds and keen perception. They have been brought up under the teaching of this religious solecism-they have been prevented from studying the Scriptures, by readily supposing that the popular clergy and their pious parents have rendered a true account of their doctrines. They have become capable of moral reflection, and they cannot continue to believe a palpable contradiction and manifest absurdity. dare not carefully inquire into the matter for the fear of being suspected of heresy, and subjecting themselves to the reproach and contempt of their friends and associates. Hence, they resolve on settling down in the frozen regions of doubt and religion, without further examination. This is evidently one great cause of that fearful amount of skepticism and infidelity which now prevails in our world. And all the blame that can reasonably be attached to such unfortunate individuals, arises from their inattention to the real teachings of Divine Revelation.

But another equally pernicious barrier to the progress of the church from the wilderness, is found in the popular doctrine of endless misery, and its destructive concomitants. This doction has ever been a peculiar characteristic of heathen mythology, and it is a peculiar characteristic of the popular religion of the present day. But this doctrine was never taught by the illustrious founder of the Christian system. nor by any of his inspired apostles: God knows it never was. No, my hearers, they taught a doctrine that directly epposed it. They taught that God was love-that he willed the salvation of all men-that he sent his Son into the world to "seek and to save that which was lost"—that through his instrumentality, the united powers of sin and death should be vanquished—universal reconciliation effected—and that the purified kingdom of the Messiah should be delivered up to the Eternal Father, and God become all in all with his numerous offspring.

But I have said that the doctrine of ceaseless we constitutes an important barrier to the progress of the church, and permit me to give you my reasons for this opinion. In the first place, it renders God rather an object of dread and terror, than of filial reverence and joyful love. It excites distrust of his paternal regard for the welfare of his children, and renders religion a mere matter of political necessitya means only of escaping his unrelenting indignation and infinite fury. Thus it destroys that confidence in his love and protection, which brightens the character and animates the feelings of the true Christian. And it also opens a wide door for the admission of corroding doubts, tormenling fears, and gloomy apprehensions, which cannot fail to tarnish, in the minds of men, the immaculate character of God, and that holy religion, which exhibits the infinite love of God to sinners, and proclaims "liberty to captives, and the opening of the prison to them that are bound."

In the second place, it serves to encourage and promote spiritual pride, Pharisaic prejudice, brutish selfishness and cruel intolerance. For he who considers himself an heir of heaven, while he looks upon his neighbour as a candidate for infinite hatred, vengeance and torture, will naturally be inclined to condemn and persecute that neighbour under the serious impression that he is doing "God-service" and promoting the cause of piety and religion.

ates. Hence, they resolve on settling the intolerance, anathemas and persedown in the frozen regions of doubt and unbelief in relation to all revelation and and bewildered church during the dark

ages of popery and priestcraft, arose chiefly from this very cause. Hence the in-carceration and blood of heretics was made to atone for a departure from the popular religion of the day, and numerous were the victims that were sacrificed yearly, to appease the wrath of an offended divinity, and glut the "holy" vengeance of those who strove to imitate his vindictive and revengeful spirit! And my hearers, if you will look abroad in the world, even at the present day, you will behold the same cause producing, in some degree, a similar effect. But the light of divine truth has so far dissipated the dark clouds of Jewish prejudice and pagan superstition, that the opposition to the progress of gospel truth, forcibly reminds me of Bunyan's Lions, which sat by the way-side, but were so antiquated and worn out, that they were incapable of doing much injury, and were compelled to content themselves by maliciously GRINNING and GROWLING at Pilgrim as he passed, as an evidence of what they once could do.

I will not particularize farther, however, lest I weary your patience, but, must offer a few remarks by way of application, and come to a close.

In so doing, I must be indulged in remarking, that the motto of the church is "onward!" her cause, the "highway of holiness" and truth-and her destination, immortal bliss. She is "coming up from the wilderness, leaning upon her beloved." She wants no other support, she asks no other encouragement or aid. She is constantly gaining accessions, strength and moral influence. The mighty bulwarks of tradition, self-righteousness and delusion, are fast crumbling away before her as she travels onward to perfection "in Christ her living head." She is ordained, in the "dispensation of the fulness of times," to an amalgamation with the church prospective, when "the creation itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God"when "every knee shall bow, and every tongue shall swear, saying, In the Lord have I righteousness and strength"-when every creature in heaven, on earth, and in the sea, shall be heard saying, "Blessing, and honour, and power, and glory be unto" God and the Lamb-when Jesus, her beloved, shall "see of the travail of his soul and be satisfied"—the "pleasure of the Lord prosper in his hands," and "all the kindreds of the nations" unite in one song of immortal praise and thanksgiving to God the Father. Yes, brethren, we behold to-day an evidence of her prosperity.

Thus shall the will of God be fully consummated—the mission of Jesus faithfully executed—the lost found—the morally sick healed—the deaf be made to hear—the lame to walk—the blind to see—the dumb to speak—and the dead to live again. Then, my beloved hearers, will live.

the church of Christ in every sense, be perfected. Then will she arrive at the desired haven of eternal rest and unending joy. Then will all opposition be conquered—all error annihilated—all sin forever banished—all misery forgotten. Then shall there "be no more pain, neither sorrow nor crying; for the former things shall have passed away, and all things become new."

O, glorious contemplation! happy reflection! May it cheer every heart—animate every bosom—fulfil every virtuous desire—and induce every believer to follow the examples of Christ, and rejoice in the God of UNIVERSAL salvation. AMEN.

### <del>--∞o--</del> Original.

### CORRESPONDENCE.

[Continued from page 317.] LETTER.—No. XII.

VICTOR, FEB. 25, 1835.

To Rec. K. Townsend:

DEAR SIR-I have already shown that your position-"an incorruptible being must be a sinless one," and vice versa, is ridiculous, blasphemous and licentious; and not authorized by the language of the Apostle in 1 Cor. xv. To illustrate the same doctrine you "contend that Paul speaks of the resurrection of man and not of beasts and birds: that 'the creature was made subject to vanity,' or corruption: that the evidence of this corruption is to be seen in his conduct, as well as in his weak and decaying frame: and farther, that he who hath subjected the same in hope, 'will deliver him from the bondage of this corruption into the liberty of the children of God.'" You add, "If you misunderstood me before, vou will not, I trust be again under the necessity of presenting the bodily diseases of Job as an evidence of his sinfulness, or of assuming that I claimed that Job's body was all that constituted him a man." It would be difficult to find more chicanery in the same compass. You have misrepresented me repeatedly, left out of your quotation what ought to have been presented, and your meaning of corruption is as hard to come at as ever. It appears that by the " creature" you understand the whole human family, and you wish that the soul may be considered as the subject of this vanity or "corruption" of which the apostle speaks. To this vanity he says "the creature" was made subject not willingly. But was man made a sinner contrary to his choice, by the irresistible power of God? If so, sin must be something physical-or something that unavoidably results from man's constitution as heat from fire-something therefore, for which he is not to blameof which it is impossible to repent, and from which it is as impossible to abstain as it is to cease from breathing, and yet

You quote this passage from Rom. viii. to show that you understood the term corruption as used by Paul in 1 Cor. xv. to apply to mind. He says, however in the former passage, that he and other Christians groaned within themselves, "waiting for the adoption—the redemption of the body," and not of the soul. Is it not evident that the creature "made subject to vanity," or corruption, is that to the redemption of which Paul and others looked forward, or waited for? But this is, he tells us, "the redemption of the body." Does "the creature" then mean the body personified? and the weakness, &c. of the body, the bondage of corruption? to which it was subjected in hope that it shall be delivered! The body was thus subjected at the time when I assume that Adam lost his immortality, in consequence of sin; and this is a further evidence that my assumption was correct. The body was then subjected to mortality, &c. "in hope," because the promise was then given that the "seed of the woman should bruise.the serpent's head." And this hope is clearly defined in the New Testament, where the hope of a glorious resurrection of the body is presented to be embraced by the world, and shown to be limited in its blessedness to such as obey the gospel of our Lord Jesus Christ; or (in other words) to those that are in Christ as new creatures-those that believe on him, that are forgiven-released from the curse of the law.

This deliverance of the creature from "the bondage of corruption" is not to take place till the resurrection of the body: but the deliverance of the saints from all corruption of mind waits not till that period to be effected, but is wrought by the blood of Christ. No corruption of mind can enter heaven where Christ is gone, and to which place Paul had a desire to depart rather than abide in the flesh. The "vanity" and "bondage of corruptic 1" of which he speaks is, therefore, bodily, and you are as grossly mistaken here as in 1 Cor. xv. 53. If, therefore, I did not understand what you meant by corruption and incorruntion, it is owing to your want of precision, in the first place, and in the next, because you have perverted or misrepresented the language of the apostle, instead of giving plain, direct, positive testimony of Scripture. If I cannot tell what you mean, by your language, does it authorize you to cry out "misrepresentation," when I show what your language means?

If I have not yet hit upon your meaning, be so kind as to come out from under your cloak of ambiguity in your next. It appears probable to me, that if you were able to show that my inferences from your strange position about corruption and incorruption are illegitimate, I should hear but little about "misrepresentation." Unable to show this, and unwilling to acknowledge your mistake, or rather your error, nothing remains but to raise an outcey,

against me, of "misrepresentation! misrepresention!" and get away out of the shameful predicament in the best manner you can.

The method according to which you treat my remarks on other parts of 1 Cor. xv. is somewhat singular, except in the schools of Liberal theology, where I suppose the sacred logic is frequently resorted to.

You "notice, not my long criticism upon pronouns, &c. but my conclusions." You notice, in the first place, my conclusion relative to the all that shall be made alive in Christ, which is, that they are those to whom He sustains the peculiar relation of representative and head, the same as Adam sustained a similar relation to his posterity. Had you considered my "criticisms, &c." you would have seen that I used the terms head and representative, as a logical conclusion, and not as Scripture testimony—a conclusion, the terms of which must be defined, therefore, not by the Scripture, but by the premises from which it flows.

Yet you go on to decide the meaning of these terms by the Scripture, although the term representative is not found in the Scripture from Genesis to Revelation; and you quote Col. i. 15, although the term head is not found in it, unless you take the letters of the alphabet you find there, and so put them together as to make out the word. But then, the 1st verse of Luke, chap. i. would do just as well as the 15th verse of the 1st chapter of Colossians. You next quote 1 Cor. xi. 3, where the "every man" of which Christ is said to be the "head," appears from the connexion, to be a "saint"—a member of the mystical body of Christ, which is his church, and not every man in the world.

The Scriptures, in numerous passages, show that there is a spiritual seed-a church—a peculiar people of which Christ is the head, in a sense in which he is not the head or representative of others. These are his sheep, and are not of the world. And no candid person who reads the "long criticism" which you have not noticed, can have a doubt that I use the terms in question to denote that peculiar relation which Christians only sustain to Christ, in consequence of their regeneration, or second birth, which is analogous to the relation which all men sustain to Adam, in consequence of their descent from him by natural generation. Instead, then, of refuting my "long chain of argument, to limit the expression 'all' to a part—to the saints," you have perverted my language and that of the apostle, (1 Cor. xi. 3,) to slur over what you are unable to refute. I fear, Sir, there is some design impassing over my "long criticisms, &c." besides for the sake of brevity. It is much easier, and perhaps, more agreeable to the advocate of Universalism, to slide over testimony, and shift the mean-

ing of terms, than to meet it, on logical principles. The passage in dispute is one which you have appealed to with great confidence, and which the father of Modern Universalism has placed in the title page of his work on the Atonement. Likely, therefore, it is more agreeable to use a little chicanery, than to make a feeble resistance to that torrent of evidence by which a passage blazoned forth on the title page of Universalist publications, is shown to be nothing in favour of their system.

When I ask, is there not as good evidence that Paul speaks of a particular resurrection in verse 23, (1 Cor. xv.) when he says, "Christ the first fruits," &c. as of a general resurrection when he says, "As in Adam all die, so in Christ," &c.? You tell me that "all mankind are Christ's," which you try to establish by stating that "the Father hath given all things into his hands.". But this is not Scripture language. The sentiment, however, may be thought to be contained in Matt. xxviii. 18. "All power is given unto me in heaven and earth." But this power may be employed to destroy as well as to save. At all events, it affords no evidence that Paul spake of a general resurrection in 1 Cor. xv. for Christ may have power given him over all, without receiving that all as his peculiar people, but to manage their operations for the good of those "that love him and are the called according to his purpose." You next quote a phrase of Scripture, "that the Father gave him power over all flesh," which is immediately followed by what establishes my limitation, namely, "that he might give eternal life to as many as thou hast given him." It means, doubtless, that Christ received authority to control every thing in such a way, that nothing could hinder the salvation of those that love him, but that all should work together for their good. Sir, why did you suppress the words by which the meaning of the phrase quoted should be modified? You quote that "God sent him to seek and to save that which was lost;" [which would be true were he to save and but for a limited time, only one imdividual; ] and lastly, "that Christ finished the work which God gave him to do." You then conclude that you have by this group of phrases, thus selected and arranged, entirely removed my limitation and set aside what is so strongly implied in the language of the apostle: "Christ the first fruits; afterwards they that are Christ's;" by which, "Christ's," he doubtless means those who are not of the world, whom Christ has chosen out of the world, and who are hated by the world. Your method of selecting and arranging phrases, so as to prove what you please from the Bible, is however, far from being new, for it was long ago adopted by the roguish boy who, dissatisfied with his father's will, went to work on it in the same way that you have on the New Testament, and arranged the words and phrases of it into such rows as suited him. He had, however, I confess, a little more audacity; for, when words would not answer, he took the letters and ranged them in new combinations; and then impudently insisted on it that the instrument, thus prepared, was, to all intents and purposes, his father's will.

I quoted John vi. 39, 40, as one of those passages in the New Testament. which refers exclusively to a resurrection of the saints: to which you reply, that you "have presented the evidence that these" (all which the Father hath given Christ) "are all things, all flesh; therefore, all things, all flesh shall be counted worthy of being raised up at the last day-they shall all come to Christ—they shall all so come as not to be cast out." Your manner of arranging Scripture phrases I have already noticed above, and need not here repeat my observations. It will be sufficient to reply, that the giving of the Father, here mentioned, as if to prevent the very conclusion which you have drawn, is, in the same passage, limited by Christ himself, to such as believe in him, and does not extend, therefore, to those who, in consequence of unbelief, die in their sins.

I appeal to the passage.

Nor have you done less violence to Luke xx. 35, than to John vi. 39, 40. All the notice which you take of it is to say, that "all flesh, all things shall be counted worthy to be raised up at the last day, because" you say, you "have presented the evidence that the Father gave all things, all flesh into the hands of Christ." The evidence presented by you is bare assertion, as I have shown already; for there is no passage of Scripture which says so. It is plainly declared that Christ has all power committed to him, and that he has power over all flesh, the meaning of which I have already considered. There is certainly, a wide distinction between Christ's receiving authority to govern all things, for the good of the church; and receiving all things as a reward of his sufferings, or "the travail of his soul." But plain as it is, it appears that you have not seen it. This distinction, however, is not more plain than the fact that a particular resurrection is set forth in Luke xx. 35. "But they which shall be counted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage." Is it not implied in this passage, that "all things, all flesh" shall not be counted worthy to obtain the life and resurrection here specified? Do you oppose a mere assumption to the language of the Lord Jesus Christ? By your methods of reasoning, Sir, you can present testimony in support of the most monstrous absurdities imaginable. For, what cannot be proved or disproved by shifting the meaning of terms, by an arbi-

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trary selection and arrangement of Scripture terms and phrases, by denying the strongest implications, and by forging whole propositions, if any thing should yet be wanting? This is, I suppose, the grand logical apparatus of Universalism; by which preachers of that system can so easily prove their doctripes, and set aside with equal facility all that has ever been said by critics and commentators to the contrary, or by the apostles or Jesus Christ himself.

I have not yet finished what I have to say on your letter of Dec. 27th, "brief" as it is. I hope, however, in a few days, to be able to attend to it.

Yours, &c. RICHARD KAY.

[To be continued.]

### HERALD.

JACOB CHASE, Jun. G. W. MONTGOMERY, Editors.

GENEVA, SATURDAY, Oct. 10; 1835.

TO REV. MR. ABEEL,
Pastor of the Dutch Reformed Church,
in Geneva, N. Y.

DEAR SIR-On the afternoon of Sept. 27th, in common with a large number of your fellow citizens, I attended the funeral ceremonies of Mr. Isaac Ide, at the house of his brother, where you officiated as a minister of that gospel, which can heal the broken heart. Having been previously informed that you were a gentleman of talents, and possessed of warm Christian feelings, I confidently expected that the oil and wine of consolation would be presented to those, who, on that occasion exhibited so much grief. But, permit me to remark, that the disappointment was sad and total-for, although many of your observations were excellent, yet the prominent subject of your address was of the most exceptionable character, especially when you alluded to the opinions of your neighbours in the phrase "refuges of lies," an act which should never be performed in the house of death. Under these circumstances, as an avowed advocate of Christianity, I deem it my duty to call your attention to the misquotations and misapplications of Scripture which occurred in your remarks, premising, that the only apology I deem necessary for thus publicly addressing you, is contained in the importance of the subject itself.

Your main object appeared to be as follows: to impress your hearers by the colemnity of death, with the necessity of escaping endless misery at a great day of judgment beyond the grave. This is not your exact language, but it is obviously the spirit of your remarks. To prove this judgment, you informed us that "Christ came to reprove the world of sin, of righteousness, and of judgment to come." But, Sir, did you forget that the verb to come, is an entire addition to the text, as it occurs in John xvi. 8? A reference to the passage itself, will convince you, that it contains no allusion to a

future world—and especially so, if we recollect, that on another occasion, Christ said, "now is the judgment of this world." John xii. 31. I know indeed that you will refer me to the phrase "judgment to come," in Acts xxiv. 25; but it remains to be shown that the verb to come means endless misery. Reference to other places, however, will not destroy the fact, that you misquoted the passage under consideration, and gave it an application which it will not bear.

For farther proof of your future judgment, you quoted Heb. ix. 27, thus: "we are taught that 'it is appointed unto all men once to die, and after this the judgment.'" I was surprised at this alteration of the text, for the word all is not in it, and because the alteration wholly destroys the meaning of the apostle Paul, a fact very easily proved, should you require it.

Now, dear Sir, as you expressly told us that you were a messenger of God, was it necessary for you to misquote the Bible in order to declare what you deem truth, or did you exceed your duty in the zeal of the moment, forgetting the language of John, "if any man shall add unto these things, God shall add unto him the plagues that are written in this book." Rev. xxii. 18.

You not only indulged in misquotations, however, but you sprinkled your address with the most obvious misapplications of Scripture. Still keeping before us the idea of a judgment of misery in a future world, you quoted to us the fact, that "Christ says, 'whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed." Luke ix. 26. That this passage was by you applied to a future state, every person must have seen who heard you. But had you given the connexion of the verse, you would have been obliged to admit and your hearers would have discovered, that it refers to events which have long since taken place. When was Christ to be ashamed of those who were ashamed of him? "When he shall come in his own glory, and in his Father's, and of the holy angels." verse 26. When was he thus to come? "But I tell you of a truth, there be some standing here, which shall not taste of death till they see the kingdom of God." verse 27. This last verse is conclusive in proving, that our Lord referred to the Jews who were ashamed of him, and whom he would punish, when he came in power to destroy their nation.

For farther proof of your sentiment of endless misery, you quoted Mark xvi. 16: "He that believeth and is baptised shall be saved; but he that believeth not shall be damned"-and to make your meaning stronger, you added, "condemned forever; clothed with authority as a missionary from my Master, I declare this truth to you." Your considering yourself as a missionary from Christ, shows at least that you were confident you applied this passage correctly; and of course, you will not be surprised if you are tested by that application. Let us read the context. "And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they

shall lay hands on the sick, and they shall recover." verses 17, 18. These signs were as positively to follow those who believed, as damnation was to follow those who did not believe. Now, dear Sir, can you cast out demons? can you drink poison without harm? can you speak with new tongues? can you lay hands upon the sick, and heal them? If not, you certainly are an unbeliever, and according to your own showing, lost without remedy, or "condemned forever." As you deem yourself a missionary of Christ, however, before you apply this passage to a future state, it would be well for you to show that it has an application beyond the apoetolic age, and that to be damned means endless misery.

In a very positive manner, you teld us, that "there is a worm which never dies, a fire which will never be quenched; and let those who dare deny it, wait till the revelation of God shall fearfully make it known to them." That we dare not deny that there is a worm which dieth not and a fire which is not quenched, in the scriptural sense thereof, and in the same sense that the fire should never go out upon the Jewish . altar, Lev. vi. 13, is true; but that "there is a worm which never dies and a fire which will never be quenched," in the sense that you, dear Sir, attach to it, we do unequivocally deny, and respectfully ask you for proof of your statement. On the whole, your address was altogether unscriptural and objectionable. It evidently appealed to the fears of your auditors, and in my judgment, was devoid of all consolation. I listened in vain for the soothing words of Jesus, for comforting illustrations of the resurcection. and for the assurances of that gospel, which is "good tidings of great joy, which shall be to all people." You emphatically spoke doubts and fears-but divine love and grace were far from your communication-a singular fact indeed, since the gospel is so abundantly calculated to mingle joy in the cup of human ill.

To conclude-notwithstanding I have ever heretofore acted entirely on the defensive, in propagating the sentiment of the Restitution, yet in this instance, I depart from that course, and respectfully request you to prove, if you can, that any member of the human family will be endlessly miserable. I do not believe in endless misery, and yet in common with you, I receive the Bible as the word of God-and as you consider yourself a messenger of Jesus, you can have no objection to the above duty, and endeavour to convince me that I have mistaken the tenour of divine testimony. Pledging myself, that the columns of this paper shall be open for any reply you may deem this letter worthy, and wishing you a long life of health and usefulness,

I subscribe myself,

Yours in fraternal affection, GEO. W. MONTGOMERT,

Pastor of the 1st Universalist Society in Auburn.

— OCO---

"GOD IS OUR REFUGE."—Ps. xlvi. 1.
No. 2.

In the former number we have endeavoured to show that a knowledge of divine truth gives

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peace and rest to the troubled spirit, and a confidence and joy in God, our spiritual refuge, which every person stands in need of. But ah! how fickle and mutable is the human mind, and how prone to wander from its spiritual home and its kindest friend! How often is it the case, even with the Christian; when the even and unruffled tide of life is gently rising and falling—when health and peace, plenty and prosperity, seem to smile in sunny clearness upon them, promising a long and uninterrupted continuance of temporal blessings, that the heart becomes blind and careless, cold and indifferent, towards the true object of its love and adoration, and the divine source of all its mercies and its blessings.

Mankind seem to pass on with the current of worldly feelings, and worldly enterprises, and to feel but little, if any regard for the nature of true religion, the character and worship of their immortal benefactor, or the requisitions and feilcities of heaven-and to presume, by their conversation and general behaviour, that the assistance, the admonitions and the protection of their God, may safely pass their minds unheeded, and unworthy of notice or respect. Strange infatuation! criminal and unhappy delusion! O reader, let us ever cherish in our hearts the find remembrance that "God is our refuge and strength, a very present help in trouble." Then shall we be prepared, at all times, and under all circumstances, to meet the trying scenes ineident to this mortal and imperfect state, with holy resignation, fortitude and composurefeeling that we have an all powerful, and all wise friend in heaven, who will never leave nor forsike his children.

## PRAYER OF JESUS.

"Futher, forgive them; for they know not what t'key do."—Luke xxiii. 34.

The cause that gave rise to the above sentence, is as follows—Jesus had been betrayed, tried, and nailed to the cross—and while enduring the dreadful agonies of crucifixion, his enemies ridiculed him and mocked at his sufferings, in so heartless a manner, as would seem to collect all the gall and bitterness of outraged feeling—yet nevertheless, Jesus did still love those enemies, and prayed for them—oh, how God-like—"Father, forgive them; for they know not what they do."

The records of the world may be searched and an instance cannot be found, which exhibits such an extent of benevolence, such unchanging affection, such unbounded goodness, as we discover in the prayer and death of Jesus. To be sure, we discover instances of men who died for the benefit of friends, and these excite our warmest admiration; but they do not compare with the instance of the Redeemer on the cross, with the blood streaming from his hands and his feet, and praying for the welfare of those very mursierers, who were reviling him.

The soul kindles with devout admiration, God? do I believe that he rose from the dead?
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lives at the pass of Thermopylee, between their country and the invader of their rights-when we view the fathers of the revolution, sacrificing their property and staining the snow with their blood, to procure the enjoyment of that liberty which is the inalienable right of the children of God-when we view a noble man of another country, fleeing from home and crossing the wide waste of waters, to join a chiestain whose name will never be forgotten while there is a heart to feel, in gaining the freedom we now enjoywhen we trace John Howard through all his course of benevolence, making it his joy to exclaim, "my hope is in Christ"-I say, when we view these instances, every noble feeling is brightened and lighted up with enthusiasm.

But Jesus exceeds all these instances. He was alone—he had no earthly friend to speak in the voice of friendship or to quench his fevered thirst—those who professed to be his followers forsook him and fled—he was surrounded by a rabble of malicious and bitter foes—and still, he retained his magnanimity of soul, his unearthly love for all, and shed his blood for the benefit of the world. Oh, what love! And how should those live who believe in such a Saviour?

There is still another point about this subject to excite our admiration-it is the perfect connection which exists between the prayer and conduct of Jesus and the precepts which he set forth as the duty of every professed christian. On a certain occasion, when those disciples were around him, who had been reared in the spirit of a covenant which demanded "an eye for an eye," he said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for he makcth his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matt. v. 44, 45. Jesus exemplified this sublime instruction in his practice-particularly in the closing scenes of his life. He most emphatically loved his enemies, blessed them that cursed him, and prayed for those who despitsfully used and persecuted him. What a soul-touching theme is here! He who can read the account of the death of Jesus and understand the reason why he rendered up his life-he who can look at that dear Saviour, dying for the salvation of sinners, and not feel a determination rising in his heart to become a better man, I am sure cannot be made better by preaching hell-fire-for if this will not touch his soul, not all the weapons of Satan will subdue him. Lord, lead us to be G. W. M. grateful for the gift of thy Son!

## TRY THE RULES.

Am I a Universalist?—or in other words, am I a Christian?—is a question which all professors of a world's salvation, should frequently urge upon their own hearts. Am I a christian in faith?—do I believe that Jesus is the Son of God? do I believe that he rose from the dead? do I believe that he is the Savior of the world? do I believe that he will subdue all things unto

himself, that Ged may finally be all in all? Cr have I simply assumed the name, to fight opponents under false colors, while in fact, I know nothing of the sentiment? These are important queries; and he who can return an affirmative answer to those contained in the second sentence, has reason to thank God; while he whose conscience returns a respond to the last inquiry should pray, "Lord, give me the truth."

But, am I a christian in still more important particulars? Do I practise the injunction, "Swear not at all"? am I "temperate in all things"? do I forgive my enemies? do I avoid all manner of evil? Am I careful not to offead in word? do I keep the commandments of Christ? do I show my faith by my works? This is a grand rule, and happy is he, who, when measured by it, is not found wanting. Brethren, let us try these rules often, until we become those true followers of Jesus, in whom there "is no guile." G. W. M.

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It will be seen by the following notice that Mn. Baucz has disposed of all his claims upon this paper or its patrons, which it becomes necessary for our subscribers to understand. C.

Notice to the Patrons of the Herald-

This may certify to all whom it may concern, that I have sold all my right and title to, and interest in, the "Herald of Truth" to INLEY PRESCOTT, of Geneva, who is authorized to collect and receive all that part of the accounts heretofore belonging to me.

JAMES T. BRUCE.

October 5, 1835.

### NEW AGENTS.

The following gentlemen are hereby authorized to act as Agents for the Herald in their several neighbourhoods. They will receive moneys on account of the same, and any friends wishing to patronize our paper, may on application to them, have it duly forwarded.

Mr. J. L. Ransom, Millport, Tioga Co. N. Y. Mr. Richard Watson, Skaneateles, Onondaga Co.

Rev. John French, Sandy Creek, Jefferson Co.

## NOTICE TO CORRESPONDENTS.

"D. F." is on file. "N. B." next week. Four well written articles from Br. "W. Q." are received, and shall appear soon. And we are every day expecting to be able to say, "A. C." "A. M'C." "W. R." "D. B." "A. P." "A. C. B." and several others shall shortly appear in our columns.

"Answer to Inquirer after Truth" is necessarily crowded out this week, but shall appear in our next.

Several hymeneal and obituary notices are received, and shall appear in our next.

#### LETTERS

Received during the week ending on Wednesday last.

J. B. Portageville—A. B. Victor—M. H. Rushville—P. M. North East, Pa.—P. M. Dundee—P. M. Sodus—P. M. Pulteneyville—A. C. Elbridge—G. W. M. Auburn—P. M. Skaneateles, for W. H.—W. Q. Mottville—P. M. Sodus Point.

### POBUBU.

### STANZAS,

Written in a copy of the Bible presented to my Daughter.

#### BY MRS. CORNWALL BARON WILSON.

When in future distant years Thou shalt look upon this page, Through the crystal vale of tears That dim our eyes in after-age; Think it was a mother's hand, Though her smile no more thou'lt see, Pointing towards that "better land," Gave this sacred gift to thee!

Lightly thou esteem'st it now For thy heart is young and wild, And upon thy girlhood's brow, Nought but sunny Hope hath smiled! . But when disappointments come, And the world begins to steal All thy spirit's early bloom, Then its value thou wilt feel!

To thy chamber, still and lone Fly,-and search this sacred page, When earth's blandishments are gone, Every grief it will assuage! Close thy door against the din Of worldly folly-worldly fear-Only let the radiance in Of each heavenly promise here!

When thy bruised spirit bends 'Neath the weight of sorrow's chain, When of all life's summer friends. Not one flatterer shall remain; Lay this unction to the wound Of thy smitten, bleeding breast-Here the only balm is found That can yield the weary rest!

Nor alone in hours of woe "Search the Scriptures," but while joy Doth life's blissful eup o'erflow, Be it oft thy sweet employ; So, remembering in thy youth Him whose spirit lights each page, Thou shalt have abundant proof He will not forget thine age!

### WHAT DOES THIS MEAN?

"Agree with thine adversary quickly," &c .-Matt. v. 25, 26.

How often has this text of Scripture become a stumbling block to the honest inquirer, not because the meaning of the author is obscure, but in consequence of a wrong education, and hence an improper bias, in favor of an erroneous and absurd sentiment? We regret that such should be the case, but since it is, there is more need that we investigate carefully those writings on which we depend for the truth. Who is the adversary mentioned in the text? Is it the merciful Father of us all, or is it the old Serpent and Satan which is the Devil? The text has generally been explained in a manner that would allow one the Judge, and the prison—you will save

of the above questions an affirmative answer. Yet we must inquire further before adopting such a conclusion. The prison mentioned in the same verse, has been regarded by papists as the purgatory in which they believe, and by one class of protestants as the eternal prison house of hell in which they believe. Both have concluded that our heavenly Father is the adversary who will accuse us before our Saviourwho will sit as Judge, and that the devil is the officer, into whose hands the sinner will be delivered. But unluckily for these notions, the text does not say one word concerning purgatory, or endless misery. By what strange fatuity a mind must be directed to originate such an unnatural exposition, we will not presume to conjecture. The word which is rendered "adversary," antidirkos, simply signifies a plaintiff, or one who brings a legal prosecution against Hence the instruction which another. Christ gives his disciples is natural, and plain to be understood. "Agree with thine adversary quickly." This was a necessary preparation before coming to the altar. The language was addressed to Christ's disciples, and not to hell-deserving sinners, if there be any such. If they had any difficulty with any one, they were directed to go and settle the matter immediately, lest when they should come to the altar for the purpose of religious worship, they might be accused and shut up in prison, from which they could not be released until they had paid the uttermost farthing. The law was very rigorous in its demands, and if their religious opposers were disposed to take the advantage of them, it would be much more difficult to settle after a suit should be commenced than before. And it was also necessary that all hardness and animosity should be removed from their minds, if they had aught against a brother before, coming to the altar.

The parallel passage in Luke xii. 58, will serve to confirm this exposition of the text. There the disciples are exhorted to settle with the plaintiff while on their way to the magistrate, if they did not before, so that by all means they may avoid a law suit and not come before the Judge. The text undoubtedly refers to the legal proceedings of the age, and the country in which it was written. And the language will apply with the most perfect propriety to our own circumstances at the present day. We should undoubtedly find it very difficult to enter into the exercise of Christian fellowship and social worship while we entertained unchristian feelings towards a brother; and equally difficult to enjoy the rare luxury of devotion if we were expecting continually to be called upon by an officer of the law. And how much better is it as a general thing that differences should be settled without a suit at law than to hazard the result. Settle with your adversary and you will keep clear of the officer, and

your money and character, and preserve such a frame of mind as will be an acceptable offering to God .- Univ. Watchman.

### CALVIN AGAINST HIMSELF.

Notwithstanding the Calcinism of the renowned Calvin himself-his open avowal of the doctrine of personal and particular election and reprobation-including the doctrine of infant damnation; still we find this very individual in difficulty with the Universalism of St. Paul. He is obliged to acknowledge in speaking of Romans v. 18, that Christ, instead of suffering for the elect only—died for all. So says Prof. Stuart in his commentary on Ro-The following is Calvin's language as translated. "He makes grace universal because it is open to all. For although Christ suffered for the sins of the WHOLE WORLD, and was offered by the kindness of God, for ALL INDIFFERENTLY. yet all do not receive it." What kind of language is this for Calvin to use? Verily, he was numbered among the non-elect while on earth, i. e. if the gospel be true. We believe he will be saved, however, with the "great salvation."-Star and Univ.

### MARRIAGES.

In Marcellus, Sept. 24th by Rev. G. W. Montomery, Mr. Hyslop G. Fowler, of Auburn, to

Miss Cornelia Copp, of the former place. In Auburn, Sept. 24th by the same, Mr. Wrr. H. Van Tuyl to Miss Emeline P. Casey, both of Auburn.

In Boston, N. Y. on the 15th ult., by Rev. J. Lewis, Mr. Samuel Hodge to Miss Tabitha Greeno, all of that place.

At the same place, on the 19th alt. by the same, Mr. Nathaniel T. Day, of Concord, to Miss Rboby Greene, of Otto.

In-Hamburgh, by the same, on the 1st inst. Rev. Smith Buys to Mrs. Mary Cook, both of

### 1. PRESCOTT & S. MILES. Proprietors and Publishers.

### CONDITIONS.

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## EDRALD OF TRUTE.

"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE,"-St. John.

VOL. 11.

GENEVA, N. Y. OCTOBER 17, 1885.

NO. 42.

## Original. CORRESPONDENCE.

[Continued from page 326.] LETTER.—No. XIII. VICTOR, APRIL 1, 1835.

To Rev. Richard Kay:

SIR-Your letter of Feb. 25th commences with a very strong assertion and a heavy charge. Will you please to show me when and where you have shown that I had blasphemed? My first statement in relation to corruption was as I thought plain, but you somehow misunderstood it; and the passage, "The creature," &c. was introduced not as proof, but as an explanation of my views. I will once more explain them. I believe "the creature was made subject to vanity," not vain; that Adam was corruptible; that he sinned, and then was corrupt; that his sin was an evidence of his corruption; that sin is the transgression of the law, and of course blameworthy. If you contend that the resurrection and its benefits are limited, it will devolve upon you to show it by something besides your own assertions. They may be looked upon as logical proofs by yourself, but are not by me regarded in that light.

You once more call up your criticism, which occupied about a page of foolscap. and finally ended by saying in substance, that it devolved upon me to show that Jesus Christ sustained the peculiar relation to mankind of representative and head. I met your conclusions. You now complain that I did not observe that you used the terms representative and head in a logical sense. I certainly thought that scriptural evidence was as strong as your logic, and worthy of as much consideration. You required me to prove that Jesus Christ was the head of all mankind. I did this by proving "that the head of every man is Christ." Again, you required that I should prove that he was the representative of the human family. I complied by showing that he was "the first-born of every creature;" and I contend that these passages show conclusively that Jesus Christ sustains the peculiar relation of representative and head, to those spoken of. If I have done this, I have complied with your logical conclusions. If they are at war with your criticisms, it is no concern of mine. I however suspected as much. You now contend that the expression every man means every saint. Paul however does not say, that the head of every saint, but "the head of every man is Christ." Paul's words accord with my views, but would need some altering to correspond with yours.

It is true that I stated that all mankind are Christ's, and that I gave some of the evidence upon which I made the statement. You say, however, that a part of it is not Scripture language. In John iii. 35, you will find the declaration, "The Father loveth the Son, and hath given all things into his hand." Add to this John vi. 37: "All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out." Upon this evidence and much more that I might produce, I founded my declaration, all are Christ's. He is "the Lamb of God, which taketh away the sin of the world." "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." And again: "We have seen and do testify that the Father sent the Son to be the Saviour of the world." passages are quoted in answer to your observation that Christ has a spiritual seedhis sheep, which are not of the world. I am aware that the term church is frequently used in the Scriptures in a variety of senses. Paul says of the church, "which is his [Christ's] body, the fullness of him that filleth all in all." He also says, "The head of every man is Christ." If Christ be the head of every man, every man composes a part of the body—the church of Christ. Your remarks on John xvii. 2. are, to say the least, novel. It reads, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." I cannot discover your limitation in the text. Our Lord does not say, that God had given him power over all flesh, "that he might control every thing in such a way that nothing could hinder the salvation of those that love him." I conclude that our Lord "doubtless means" what he says, that he had received power over all flesh; that all things had been given into his hand, that he should give eternal life to as many as were given him.

Your anecdote may pass for what it is

Paul has expressed my views of the will of God: "who will have all men to be saved, and to come unto the knowledge of the truth." Luke xx. 35, is again brought up. Does our Lord here say that any shall be accounted unworthy to obtain that world and the resurrection from the dead? You cannot say that he does. An assumption then to that effect would not be contradicting the Saviour. I stated that all should be accounted worthy of the privilege, and produced the proof. I produce it once more, by presenting you with your own statement.

You said in your previous communica-

tion, that the all mentioned in the latter clause of 1 Cor. xv. 22, were those to whom our Lord sustained the peculiar relation of representative and head. I have before proved that these were every man, every creature, of course, all mankind. Therefore, all mankind shall be made alive in Christ, immortal and incorruptible, and if any man be in Christ he is a new creature. After having rendered me so important assistance in proving the universality of the benefits of the resurrection, you are at least entitled to my thanks.

You have introduced the title page of a book into our discussion. I do not see that you have proved any thing by it. You have to be sure said something about Modern Universalism. If you are acquainted with such a sentiment, I am not. If it is a creation of your own fancy, you should father it yourself, unless Hosea Ballou has consented to do it. If you wish to see exhibitions of chicanery, I think you might find them short of the schools of "Liberal theology." You say something at the close of your letter of setting aside what has been said by critics. You have produced no criticisms except your own. Those I have attempted to set aside when erroneous, by fair argumentation. But it strikes me that you will hardly find a critic or commentator, that says immortality means simply "cannot mortify;" or that "an immortal being may be annihilated." You will, however, remember, that I am not attempting to show what critics or commentators believe, but what the word of God teaches.

The letter to which this is a reply appears to have been written to controvert my position that the resurrection was universal. I undertook to prove endless salvation. If I have not succeeded in doing it, it is certain that I have not proved universal salvation; and your anxiety upon this subject, together with your labour, appears to me to be entirely uncalled for.

I do not discover that you have added any thing to the strength of your cause by your last production. You have however told me what was "doubtless meant" by testimony. If you have any proof of your infallibility, I should like to see it; but your assertions to that effect, so far as I am interested, carry little weight with them. The second part of your letter corresponds well with the first in bitterness of expression. I shall not, however, complain at your using your strongest weapons, for I confidently believe that the wrath of man shall praise the Lord, and the remainder of wrath he will restrain.

Humbly hoping that your future labours may be characterized by more of the

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spirit of the gospel of our common Lord, I still subscribe myself your friend, K. Townsend.

[To be continued.]

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### Original.

### SLANDER REFUTED.

In the 40th No. current Volume of the Magazine & Advocate, I have learned that a Rev. gentleman, by the name of DEMING, has stated, in allusion to myself, that "A Universalist preacher did renounce his sentiments on a sick bed, and, on regaining his health, went to a Methodist meeting, and there stated that Universalism was a false doctrine-it would do to live by, but would not do to die by."

Now I am not inclined to waste much time in refuting such barefaced and contemptible falsehoods. But as Br. Grosh says that "the same story, substantially, was hinted at in" his "presence a few years ago, by Rev. Mr. Loss, a Presbyterian," then residing in Utica, I must beg indulgence while I offer a few appropriate remarks. It is not a little surprising that men, professing the religion of Jesus, should adopt and puesue such an unholy and pernicious course as they evidently have long done, to bring into disrepute and disgrace, a doctrine against which they are unable to bring a better argument. But so it is, and so it evidently will be, until religious error, falsehood and deception shall vanish away before the light and the power of divine truth.

Nearly thirty years has the story above alluded to, been in circulation among my religious opposers and enemies, varying, however, more or less in every edition. It was conceived in falsehood and brought forth in malice. It may have aided the dastardly cause of Pharisaical prejudice and wild fanaticism-it may have served as a rich repast for the perverted appetite of the enthusiast and the slanderer. may have yielded some small degree of fiendish satisfaction to the depraved mind of the hypocrite, or the moral assassin. If so, I am not responsible. But I am far from believing that any person with whom I have been acquainted, and whose mind is not biassed by that religious mania which prostitutes truth to a union with infinite cruelty, and tramples under foot all the principles growing out of justice and charity, will, for a moment, give credit to the diabolical fiction.

I envy no man, or denomination of men, the enjoyment which they derive from such "deeds of darkness;" but I could wish that my religious opposers were all honest men, and willing to obey the divine injunction, to "speak the truth in the love of it." But notwithstanding the bare assertion of Mr. Deming and others, no person has ever heard me renounce my faith on a sick bed; neither have I the least recollection of going to a Methodist meeting,

and there stating that Universalism was a false doctrine. This, to me, at least, looks like a bungling attempt to sustain a falsehood under the cloak of inconsistency, which should have better evidence than a flying report for its foundation, which I aver to be false in toto. The faith of a world's salvation has ever sustained and strengthened me through the trying scenes of a contemplated dissolution, and I trust that it will not fail me in the hour of death.

I would now affirm, for the satisfaction of all concerned, that I have been a firm and unwavering Universalist in faith, at least, for 30 years and upwards; and I have never during that period, either in sickness or health, prosperity or adversity, doubted for a moment the correctness of my faith—though the light of divine truth has not always shone upon my mind with the same degree of clearness. These are facts which I hesitate not in stating to the whole world of mankind, and in the presence of my Maker and my Redeemer.

In conclusion, I would advise the opposers of Universalism, if they are not disposed to tell the truth, to endeavour, at least, to propagate plausible falsehood.

STEPHEN MILES.

Geneva, Oct. 12, 1835. Brs. Skinner & Grosh will confer a favour by copying the above into the Magazine & Advocate.

### Original.

### A SKETCH.

The stern and unrelenting messenger of Fate had marked for his prey, the noble, ingenious and accomplished Eugenio. Nature, when handing him into existence, although lavish in bestowing much beauty on the casket, had, by no means, neglected that far superior part, the jewel mind. Dame Fortune to him had been propitious, and possessing ample means and a laudable ambition, he had not left his talent neglected or concealed. Like the towering cedar among the sons of the forest, he stood forth majestic 'midst the sons of men, and appeared peculiarly destined for high-born deeds and a superior sphere. Lowly, I saw him extended on his silken couch, "pale and wan," but the shadow of what he once had been. While absorbed in all the intenseness of hoarded thought, Wealth with her golden fleece and gaudy trappings, softly whispered in his ear: "I have been bountiful in bestowing-tarry awhile and enjoy. child, I have yet much goods in store for thee." "Friend Wealth," replied the dying man, "I thank thee. Thou hast already filled my coffers and made my cup run over. I have drank at thy fountain and found that it will never quench the craving thirst of this immortal soul! Let me depart-I am ready!"

Scarcely had Wealth retired, ere aspiring Ambition thus accosted him: "Why

to the temple of Fame, "why plunge into that dark unfathomable abyss ere thou hast gained you towering blazing summit? 'Tis within thy sight—almost within thy grasp are her laurel wreaths, her evergreens, her fadeless glory! Stay-stay! nor tell the world thou hast lived in vain!"

Aroused by her burning words, he with emphasis exclaimed: "Oh, ever-busy, proud and aspiring Ambition! To what heights hast thou not conducted me? in what aerial flights supported me! Yet will I not condemn-what should I have been without thee? Farewell-I leave thee! Lcave thee? No-thou on that happier shore shalt string my tuneful lyre to praise my God the best!"

Affection, next and last, bespoke her claim. 'Twas not in words. With tender hand she smoothed his dying pillow and cooled his parched tongue. looked unutterable things, nor needed tongue to tell her tale of wo! He raised his eye to take one parting gaze, then bid adieu!-but oh, the change! In the first impulse of his heart, he cried, raising his watery eyes to Heaven, "Father, O! spare me yet a little longer! I cannotcannot go!"

Thine, O Affection! thine is the power to lure us back to earth—thy hands, of all others are most firmly united - the hardest to be broken! Like the Gordian knot, they must be cut—there is no untying!

Wealth may produce her hoards, but when "weighed in the balance they are found wanting;" Fame's high altar may blaze before us, and we still feel that it "is but the shade of immortality and in itself a shadow:" but let Affection twine around our hearts and enfold us in her fond embracing arms, and who shall freely escape? Who, I ask, shall depart and not "cast one longing, lingering look behind?"

Caroline.

### Original.

### ALMOST AS BAD AS UNIVERSALISM.

A bigoted, panic-making Orthodox deacon, a few months since, was zealously discussing the subject of the emigration of Roman Catholics into our country, contending they were the greatest curse and scourge that could be entailed upon our nation. "As to Roman Catholicism," he exclaimed with much warmth, "it is the religion of the great Beast, a horrible and sou-destroying doctrine—in short, it is almost as bad as Universalism itself!" "Indeed," responded his conversational friend, who by the by was a Universalist of some pleasantry and shrewdness, "indeed, you should have stated another case. and brought your own favourite doctrine of Partialism into requisition, and towed it up alongside of its parent Catholicism; and then drawn a contrast between them. leave us now? Why," said she, pointing Methinks we should find it about thus,

with a proper exercise of candour and judgment: Protestant Limitarianism is a cruel. God-dishonouring doctrine, almost as bad as Roman Catholicism itself! It certainly originated from the great Beastthe mother of all her dogmas and errors. The Roman Catholic believes a little more than you; but what of that? You once believed a little more, and a little differently also; for you were not always of the new school. He believes in the same wrathful Deity, the same endless hell and personal devil, and a little more: and according to your own theory, we had better believe in too many hells than not enough; too many devils and demons than too few; too much punishment than too little. And what is the great difference? It is this: Protestant Limitarianism is almost as bad as Roman Catholicism itself; and Universalism is the doctrine of the Bible, and from which we need apprehend no danger! I am no advocate for Roman Catholicism. It is undoubtedly a false and unscriptural doctrine in many important respects. So is yours. What is the great difference indeed? Universalism is the doctrine of the Bible and of reason; examine with candour and impartiality, and you will find it so; and it is a far different doctrine from either Protestant Partialism or its bona fide mother, the great "Beast" "itself!"-[ Exit Deacon. N\* B\* Henrielta, N. Y.

From the Universalist & Ladies' Repository.
FRIENDSHIP.

Although this has been the theme of many a well written discourse; although statesmen, orators and poets have tried to penetrate its fountain and extract therefrom the sweets that it affords, yet it is not exhausted. The waters continue to run freely. Many have tried and put forth their greatest efforts to attain its summit, to reach its fountain. But they have tried in vain. No one has ever, or ever can on this side of the grave. We can barely enter its tributaries and drink there from its delightful waters, until we shall have laid aside these earthly habiliments, and ranged the shores of eternity. Friendship is one of the noblest faculties of the soul. It is a stamp placed upon man, not by an earthly being, but an heavenly; by the hand of the living God. It is placed upon every son and daughter of Adam. And it is one, which neither time nor eternity can obliterate. But it will grow brighter and brighter even through the endless ages of existence. It is the only tie which binds us to earth. Take away this, and why should we desire to live? For, in life, our main object is happiness; and deprived of the enjoyment of friendship, we certainly cannot be happy. No, far otherwise. It is the only pilot to guide our little bark safely along the rocky shores of time. Though the billows rage and thunders ining fever, none to administer the cup of

roar, yet safely will we traverse the waters of the mighty deep. Imagine for a moment, a person deprived of every friend on earth. What must be the condition of such a man? No father, nor mother, to watch over him to counsel him when he errs. and to guide him in the path of duty. No brother nor sister to lend a helping arm, and to admonish him when in the path of error. No partner to share his misfortunes and alleviate him in the hour of distress. No children to whom he can look for support, upon whom he can lean in the decline of life, when his head is silvered o'er with age, and he is travelling rapidly down to the silent tomb. No friend to assist him in the time of adversity, and administer the balm of consolation. Truly, the condition of such a man must be a miserable one! Not all the wealth of the Indies, or honors of the world, would be a temptation to such a life. Friendship is the sweetest solace in adversity. It is a twinkling star afar off in the horizon, which by day is scarcely visible. But when the sable curtains of night are spread, when all nature is shrouded in darkness, then it appears. And the deeper the shade, the brighter it shines. Though the thunders roar and the lightnings play, afar off, yet, between the breaking clouds can we see its bright light. It is a lamp to guide our feet in the darkness of midnight. Thus it is with Friendship. In the hour of prosperity, when upon every gale that blows, floats the far famed delights of happiness, then it has lost its charms. Its brilliancy is dimmed, and it is scarcely visible. But when the clouds of misfortune hover around and threaten destruction; when the thunders roar and the maddening billows leap and roll, when the elements are at war and all nature trembles in the agony of confusion, then Friendship comes in all its beauty. It shines in its meridian splendor. It consoles the affections and calms the fears. The exigencies of life are so many, the wants and conditions of man are so numerous, that it is impossible to live independent of each other. Truly has the Apostle said, "None of us liveth unto himself." But we are dependent upon each other. We are connected by that common chain, which binds together the whole family of man. How deplorable must be the condition of that man, who is deprived of the enjoyment of Friendship! It is true, in health and prosperity, he may boast of his independence. He may boast of his strength, and that he is able to live even without friends. But prostrate him on the bed of sickness, lay the palsied hand of disease upon him, and what a disconsolate being is that once proud and haughty man! When he is laboring under some severe malady or disease, when pain and anguish rack his weakened frame; in this condition let him be deserted by every being on earth. None to quench his bur-

consolation, and he, a helpless creature. Wretched indeed must be his condition! In the time of sickness, if at no other time, are we brought to realize the importance of Friendship.

"Then does Friendship's soothing voice Lull to rest unnumbered woes, Make the wounded heart rejoice, Triumph o'er all earthly foes.

Friendship, pure, celestial, kind, Gives the anguished soul relief, Animates the drooping mind, Sooths the pangs of pungent grief."

From the Messenger & Universalist.

## GRAVE OF WINCHESTER.

During the Convention at Hartford, Ct. we took occasion to visit the grave of that devoted servant of the Lord, Elhanan Win-Believing that it would not be entirely uninteresting to our readers, we copied the inscription from the plain marble slab which marks his grave, and give it below. We felt no ordinary emotions in standing over the grave of one who had so zealously, in his day, contended for the final restitution, against the first bursts of popular feeling, and the deep prejudice and bigotry of the times. Our mind glanced back to the period when he finished his mortal course with joy, even in persecution, and was gathered to his fathers. Less than forty years had passed, and what a change had been wrought in the prospects of the denomination! From a mere handful of despised and almost hunted worshippers of a God of impartial grace, they had assumed an imposing standamong the religious denominations of the day. And this increase had been effected, not by wealth or worldly influence, but by the inherent and all-conquering power of truth. That day, thirty-nine years past, Winchester stood almost a solitary witness for the Restitution, in the capacity of a public teacher! Now there were congregated in the very place where rested his mortal remains, eighty devoted advocates of the impartial and efficient grace of heaven!! Wo returned, inwardly blessing God for what our eyes had been permitted to see, and our hearts to feel.

The following is a copy of the inscription and its arrangement.

THE GENERAL CONVENTION

of

THE UNIVERSAL OHURCHES,

UK

Memory of their dean departed brother, ELHANAN WINCHESTER,

ERECTED

This Monumental Stone. He died

*Apri*l 18th, 1797,

46 YEARS.

Twas thine to preach, with animated seal,
The glories of the Restitution mora,
When SIN, DEATH, HELL, the power shall feel,
And LIGHT, LIFF, immortality be born.

### Original. PARTIALIST THEOLOGY.

Among all the absurdities, errors and falsehoods that are published and advocated in these days of light and wisdom, the doctrine of endless misery stands forth in all its destruction and pollution, as the main pillar in the superstructure of religious faith. There is no sentiment so unfounded, so unscriptural, and so contrary to human reasoning as that above mentioned. A diversity of opinions have been formed concerning its location, boundaries, extensions, &c.; also the horrible tortures experienced by the "finally impenitent."

The following is the declaration of a clergyman of an orthodox church, not far distant from this place. While preaching on the awful condition of the wicked after death, he states, (thank God it's nothing more than a human statement,) that " the misery inflicted upon a single subject of God's eternal wrath for one half hour, is far greater than all the misery ever experienced, by the whole human family, from the fall of Adam, to the present day, put it all together." No argument need be used to prove the falsity of this heart-chilling sentiment. No: I would sooner believe that God was an Almighty Tyrant, who would delight in tormenting and aggravating the whole human family, (as well as a part,) in the most ugly, fiendish, and demon-like manner. As an offset against such a barefaced untruth, which the Rev. Gentleman is guilty of uttering, I would express it as my candid belief, that if all the falsehoods ever told, could be soldered together in one consummated mass, it could not appear more absurd in all its nakedness and frightful semblance. I would ask the perhaps sincere, but mistaken zealot, whether he received his theological acquirements at Auburn Seminary, or from his church creed? The answer must be, one or the other; for no system of theology of that kind is taught in the Bible. D. F.

Geneva, Oct. 1835.

### Original.

### GOD IS OUR FATHER.

The Scriptures, kindly adapting themselves to the conceptions of man, represent "God as the Father of the spirits of all flesh." Now, the first idea that this intelligence conveys to the mind, is, that as our Father-he will be our protector and supporter in every stage of existence. And this is precisely what man as a dependent being stands in need of. In his infancy he is in the most perfect and absolute state of dependence conceivable, on the power and protecting care of others, and his dependence is of longer continuance than any other animal. Accordingly, God in his infinite economy has: created

whose heart expands with joy, or sinks with grief and distress, according as he sees the happiness or misery of his fellow creatures. And this principle is beyond the control of man, and as extensive as his nature; it warms and influences alike the heart of the uncivilized savage, the prince, the peasant and the Christian. To destroy this principle of affection in the bosom of man, would be the complete annihilation of the human family. From all this, we are led to the conclusion, that it will never cease ruling over and dwelling with man; for we behold in it a beauty, a consistency, and an absolute necessity, in the established system of the world.

Man not only needs a protector in his infancy, but he was created susceptible of wants, which could not be supplied by any thing short of Almighty power. Our kind Father has therefore made ample provision for the supply of all his wants, in the vegetable and animal kingdom. He is supported by appropriate food which springs up in every season, as fresh tokens of a Father's loving kindness. The life-giving properties of the aerial and watery regions preserve him in health and increase his felicity. And what merits our particular attention is this, that there is no part of the globe, but what has an abundance for the varied wants of intellectual and other beings. Truly may the grateful heart with gratitude, say, "He openeth his hand, and satisfieth the wants of every living thing." "As a father pitieth his children," so the Lord will not withdraw "his kindness from them, nor suffer his faithfulness to fail."

For the purpose of increasing his happiness, he was made an intelligent and social being, endowed with faculties calculated to qualify him to meet and mingle with his kind; to make known his wants, express his desires, declare his opinions, to speak in soothing tenderness the voice of resignation to the will of God, to bind up the broken hearted, heal the moral maladies of the heart, and spread its divine glories over the trembling and desponding. In all this who can help seeing, evinced a great and glorious design, which will terminate in good to all his children?

When the Christian takes a retrospective view of his life, he is willing to reverence and worship his heavenly Parent, because he has been ever ready to protect, guide and support him in all the variety of troubles which human nature is subject to. He has been his friend, who has never forsaken him; he has administered from the exhaustless store of his munificence, to his daily and perpetual wante. That he has enjoyed all those blessings in common with the sinner, as a free gift from our Father, not as a reward for exercising faith or works, he is willing to admit. But the believer in the doctrine of partial salvation, does contend, that in another state

ed by the saints; those who have, while here, exercised faith and works towards God. Thus making an infinite existence of happiness or misery, to depend on our imperfect powers of faith, or the condition of frail, and to God, unprofitable works. I would ask the one who limits the goodness of the "Holy one of Israel" to a mere point of time; can absolute perfection change? Because man will not believe and become holy in time, must God change his purposes to bless and make us happy? Men do not reason so on any other subject. Because our husbandmen have had seed time, and an abundant harvest this year, we do not say that they will not have the same next. Oh! vain man! to charge your God with ceasing to act the part of a kind Father at our death, and becoming a cruel tiger in his conduct! As long as I believe the words of the apostle, that "He is without variableness or the shadow of turning," just so long I must believe that God will be the same kind Father in eternity as in time.

Oh! how unspeakably great is our consolation in knowing that we have a kind Heavenly Father, who tenderly loves uswhen the cold hand of adversity has strewed blight and mildew upon the flowers that grew along life's path. It will comfort us in the hour of death, by pointing us to the mansions of unclouded bliss, where our kind Father will wipe with his own soft hand, tears from off all faces.

Men and Brethren, be of good cheer; as surely as "love worketh no ill to its neighbour," just so surely will our Father who is love itself, infinite, pure and undissembled, work no endless ill to any of his dependent offspring. Let us then securely trust in his goodness, believing with the apostle, that "neither life, nor death, nor principalities, nor powers, nor things present, not things to come, nor height, nor depth, nor any other creature, shall be able to separate us from that love of God which" he manifested through his son Jesus, "in that while we were yet sinners Christ died for us"-giving himself "a ransom for all to be testified in due time," by "tasting death for every man," and becoming a " propitiation for our sins, and not for ours. only, but also for the sins of the whole world." WM. QUEAL.

Moltville, Oct. 8, 1835.

### Original.

### "AGE, OF IMPROVEMENT."

"This is an age of improvement"—is a common phrase in the mouths of thousands of the observers of the times at the present day. We can reiterate the saying and attest its truth. This is emphatically an "age of improvement," as well in systems of theology, morals and mind, as in science; literature and mechanics. God in his infinite economy has created of existence, this order of things will be steen, bigoted Orthodoxy herself, has him an affectionate and sympathetic being, reversed; that favours will only be enjoy- designed to follow in the train of the great.

merch of mind, and seems to bring up a kind of corps de reserve, with quite an encouraging prospect. Indeed, many of the venerable and once fondly cherished doctrines of ancient Partialism, have in this day of "improvement," been discarded and scouted at by themselves as God-dishonouring and disfiguring excrescences. Many theological sentiments now incorporated in the creed of modern revivalism or new-measure Orthodoxy, would a quarter of a century ago, have been considered the rankest heresy, or at least great or ridiculous error. In fact, if this march of theological improvement is not impeded, but continues its onward and uninterrupted course for a quarter of a century to come, we may anticipate the most pleasing re-Among the most prominent excrescences already lopped off, may be reckoned the horrid dogma of infantile damnation, and the heathenish sentiment of a hell of literal fire and brimstone; and among those that are about giving away before the magic wand of divine truth, are the God-dishonouring doctrines of total depravity, and particular election and reprobation! A few years since, it was the professed opinion of most of the Orthodox divines, that but a mere moisty of the human race, not a twentieth part would be saved: now, a learned and eminent advocate of Partialism has expressed his opinion lately, that the number of the finally impenitent and lost, will be to the saved, as the proportion of the convicts of our state prisons are to the moral or unimprisoned society—the bulk of community.

It is true there is more fanaticism and bigotry in the Orthodox ranks at the present time, than there was a half dozen years ago; but it is to be hoped—indeed, it is very probable, that a general reaction must soon take place, and more consistent and evangelical measures be adopted in making converts to their creeds-measures that shall correspond with the modification and improvement of their creeds. Much is depending upon the efficacious exertions of the friends and advocates of a world's salvation. Much has already been accomplished, and much already remains to be done. N\* B\*

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### A MONSTROUS ABSURDITY.

Almost all sectarian writers and preachers, delineate their God as existing in three distinct persons, and each person possessing a different character. Yet all those persons unite and form but one person, which they called God! The first person, they say, hatee sinners with an implacable and is so just that he is fully bent selves from its scrutinizing cannot effect it: they make prepared for them. The second person is of a very mild, merciful, and compassionate disposition, and has done every thing in his power, even to the sacrifice of his life, to effect a different purpose; he

loves those whom the first person hates, and is determined, if possible, to make them all happy. The third person partakes of the nature of the two first and acts as mediator between them. Still each, separately, is God; and yet there are not three Gods, but one!! This we call a monstrous absurdity. In our youthful days we were taught, that if we did not believe this mystery, we could not hope for salvation—because it was one of the fundamental principles of the christian religion. We thought we believed it; but our mind was a good deal disturbed on the subject: when contemplating the vindictive character of the first person, our feelings were terrible-we could not love him-no, we could not. We flew to the merciful second, and prayed to him for protection against the burning wrath of the first. The second we loved, but the first we feared and hated. .. The third we had but a very imperfect idea of. and therefore neither loved nor hated him. How perplexing is error; but how consoling is truth. When our eyes were opened to see that there is "but one God, [whose name and very nature is Love,] and one mediator between God and men, the man Christ Jesus who gave himself a ransom for all, to be testified in due time," we leaped for joy, and banished all our fears.

We cannot see how it is possible for believers in the doctrine of such a triune God to rest satisfied. They say the Son is equal and co-existent with his Father; that the Father is full of wrath and vengeance; and yet, that he sent his Son to appease that wrath, by suffering and dying to save the guilty from deserved punishment, and to reconcile God to man!! The very reverse of this is the truth. "God so LOVED the WORLD [not hated it] that he sent his only begotten Son, that the world through him might be saved," not from deserved punishment, however, but "from their sins;" and instead of reconciling God to man, "God was in Christ reconciling the WORLD UNTO HIMSELF." So says the New Testament; and we believe it declares the truth of the matter.

Ye blind loaders of the blind! your eyes will not be opened, until your refuge of lies be swept away by the overflowing scourge of truth, and your agreement with hell be disannulled. That such a period is rapidly approaching, we have no doubt .-The prophet has predicted the time when the eyes of the blind shall be opened, and the ears of the deaf be unstopped, which time we think has commenced: the truth is abroad in the land: the worshippers of idols, of creeds, and confessions already quake forfear, and are anxious to hide themselves from its scrutinizing gaze; but they cannot effect it: they may call on the mountains and hills to cover them, and hide them from its presence, but in vain: they cannot escape its omnipotent influence; nor long preserve their idols from destruc-

### HERALD.

JACOB CHASE, Jun. G. W. MONTGOMERY, Editors.

GENEVA, SATURDAY, Oct. 17, 1835.

### TO INQUIRER AFTER TRUTH.

DEAR SIR-When in your "Honest Query," I discovered that you deemed my expression, "what a perversion of the Scriptures it is to apply the phrase 'kingdom of heaven' to a future state of immortality" was general in its application, and consequently felt that your own views of 1 Cor. xv. 50, were ungenerously called in question, I exceedingly regretted that my language had been the occasion of mistake, and accordingly, in my answer, endcavoured to remove the impression you had received concerning its import. I was explicit in stating that the application of the sentences in my Essays, to which you excepted, was only to the common usage of the phrases "kingdom of God" and "heaven." And, had I been entirely unfortunate in the usage of indiscriminate expressions, I surely deemed that an explanation given in good faith, would have been received without question by a brother in the ministry. But to settle this point, I now state without reserve, that I had no such intention as you attach to my language, but throughout the Essays the usage of the phrases by Limitarians, was only alluded to. I hope that you will be satisfied with this explanation.

It appears to me, however, that had you kept in mind what was said at the very beginning of the Essays, you would not have so readily mistaken my meaning, while I should have been saved from what, in the present instance, is an unpleasant task. When you say, Sir, that I make no discrimination between those who deny that the phrase "kingdom of heaven' has any reference to the gospel on earth, and those of my brethren who apply 1 Cor. xv. 50. to a future state of immortality, you surely forget what I said in the announcement of the Essays. I say there, "perhaps there is no one phrase in the New Testament, which is so little understood and so habitully misapplied by a certain class of readers, as the phrase 'kingdom of heaven.' How many persons there are, who never think of referring the phrase to any thing else, but an existence beyond the grave; and hence, when it occurs in such passages as the following, 'Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of hewen,' Matt. v. 19, it is immediately concluded that the doctrine of endless misery is taught." It appears to me that this explicitly shows that my object through the Essays, was, to explode the common notion, and is, in fact, a broad distinction between those who commonly apply the phrases to a future world and these of my brethren who entertain your views of 1 Cor. xv. 50. The above quotation will show you your mistake, when you say, "and I presume he (G. W. M.) will not wonder that Inquirer and many others should call for explanation.

when he reflects that he did not preface his 'Essays' with remarks, informing the reader that he was about to write them with a view to disprove the 'common method in which the phrase kingdom of heaven is handled,' and when he considers that he did not in any of his Essays call upon Inquirer or any of his readers to keep in mind the common opinion." And it will also show you, that you have but little grounds for saying, "all our readers must at once discover that Inquirer and others had much ground for being mistaken in the application of the term 'perversion' and the phrase 'inconsistent.'"

There are many other points in your reply, which would induce remarks, but as they, if noticed, would swell my answer beyond all reason, I shall confine myself to two important assertions.

You say that "no Universalist believes in future punishment in a 'future state of immortality.' after 'this mortal shall have put on immortality." I sincerely wish that this statement had not been made, for I believe that you, Dear Sir, have no followship for the opinion which your language so broadly expresses. Still it must be noticed, because it calls in question my veracity, when I stated that there were those who believed in future limited punishment.

You, Sir, must know that there are many of our brethren who believe in punishment after death. The two histories of Universalism prove this. T. S. Smith in his work expressly avows it. You must also know, that we have brethren, who believe that we are clothed with immortality at death, and yet they believe that the sinner who dies impenitent, must pass through a moral discipline after death, and in doing so will endure remorse of conscience according to the crimes committed. Hence they believe in punishment, when immortality shall have been put on. And, were it necessary, names could be given. But you know this as well as I. What then shall I conclude? Shall I conclude that you deny the name of Universalist to all who believe in future limited punishment? It cannot be. The experiment is fraught with too much evil to suppose such to be your meaning.

Aside from your meaning however, whatever it may be, the few who have seceded from us in Massachusetts, show the evil of making this a subject of contention. It ought never to be made a test to the name, Universalist; for all who believe in the final holiness of mankind are Universalists to all intents and purposes. Two attempts have been made to introduce the division into this State, but they were still-born and did not obtain even any notice-and this was right. Believers in the Abrahamic faith should never contend about things of comparatively minor importance, but they should unite heart and hand in the great duty of advancing the cause of the salvation of the world. And whatever may have been your intention in making the statement you did, I consider myself a Universalist and nothing but a Universalist, though I do not entirely agree with my brethren, who confine the consequences of sin to this life.

Again; you say, "I am slow to believe that 'a large portion of the christian community ap-

ply the phrases kingdom of God and heaven to a future state beyond the general resurrection of the dead, exclusively, and deny that they have any reference to the gospel on the earth.' I think the most illiterate sometimes apply the phrases to the gospel on earth, and not 'exclusively' to a 'future state'! and I doubt very much whether G. W. M. can refer to a writer or commentator of any celebrity, who applies the phrases to a future state 'exclusively,' and at the same time 'denies that they have any reference to the gospel on the earth." Why should you, Sir, be an apologist for a Limitarian misapplication of terms and phrases, when it is obvious that what I have stated is true. The generality of the Limitarian believers apply the phrase kingdom of heaven to another world "exclusively." I have conversed with many who did this. To be sure, when they make such a statement they forget many passages, which, when they are cited to, they are obliged to admit their application to the gospel on earth-but this alters not my statement-they do use the term as applying "exclusively" to a future state. It may be the want of knowledge which leads the great body of them to thus apply it, but still they do it, in the same manner that they refer many other passages to a future state which have no reference to it.

You doubt whether I can apply to any commentator of celebrity who thus applies the phrase kingdom of heaven exclusively to another state. Right-and I said nothing about commentators of celebrity. You must be aware, that the majority of the Limitarians, are as wary and as afraid of their very best commentators, as they are of red hot plates of iron-they dare not abide by them. Even Dr. Ely, in the controversy with Br. Thomas, preferred that he should quote from Scott and Henry instead of Whitby and Campbell, considering them as better commentators, for the obvious reason that they favoured his views most. Who of the believers in endless misery, think you, would receive the comments on certain passages, collected in Paige's Selections? Not one—they reject them, although many of them are written by their own commentators. Not only this; Dr. Ely in his debate with Br. T., without one intimation of limitation or that it applies to the gospel in other passages, referred the phrase "kingdom of heaven" in John 3d chap. to a future state of immortality. And I believe, that you will be convinced by research, that not only the illiterate, but the learned among the popular sects, apply the phrases as I stated.

For some remarks upon 1 Cor. xv. 50, I must refer you to the next coming number.

G. W. M.

"GOD IS OUR REFUGE."-Ps. xivi. 1. No. 3.

It may be proper, here to remark, that the pealmist in our text, has an allusion to the six cities of refuge, prepared by Moses for the security of the children of Israel, in certain cases

who should undesignedly take the life of another, the Lord commanded Moses to appoint six cities of refuge, that whosoever should have thus shed the blood of another, might retire thither, and have time to prepare his defence before the judges; and that the kinsman of the deceased might not pursue and kill him.

Besides these cities of refuge, the temple, and especially the altar of burnt offerings, enjoyed the privileges of an asylum. Those who took sanctuary in the temple, were immediately examined by the judges; and, if found guilty of wilful murder, they were forced away from the altar, and put to death without the temple. But if found innocent, they had a guard appointed to conduct them safely to some city of refuge.

The moral, which we are authorized by the psalmist, to draw from these facts, is evidently the following.

Notwithstanding God is represented as a spiritual refuge from every approaching danger, and a safe retreat for the afflicted and oppressed, yet, he is not to be considered as a refuge for the guilty, the impenitent, and the unthankful, as such. It is therefore, useless for such to anticipate security from the demands of justice by attempting to make God their refuge, when the penalty of his law is about to be executed upon them; for their true characters and motives will soon be detected by the scrutinizing eye of the judge of all hearts, and they will be delivered over to the hand of the proper officer who will deal with them according to their just deserts. God is not a refuge into which the transgressor may at any time flee and escape the due demands of justice. No, reader, none but the truly religious-none but the honest hearted christian, who makes the path of religion and duty his choice, can find protection from the gathering storms of adversity and danger, in the spiritual refuge here brought to view. All, however, may become such-nay, they are admonished and exhorted to become such-that they "may have right to the tree of life, and enter in through the gates into the city." Hence it becomes us, so to order our lives, and so to improve the blessings of God, that when the destroyer approaches, we can find a safe and happy retreat in God our spiritual refuge.

But again; It is worthy of remark, that these cities of refuge were to be of easy access, and every year, on an appointed day, the magistrates inspected the roads, to see that they were in good condition, and that there were no impediments in the way. There was also, at every division of the roads, a direction-post, on which was written refuge, refuge, for the guidance of him who was fleeing for security.

Thus it is in the moral sense of our subject. The pathway of righteousness and truth, which leads us to our God, has been rendered smooth, easy and plain. We are informed by the evangelical prophet, that the way of holiness, over which the unclean shall not pass, is so plain and easy to be pursued, that the feel need not err therein. Yes, my hearers, Jesus and his apostles have travelled the road-they have inspectof pressing emergency. For the benefit of those ed it they have removed every impediment, cleared away every obstruction—and their holy precepts and virtuous examples cease not to reflect upon it a light above the brightness of the noon-day sun. In the language of inspiration we may say, "Thy word O God, is a lamp unto my feet, and a light in my path. I have sworn and I will perform it, that I will keep thy righteous judgments."

And we may pursue the figure still further, and say—there is also, at every division of the numerous roads to the spiritual refuge of which we are speaking, "direction-posts," on which are legibly written—refuge, refuge; "this is the way, walk ye in it."

Happiness is the important pursuit, the grand desideratum of all rational beings—all desire it—all labour for it—all are cheered with a greater or a less degree of expectation that this object of their pursuit will be attained, sooner or later. But oh! how many there are who miss the road, for the want of proper care and attention, and wander on in the mazy labyrinths of error and darkness—unbelief, blindness and misery, and at every successive step find themselves further and further from the object of their eager pursuit.

There is a plain and direct road, leading from every condition of human life, to the beatific abodes of peace and spiritual enjoyment; and if the scriptures are received as the rule and guide to our faith and practice, we need never despair of arriving at the desired haven. There are, morally speaking, "direction-posts" placed wherever there is the least necessity for them, to which, if the traveller is careful to look—to read, and to remember, he can always know to an absolute certainty, that his labours will not be in vain, and that he is travelling in the proper direction to the "refuge from the storm"—the spirifual sest and repose prepared for him in the kingdom of heaven.

### CONSOLIDATION.

We learn from the "Watchman & Repository," formerly published at Montpelier, Vt. that it is soon to be united with the "Impartialist," formerly published at Claremont, N. H. The new paper is to be published at Lebanon, N. H. and edited by Br. B. H. Fuller. We wish all concerned abundant success in the good cause which engages their attention.

### EXCHANGE.

We also learn that the "Southern Pioneer & Philadelphia Liberalist" has passed into the hands of Br. L. S. EVERETT, late of Charlestown, Mass. as its principal conductor. Br. Z. Fuller, former editor of the Philadelphia Liberalist, is engaged as assistant editor. The paper is hereafter to be published at Baltimore, Md.

The Pioneer has been one of our best periodicals, and we have no reason to believe that its morits will depreciate. We are anxious that it should succeed in obtaining an ample support, and be instrumental of doing much good.

### ANOTHER CHANGE.

While we are on the subject of changes and consolidation, we would just remark, that the

"Herald of Truth," published at Geneva, N. Y. is to be published after the first day of January next, by I. Prescott, S. Miles & J. Chase, Jr. in an enlarged and improved form, at One Dellar and Fifty Cents per annum in advance. It will continue to be edited by J. Chase, Jr. and G. W. Montgomert. But more of this in a few days.

#### AND YET ANOTHER.

The "Magazine & Advocate," our worthy neighbour, has passed into the hands of Brs. A. B. Grosh and O. Hutchinson, who are to be the sole proprietors of the said paper after the first of January next. Br. Skinner is to continue as one of its editors.

We have every reason to speak well of the above paper. We have been a constant reader and admirer of it for eight or nine years. Whether we prosper or fail in the publication of the "Herald," we can never forget, or attempt to injure an old friend so good and so true as the Magazine & Advocate. We wish, most heartily, that success and prosperity may attend the zealous and valuable labours of its proprietors and conductors.

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### NEW PUBLICATION.

"Universalist Register and Almanac, for 1836: containing statistics of the denomination of Universalists in the United States, Territories, and the Canadas. Astronomical Calculations by G. R. Perkins, A. M. O. Whiston and G. Sanderson, Publishers. Utica; printed at the office of the Magazine and Advocate. 12mo. pp. 48."

Of the above work we are yet unable to speak definitely, having seen nothing of it but the proof sheet of the first half, but understanding the plan and design of the work, and being personally acquainted with the proprietors and publishers, we feel no hesitation in recommending it to the notice and patronage of the public. All that we have reason to regret, is, that it could not have appeared before, as we fear the patronage for the coming year will hardly defray the expense of publication; for we are convinced that our worthy brethren could not have gotten up such a work without great trouble and expense, compared with the price which it bears. But we hope that a liberal public will not suffer the publishers to make a very great sacrifice in their generous endeavours to do good.

We expect a box of this work every day; and shall be glad, when it arrives, to accommodate our neighbours with the work.

C.

### EXTRACT

### FROM TURNER'S SACRED HISTORY OF THE WORLD.

In the man of right feeling and observing mind, the elements of nature, which are at times inconvenient to us, yet excite interesting recollections and emotions. Mr. James makes one of the characters in his interesting compositions give this reply to a person who was uttering imprecations on the rain for its temporary annoyance:

"Call it not accursed, my son: O no! remember that every drop that falls bears into the

bosom of the earth a quality of beautiful fertility. Remember that each glorious tree, and herb, and shrub, and flower, owes to these drops its life, its freshness, and its beauty. Remember that half the loveliness of the green world is all their gift, and that without them we should wander through a dull desert, as dusty as the grave. Take but a single drop of rain, cloistered in the green fold of a blade of grass, and expose it to the morning sun, and what lapidary can cut a diamond which shall shine like that! O no! blessed forever be the beautiful drops of the sky; the refreshing soothers of the seared earth, the nourishers of the flowers; that calm race of beings, which are all loveliness and tranquility, without passion, or pain, or desire, or disappointment, whose life is beauty, and whose breath is perfume!"-HENRY MASTERTON.

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### A PARADOX.

We once asked an Arminian gentleman if he thought he could, by his works, render himself worthy of endless happiness beyond the grave. He replied he could, adding, that if he did not perform such works, he never could see heaven. We asked him if he was in the daily habit of performing those indispensable deeds. He replied he was not. Do you wish to go to heaven? we inquired. Yes, was the answer. And don't you desire to perform works that will lead you there? Yes, he replied. And why do you not do that which you desire to do, and are capable of doing, when your eternal welfare depends upon it? No answer. Here we have a man who can do a thing-anxiously desires to do it, and, yet does it not, although heaven is to be the reward! We have always thought, that when an individual had power to accomplish any object, and anxiously desired to perform it, he never failed to do it. This, however, is like the Arminian's God: He has power to save all men-is desirous that all should be saved, and yet he will not save all! This we call a paradox. Reader, what think you of such logic?—Sentinel.

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vais."

### **LETTERS**

Received during the week ending on Wednesday last.

P. M. Tyrone—M. H. Yatesville—A. C. B. Victor—W. T. Howlet Hill—A. B. G. Utica—E. R. Caroline.

### RELIGIOUS INTELLIGENCE.

Br. Miles will preach at Dundee, on Tueeday evening, the 20th inst.; at Reading, on Wednesdy evening, the 21st; at Tyrone, on Thursday evening, the 23d; and on the Sunday following, where Br. Wisner may please to appoint.

### PORTRU.

### SONG TO THE SKYLARK. BY THE ETTRICK SHEPHERD.

"Bird of the wilderness! Blithesome and cumberless! Sweet be thy matin o'er moorland and lea! Emblem of happiness! Blest is thy dwelling place! O! to abide in the desert with thee!

Wild is thy lay, and loud; Far in the downy cloud. Love gives it energy: love gave it birth. Where, on thy dewy wing, Where art thou journeying? Thy lay is in heaven: thy love is on earth.

O'er fell and fountain sheen, O'er moor and mountain green, O'er the red streamer that heralds the day; Over the cloudlet dim, Over the rainbow's rim, Musical cherub! soar singing away.

Then when the evening comes, Low in the heather blooms Sweet will thy welcome and bed of love be. Emblem of happiness! Blest is thy dwelling place! O! to abide in the desert with thee!"

The following remarks are from the "Star in the East," and were probably designed as an admonitory lesson to our Eastern brethren; but as human imperfections and errors, as well as human nature, are about the same in all places, we have thought best to lay them before the readers of the "Herald," thinking that some of them may derive benefit from their perusal.

### THINGS WE DISLIKE.

A man who is all piety to-day—and full of that wisdom "which is earthly, sensual, devilish," to-morrow.

2. A bigot pretending to be exceedingly charitable! "Satan transformed into an

angel of light."

- 3. A long perambulatory introduction to a discourse—an apology for it, very slowly delivered—and a declaration before proceeding to the general subject, that certain things must now be explained, in order that the speaker may be clearly understood! Then to find out that firstly, secondly, thirdly, and so on to tenthly, are coming along in smooth and regular succession! O, for the patience of Job!
- 4. Two individuals discussing a subject which neither of them understands. "Words to no profit."
- 5: A very long prayer brought to a close in a sentence beginning with these words-" And now, Lord, as we are not heard for our much speaking" !- Solemn ...mockery,

An individual alceping audibly during sermon time. He may wake up oth-

A man who professes great love for the gospel; who is very fond of attending meeting—is abundantly able—but who will not pay one cent for its support. A passage of Scripture speaks to him: "Faith without works is dead."

8. An editor who dares not speak his own opinion till he has found out the opinions of more than twenty others. then to hear him speak as though he was about to commit an unpardonable sin-What freedom he must enjoy!

9. A modern Nicodemus.

These things we dislike-we have said so—and we shall not probably change our opinion so long as we can discern good

### -020 Original Anecdote.

A venerable old father in the ministry, on whose locks more than fifty winters had shed their snow, who had the cause of his Master at heart, but was rather antiquated in his notions of ministerial qualifications, called on an old lady of his acquaintance and commenced complaining. He said, "There are a great many young men entering the ministry, and I am afraid they will be very injurious to our cause; they pay somuch attention to an education and systematizing their discourses, there is no room left in them for divine inspiration, and I do not like it." The old lady raising her spectacles, said, "Brother, have I not heard you in prayer, asking God to send labourers in the harvest, for it was truly plenteous, but the labourers few? And now God has answered your prayers and you are finding fault!" "I declare." said the good old man, "I never thought of that before; I have not another word to W. Q. offer."

Mottville, Oct. 8, 1835.

### MARRIAGES.

In Elbridge, on the 3d ult. Mr. David G. Service, of Parma, to Miss Elizabeth Johnson, of the former place.

In Lodi, Erie county, on the 27th ult. by Rev. L. Paine, Mr. Russel Smith to Mrs. Eliza LYNES, both of Lodi.

#### DEATHS.

In Detroit, Michigan, on the 15th of September, of typhus fever, George Caset, Esq. of Auburn, N. Y. aged 63 years. He was returning to the blessings of an expectant family, when the summons came for him to leave earth and its changing scenes, for the Paradise of God. Seldom have we been called to note the loss of a man more respected by community, than Geo. Casey, Esq. He represented his native county (Duchess) in the Legislature of this State for several years, and has received other testimonials of the confidence of his fellow beings. In faith, a believer in universal holiness; in his house, a kind husband and father; in practice, an honest man; he died in the Lord, while his works of benevolence do follow him. The gosworks of benevolence do follow him. The gospel was his delight, which he most clearly understood, nor was he afraid to speak of it, on all roper occasions. His arguments in favour of his faith, were always stated with that remarka- | rs, must be post post or free

ble clearness, which rendered opposition usekes. Frequently have we seen the tear of gratitude swelling in his eye, when he spake of the goodness of God and the death of the Saviour, which to him, were the noblest themes. But he has gone-not to pain-but to joy and peace. A bereaved widow and sorrowing children mourn him; a society lament him; and community regret the loss of a valuable citizen. May the Lord console his family with the consolations of the gospel; and while they reflect, that they shall again meet him in heaven, may they be soothed with the fact, that he died a Christian and an honest man.

In Syracuse, N.Y. Aug. 23d, Mrs. Ann El-za Gilbert, formerly of Auburn, aged 28 years. She was returning with a beloved husband, Mr. Isaac Gilbert, from New-York city, for the purpose of settling in Auburn; but was attacked on her way, with the small pox, and amidst the most excruciating agonies, yielded her spirit to God who gave it, in calmness and without a single fear. Possessed of a sweet disposition, she was beloved by all who knew her, and her loss is deeply regretted by a large circle of warm friends; and afflictingly so, by the family of the deceased. May the Lord console the mourners with his truth; may they realize that she has gone to a better and happier place, where no tear shall flow, and where they shall meet her G. W. M. with a redeemed world.

The Editors of the Magazine & Advocate will confer a favour on the mourners, by copying the above notices.

G. W. M.

In Ellicottville, Cattaraugus county, on the 29th of July last, Mr. CHARLES BESWICE, Ja. in the 43d year of his age.

Br. Beswick's death was occasioned by being accidentally shot whilst hunting, 15 days previous to his decease.

Having led an exemplary life, and cherished a strong faith in the promises of God, he was prepared to meet death's dread summons with-The day previous to his death, he out alarm. requested that the writer of this should be sent for to deliver a discourse at his funeral, which was done. May God bless the widow and fitherless children with every needed comfort, both L. PAINE. temporal and spiritual.

In Oriskany, Oneida county, on the 10th ult. Mr. John H. Pool, in the 36th year of his age. After a long and distressing illness of the pul-

monary complaint, he fell asleep; and has left a wife and four children to mourn his absence from all enjoyments here below.

### I. PRESCOTT & S. MILES, Proprietors and Publishers. CONDITIONS.

The HERALD OF TRUTH will be pullished every Saturday, commencing on the first Saturday in January, 1835, on good paper, with new type, in a neat quarto form; each number containing eight pages—the volume four hundred and sixteen.

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## IIDBALD OF TBUTE.

"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."-St. John.

VOL. 11.

GENEVA, N. Y. OCTOBER 24, 1835.

NO. 43.

### ORIGINAL SERMON.

BY D. BIDDLECOM.

THE RIVER JORDAN COMPARED WITH ABANA AND PHARPAR: AND BY THE TYPE IS SEEN AND PROVED THE SUPERIORITY AND EPPICACY OF THE DOCTRINE OF UNIVERSAL LOVE AND GRACE OVER PARTIALISM.

"Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean?"—2 Kings v. 12.

THERE is something very beautiful and interesting in these words, and the circumstance or occasion that brought them forth. And they are not only amusing, but calculated also to edify and instruct.

And here permit me to remark, that to a mind filled with love to God and his fellow men-to a mind guided by that wisdom which is from above—one whose countenance beams with the bright effusions of universal love and grace-one who reads in the ample book of nature a God of order and harmony-who sees all things conspire to one general end—the good and happiness of all: to that mind. the sacred Oracles of Divine Truth will ever appear the same. He discovers in his Bible, a language that bespeaks a God-an All-wise Power, as well as in the works of nature; he beholds with pleasure and adoration that perfect and universal chain of reasoning, founded upon those rich and heavenly promises that seem legibly written upon almost every page, and which so strongly and emphatically prove that the God of Nature is truly the God of Revelation. There is scarce a passage recorded in the Scriptures, that does not afford proof of the goodness of a God: I mean as it stands in connexion with the rest. It is true there are many passages, which in an isolated capacity, would appear to be useless; and some divines have made them in their detached situation, teach the most shameful absurdities. But when we admit, what I think no true Christian will deny: viz. that the doctrine of the Bible is but one—that, wherever God has revealed himself, either in work or word, he has shown that he is of one mind and none can turn him; the same yesterday, to-day and forever-that his counsel shall stand, and he will do all his pleasure—and that his pleasure, which consists in his own glory and the good and happiness of all his offspring, shall be done; then it is, that we can draw spiritual truths from almost any passage recorded in this sacred book. And although we do not believe, neither would I teach, that every passage is given by inspiration of God, still, with right views and motives,

are not. Having just views of God and his word, we find that such passages become doctrine, reproof, and even correction unto us; and we are led to believe, that God in his wisdom, has permitted certain evil things and sayings to transpire and be handed down to posterity, that man might learn to shun the vices, and profit by the virtues of his predecessors—that like the Psalmist, we might be led to see that the wrath of man, or his evil ways shall be made to praise God, while the remainder he will restrain.

The passage which I have selected at this time for reflection and improvement, as it now stands, in its isolated capacity, and without a knowledge of the occasion which drew forth the expression, would be of no use to us; but taking it in connexion with the view that I have already given of God, and the general teaching of his word, I think this subject may be made interesting, edifying and instructive to us.

It appears that Naaman, the author of these words, was captain over the host of the king of Syria, an honourable man, and mighty in deeds of valour, in consequence of which he was highly esteemed by his king, although he was a leper. Among the Israelites who were taken captive by the Syrian host, there was a little maid, that waited upon Naaman's wife. Now it is well known that a leper was generally detested in all ancient countries, especially among the Jews; there a leper was not allowed to be in the camp during his leprosy. This maid, therefore, being desirous of her master's welfare, and knowing there was a prophet in Israel that could remove the leprosy, makes known the fact to her mistress, and says, "Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy." This fact was conveyed to her lord, and from thence to the king, who, being desirous of having Naaman healed. gave him letters to the king of Israel, and ordered him to depart with silver and gold, and changes of raiment, as a reward for the services he expected to receive.

Naaman appeared before the prophet, attended by his servant with horses and chariot, anxiously expecting that some mighty and marvellous thing is now to take place. This is evident from his answer to Elieha, who informed him by a messenger that he must go and wash in the river Jordan seven times, and his flesh would return again unto him, and be would be clean. Naaman, disgusted with the idea, says, "Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and

the leper." And turning to go away, in rage he exclaims, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean?"

In this history, we learn the following truths, that may be used as figures in this discourse.

1. That the river Jordan possessed healing properties; and being of a cleansing and purifying nature, is, therefore, typical of the doctrine of *Universal Love*.

2. That the two rivers of Damascus, although they might resemble the waters of Israel, yet they could not cleanse from disease; and are figurative of the doctrines of Calvinion and Arminianism.

3. That the river Jordan ran through the land of promise, flowing with plenty, while the rivers of Damascus ran through a heathen country, abounding with deserts.

By the river Jordan, then, we have a type of the Gospel, or the religion of Jesus Christ, which runs through all the promises of God, and abounds with blessings evermore; while the rivers of Damascus are truly figurative of the doctrines of Partialism, which run through the creeds and commandments of men, abounding with heathen traditions, and have been truly said "to deal damnation round the land." Again; the leper may, with propriety, be considered as typical of a diseased mind; and Naaman, the possessor, represents the sinner, seeking a cure.

All of these types are certainly figurative, and in using them, we certainly have the authority of the Scriptures. God's grace or favour, in the Scriptures, is represented by a river, and is called the river of the waters of life-the waters of salvation. The Psalmist tells us of a river. the streams whereof shall make glad the city of God; that is, the goodness of God; or our heavenly Father's propitious smiles and blessings shall strengthen Zion, and cause his church to rejoice. Indeed, it is; only by such representataions, that we can obtain a correct knowledge of Deity and his ways; for as no man has yet seen God, we cannot expect to gain a knowledge of him, or of his ways, only by his works. Thus, in speaking of his attributes, as wisdom, goodness or power, we say, it is a fathomless deep-an ocean without shore, or bound. Or, like the poet we are led to exclaim:

> "Thy goodness, Lord, our souls confess, Thy goodness we adore; A spring whose blessings never fail, A sea without a shore."

God, still, with right views and motives, on the name of the Lord his God, and diseased person. Christ says, "The whole two can draw instruction from those that strike his hand over the place, and recover need not a physician, but they that are

sick:" that is, as a person in health would not need a physician, so a person that was free from sin and its consequences would not need a Saviour. The leprosy also, is a disease that makes its appearance on the surface of the skin, in spots, and thus shows the corrupt and unsound state of the flesh; and therefore may be considered as a perfect emblem of sin: for sin is ever sure, while it pollutes the soul, and corrupts or taints the mind, to appear enstamped upon the countenance in legible traits; plainly testifying, that "there is no peace to the wicked:" that "the way of transgressors is hard." Hence, if the doctrine of love and grace, as well as false doctrines, was represented by the things that are seen, by the prophets and by our Saviour, we undoubtedly have the same liberty, if we will not use it as an occasion for the flesh, but by love serve one another.

Having, therefore, stated to you the types which are discoverable in this passage, and also the authority we have for so doing, we will now proceed to an application of the same. You have seen that the water of the river Jordan was wholesome and possessing healing properties; it would heal the maladies of the body, and was therefore typical of the religion of our Saviour. Now recollect that a man was obliged to apply the water of this river to the diseased parts. So, also, it is with the sinner. In order for him to be freed from his sins and receive a cure for the maladies of the mind, he must be willing to follow the direction of his Teacher, and walk in obedience to his commands; he must reduce to practice what he learns, and be a doer, as well as a hearer of his word; ceasing to do evil, and learning to do well. A profession of Christianity is of no use without a possession of the spirit.

Now, all who came to this river, and actually washed in its waters, were healed. So, also, it is with every sinner who goes to Christ, embraces his gospel—mark the expression—embraces his gospel, and walks in the spirit of its precepts; he is sure to enjoy life and peace; the gospel trump sounds with an inviting voice, saying, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price." Here we learn, that the gospel may be obtained in a free and acceptable manner. Like the river Jordan, its blessings are free to all that will come; and he that comes, will in no wise be cast out, but will find relief.

Perhaps the hearer will say, that to tell a man he may drink of the waters of life when he pleases, is as much as to say that a man may become a Christian, or obtain religion, when he pleases; and therefore, seems to be bordering on what is at the present day called Burchardism. I have not said that a "man may become a Christian in five minutes;" or, that "religion

is as easily obtained as turning over the hand." But, let us pause and reflect, for a moment, and see if a man may not be a Christian, if he wishes so to be. Do not start, and say, that I am an Arminian: nevertheless, I believe in works; and using means, not on partial, but universal principles. "To-day, if ye will hear his voice, harden not your hearts." Now all will admit that a man may be honest, or dishonest as he pleases; (for all men are either the one or the other;) and this takes place according to their motives; for if a man is disposed to be honest, he will of course remain honest, and so, vice versa. If a man prefers a life of temperance to a life of intemperance, he will of course remain temperate; or a life of industry to a life of idleness, he will of course enjoy it. True, there may be different reasons assigned for all this; and it may be said that man's object is happiness, therefore all have the same object in view. But I ask, do all mankind use the same means to obtain happiness? and do all obtain it? Surely not. And why have not all succeeded? Because the motives of the disappointed have been bad, instead of good. An honest man is a happy man; this all know; yet some vainly imagine that they shall obtain more happiness by being dishonest, than by remaining honest. For instance; a man owes his neighbour a just debt, and seeing a chance to defraud him of his just due, and thinking it will be more to his ease and happiness to do it, than to pay it, he of course effects his object; or, he sees some property that he wants, and thinking that it will do him more good to steal it, than to labour for it, he of course goes at midnight and executes his plan. But is he happy? By no means. Instead of having obtained the rose of happiness, he has fallen amid briers and thorns; and he has learned, not by a happy, but by an unhappy experience, that " the wicked flee when no man pursueth;" that they are like a troubled sea, &c.

But says the objector, "All this I admit; but this by no means proves, that a man may be a Christian, even if he pleases." Very well; I have gained one important point, viz. that a man can be honest, if he pleases, and when he pleases. Now I presume the objector will admit that a man must be honest and his motives just, before he can become a Christian; consequently, if a man is desirous of becoming a Christian, his first step, (and this recollect he can take,) is honesty; and permit me to add, that honesty is the Christian's last step. So we see he can take the first and last step. "Oh," says the objector, "it is impossible for all men to become Christians; for," says he, "all men would be Christians, if they could; but it does not depend upon man, it depends upon a higher power." I know, if you ask a person if he is desirous of becoming a Christian, the answer will gener-

ally be, "Yes," followed by a reply, "but then I cannot." Now, I ask, what is the reason? Have they made one exertion? and, has that been rightly made? We have seen that a man may be honest, if he pleases, and that honesty is the first step towards Christianity. Is not this the reason, then: Do not mankind too often want to become Christians in their own way and time, and be what, according to their opinion or creed, constitutes a Christian? And when men acknowledge that they want to be Christians, is not this what they mean: that they want to be just such a character, as will make them popular, or help them to some office of worldly honour or gain?

Here, then, you discover, there is a wide difference between a person's becoming a true Christian, and what is by many termed Christianity. And the plain reason why thousands, who profess, and are supposed to possess Christianity, do not enter into that state of quietness and rest that attends the life of a true believer, is, because their desires are not rightly founded; they have embraced the doctrines and commandments of men, instead of the gospel of Jesus Christ; and they will not like Naaman be persuaded by some servant of the true prophet, to cast off those which men have bound upon them and which are heavy to be borne, and take the yoke of Christ which is easy, and whose requirements are simple, and thus find rest to their souls.

Hence you discover that a man's motives must be good, and he must honestly desire to be a Christian; he must be willing to forsake the opinions of father and mother; and laying aside all the traditions of men, and rejecting their fantastical notions and creeds, he must, child-like, become obedient to his master Jesus, learn of, and follow him, as the captain of his salvation. And will any one pretend that when a man is pleased to do thus; that when he comes, meek, humble and contrite; when he rejects the creeds and formularies of men, and is determined to know nothing, save what he is taught of Jesus his Master: I repeat it; will any one say, that when a man comes, thus humble, at the feet of Jesus, that Jesus will cast him off, and refuse to own, bless and instruct him? Do we not then see, that a man can become a Christian if he pleases? Understand me: if he is determined to strive to walk in his Father's commandments, to keep his statutes blameless, to deal justly, &c.

But let us return and examine the figure of our subject, and see the beauty and perfection of this illustration. Naaman is typical of the sinner—his leprosy of his sins—the river Jordan of the gospel of Christ. Naaman learns that there is a prophet in Israel that can remove the leprosy, and he goes to him for the purpose of being cured. New mark the figure. Naaman knows that he is a leper, and is

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desirous of being cured. Man knows that he is a sinner, and that sin produces misery; he is therefore desirous of being freed from its power, and having heard of Christ who gave himself a ransom for sinners, he Naaman arrives at the seeks relief. prophet's house, and is there informed, that he must go and wash himself seven times in Jordan, and his flesh would return again, and he would be clean. Now comes the test. Did Naaman go with an intention of doing just as the prophet bade him? Certainly not. He had formed in his mind something of an idea how the prophet would proceed in effecting a cure; (whether it was formed from the manner he had seen diseases cured in his own country or not, I shall not say;) but the very moment he discovers that the prophet's directions were not in agreement with his own expectations, he becomes wroth and does not believe that a cure can be effected: and in a rage he exclaims, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean?"

Here we see that although Naaman desired a cure, still there was something wrong in that desire; he was unwilling to follow his physician's directions. why? Because they were so simple and easy. He verily thought that the prophet would come out and do some mighty and marvellous thing. So also with the sinner: he goes to the gospel, or word of life, as laid down in the Bible, and like the young man wishes to know what he shall do to inherit eternal life, and receives for answer, "Thou shalt love the Lord thy God." &c. He there learns that love works no ill to his neighbour, and is the fulfilling of the law; that he must love his enemies; that he must pray for all men in faith, lifting up holy hands, without wrath or doubting; that we all have one Father, "surely one God hath created us." Now if it happens that he has been taught to believe in the traditions of the elders, and to walk in the commandments of men, he starts with wonder and astonishment, and Naaman-like, he exclaims, "I verily thought I should be brought to see some mighty and marvellous things, and that things impossible would be required of me. I thought that I should there find that I had broken an infinite law, and sinned against an angry God; but there it reads, 'God is love.' I thought that I I thought that I should there find that I must believe that I ought to be damned, and that I must be willing to be damned, in order to be saved; but there it says, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' I verily thought that I should there read that · By the decree of God and for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death;' but there the Psalmist has declared the decree, and it says, 'The Lord hath I waters of life and salvation, and then he is

said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.' I expected there to learn that I was depraved and growing worse and worse; that I could neither think a good thought nor do a good act; but instead of that, the gospel teaches us to love one another; we are there commanded to do good, to deal justly, and walk humbly. I thought that I should there read that Jesus came to save us from deserved punishment and from hell; but the angel says, 'His name shall be called Jesus, for he shall save his people from their sins." And being surprised to find that all was summed up in this one word, Love; that, on this hung all the law and the prophets, and also the religion of Jesus; he turns away in wrath and exclaims, "Are not the doctrines of Calvinism and Arminianism better than the doctrine of Universalism? may I not believe in them, and be saved?" that is, be happy. Time will not permit me to pursue this point farther. I shall therefore say to you, my Christian friends, that if you have ever been a Partialist; if you have ever wandered upon the banks of the rivers of Damascus, and then, like Naaman, have been persuaded to go and wash in the river Jerdan; you know full well that nothing short of this will cleanse and make perfectly

happy. One more notice of this figure, and I close. You will recollect that Naaman was to go to Jordan and wash in it seven times, and then his flesh would return, and he would be clean. Here, then, we discover, that once washing was not sufficient; and it is also evident that no number short of seven would have made him whole. Seven is the number in the Scriptures denoting perfection, and is thus used in various places. Thus we read of the seven lamps burning before the throne, which are the seven spirits of God; and of the Lamb that was slain that had seven horns and seven eyes, which were the seven spirits of God sent forth into all the earth. Now there are seven days in a week, and as I have expressed a fondness for figures in this discourse, I shall take the liberty of saying that a week is typical of the life of a Christian. And we have seen that as Naaman must go to the river and wash in it in order to be clean, so also the sinner who is polluted in sin, must go to Christ, embrace his gospel, and walk in its precepts, in order to be restored to life and made happy. Recollect, my friends, that it would have been of no use to Naaman to wander upon the banks of Jordan. No; he must bathe in its cleansing and cooling waters. So also the sinner: he must not be merely a hearer of Christ's word, but a doer; he must become immersed in the purifying influence of the

saved in very deed. Again; as Naaman must wash seven times: so also with the He must not only be good, that sinner. is, go to meeting on the first day of the week; but he must be a Christian seven days, that is, the whole of his life; and he can no more enter into rest, or be restored, by being a good man one day, than Naaman could be healed by being washed once. Let no man, therefore, think that he has done his duty by going to meeting on the first day of the week. No; he has but just commenced his duty; or rather I should have said, enjoyed a privilege, calculated and intended to prepare him for a right discharge of the duties of the forthcoming week, which may be comprised under three heads.

1. We must, as has already been proved, deal justly on strict principles of honesty; doing unto others as we would that others should do unto us under like circumstances.

2. We must be merciful, rendering to no man evil for evil or railing for railing; we must ever strive to be like our heavenly Father-kind to the unthankful and evil-causing our light and love to shine upon the darkness and injustice of those who hate us and would despitefully use and persecute us; and in all this, we must be guided by our Master's directions, not by rules and opinions we shall be pleased

to lay down.

3. We must not exalt ourselves, but we must walk in the path of humility. He that exalts himself shall be abased; he that, Naaman-like, thinks he knows more than his prophet, will be sure to fall, unless like him, he will be persuaded by some servant to desist and lay aside his vain opinions and haughty feelings, and go and do as directed: Wash, and be clean: Do, and be saved.

· And, friendly hearers, may you not, when the messenger comes from the prophet, and proclaims to you the joyful news of peace and love, reject it, because it is so simple and easy; but rather on this very account embrace it; believe, and be happy: which may God grant, for his Son's sake and the happiness of man. Amen.

### From the Messenger & Universalist. A CLERGYMAN WANTED.

The undersigned designs removing from Montgomery, Alabama, on the 1st of January next, and is desirous that the Society of which he has now the pastoral charge, should be supplied at that time with another Teacher. A young man of good talents and address, will here find a most favourable situation for a location among friends, than whom there are none better or more generous. A Church neatly finished and handsomely furnished with an organ, etcetera, is already in possession of the Society, and a liberal support will undoubtedly be given to the Clergyman in charge. For further information, address immediately,

L. F. W. Andrews, Montgomery, Alabama.

### Original.

### CORRESPONDENCE.

· [Continued from page 330.] LETTER.-No. XIV.

VICTOR, MARCH 30, 1835.

To Rev. K. Townsend:

DEAR SIR-If I stated that it is the tendency of Universalism to impair the reasoning faculty, your methods of reasoning and the whole of your logical apparatus developed in your letter of December 27th, will bear out my assertion. would seem scarcely possible that a mind which yields to the influence of such principles can long retain the integrity of that noble faculty.

Respecting the nature of my remarks on "forever and eternal," I appeal to our rules for justification. You say that the terms were untouched by my logic and exegesis. Yet, sir, they were touched by you and is it not agreeable to our rules that in the use of terms, I adopt the same principles involved in your proofs? Not however to insist on this-there is something more worthy attention in your remarks on Mark iii. 29, where it is said of those who commit blasphemy against the Holy Ghost, that they are excluded from divine forgiveness, and in danger of eternal damnation. It appears from this passage that not to receive forgiveness is to be in danger of eternal damnation. You say that I "covenanted to prove that persons shall suffer endless punishment, not that they shall be in danger of it." This is a plain admission that men may be in danger of endless punishment. Again; you state that if I "contend that a person's being in danger of a thing is proof that they shall suffer it," you are "prepared to show that I am incorrect," which is another admission (that you make) of the same thing. Here is no place for proof that men shall or shall not suffer any thing of which they are in danger, unless the existence of that thing be admitted in the case specified. In admitting the danger of endless damnation to exist, you admit the existence of the endless damnation of those who blaspheme against the Holy Ghost. challenge me to "show that a person's being in danger of any thing is proof that they shall suffer it." You are aware, I presume, that the word rendered "in danger" has a stronger import in the original than the corresponding terms in our translation. But is it so, that in the view of the great prophet of the church, "who knoweth all things," a person is actually in danger of what never will, and never can take place? Are men in danger of eternal damnation, if Christ has absolutely engaged to save them in every case? and if all men universally, shall partake of a happy resurrection to endless felicity? Or shall we suppose that the Lord Jesus Christ undertook to frighten men with what has not, and never will have an existence? In conced-

ing that men may be in danger of endless damnation, you grant, then, that endless damnation may exist, or there would be no danger of it. You grant, 2. That a finite creature may, within a limited period of time, commit sin enough to deserve endless punishment. (For surely, no man is in danger of suffering beyond his desert.) And, therefore, 3. In conceding that men may be in danger of endless punishment, you grant that God may justly inflict endless punishment, for sins committed during a limited period, and by finite creatures of finite powers. Connect these propositions with what our Lord says in verse 30, which shows pretty plainly, that the blaspheming scribes had actually committed the unpardonable sin, and the evidence that some men will suffer endless punishment is plain, direct, positive, complete and irresistible.

Again; if never to be forgiven, and forever to suffer be the same, the Universalist notion of pardon as not releasing from deserved punishment is unscriptural.

From what has been said, it appears to me, (though it did not seem so at first reading of your letter,) that there was a propriety in your calling me Brother Kay: for the sentiments involved in your admission, and necessarily implied in the language of Christ, relative to "eternal damnation," are among those to which I most cheerfully subscribe. I might stop here; for if it be true that some are in danger of endless punishment, and consequently, that they may deserve it, and that God may justly inflict it, then those who blasphemed against the Holy Ghost shall suffer it: and it is impossible to prove that all men will be saved. But there are yet a few passages in your letter which require some notice, although they have no immediate reference to the main point at issue.

You are sorry to be under the necessity of rebuking Brother Kay for wandering from the question, to misrepresent your faith, and to circulate a common report. Indeed, Sir, your sorrow is not called for. Weep not for me. Instead of wandering from the question, I showed what will follow from your position: and it is more commendable in a defender of the faith, to show that my inferences are illegitimate, than to state in reply, that my arguments are mere apology, and that you are sorry for being under the necessity of rebuking Brother Kay.

You accuse me of answering your arguments plain, direct, positive, by nothing but assertion. It is not true that I have dealt in mere assertion. It is not true that you have proved the endless salvation of one of the human family, in the manner pretended. Be so kind as to point out the assertions of which you are perpetually complaining, or I shall conclude that your accusations are themselves assertions, or worse than assertions. Do you expect me to attempt proving intuitive truths by a what follows. When they have no preach-

process of reasoning? Indeed, it seems so; for you say that I have not proved that an immortal being can die, or that an incorruptible being can sin. I have proved, I think, by a reference to John v. 18, 29, that an incorruptible being can sin-But I never asserted that an immortal being can die, which would be a contradiction. I stated that an immortal being may be annihilated, or lose its immortality; and I rest the proof of it on the power of God. You grant that God is almighty. You will excuse me, I hope, from proving that God can as easily change an immortal being into mortal, as effect a change that is opposite; and that it is as easy for Omnipotence to annihilate a being, as to bring it into existence. If you call this assertion, you may. It shall not trouble me at all. It is so plain that it needs no proof, and must be left to the common sense of mankind to determine. Townsend, are you sincere in requiring such proof? I should be sorry to think so meanly of your character. Can it be, that you have some turn to serve by this proof which you require? I have heard of men complaining of assertion and assumption in the arguments of others, where no reason existed for it but the necessities of an erroneous system which they had undertaken to defend, and which required every imaginable artifice for its support.

Assuming that you are candid, and really suppose that it requires a process of reasoning to prove that God can annihilate a creature, or can change an immortal body into a mortal one, so as to make it liable to death, it shows that your system impairs not only the reasoning faculty, but extends its blighting influence to the power of intuition, and to those first principles of belief without which there can be "neither reason nor reasoning." though I have occupied so many sheets in answering your letter, there are some of your misrepresentations which I pass over without any remark, as being too obviously misrepresentations to require such attention. I shall, I trust, be able in a few days, to send you what I have to say on

your last.

Yours, &c. RICHARD KAY.

### Original.

### STRAINING AT A GNAT, AND SWALLOWING A CAMEL.

The Presbyterian church in this place hold to open communion. Now, I have been a close observer for some months past. When they meet to partake of the sacrament or Lord's supper, as they term it, it is customary for them to invite all members in good standing or in fellowship with any Evangelical church, to come to the Lord's table; for they do not believe in close communion. So far, if sincere, there is no fault to be found. But look at Digitized by

ing in the place, (and it frequently happens when others have preaching, they have none,) they generally stay at home rather than attend on the preaching of those they term Evangelical. Why not attend (for instance) the Baptist place of worship, when they have no meeting of their own? Can they have any thing against an Evangelical church? and if they have, can they consistently invite them to their communion, before the difficulty is settled? It puts me in mind of straining at a gnat and swallowing a camel. Our Saviour pronounced a wo upon every species of conduct which bears the appearance of hypocrisy.

Again; it is becoming quite fashionable to be liberal in our "land of Bibles." I once called on a certain preacher, then a resident of this village, and gave him an invitation to attend a religious meeting at the free church, and take part in the services. He had often professed great liberality, and lifted his voice frequently against sectarian bigotry and the fear of men, rather than the fear of God. He had said he could mingle his devotions with any denomination; he cared nothing about the name: but when the period arrived to try his liberality, it was nothing but hypocrisy. One grand excuse which he made was, "I do not know what the people will think of it." "Thinks I," you will soon swallow as many camels as you can hold; and left him to settle it with his God and his conscience.

Again; the Baptist church in this place have an excellent preacher. He not only preaches by precept, but by example. If he should tell them that he must leave them, they would "fall on his neck and . kiss him, sorrowing the most, because they should see his face no more." They speak well of him, give good attendance on his preaching, promise him a salary sufficient to support his family, and often say to him "Be ye warmed, be ye fed, be ye clothed;" but do they enable him to meet the expenses of a livelihood? Do they cheer his drooping spirits while in sickness which often preys upon him or his family? Do they do unto him as they would like to be done by, were they in his situation? Although I am "neither a prophet or the son of a prophet," yet I should not think it strange if the Lord should ere long take him home where his sorrows would be at an end, and leave the people of his charge to wander like sheep without a shepherd.

No society need expect to flourish while indulging in wickedness, and it is certainly wicked to promise a preacher enough to support his family, and then not pay him half of it. It will soon be whispered round, "such a preacher is a great liar! he is'nt fit to preach; he has run in to debt to the merchants for almost his whole living for the year past; and now he can't pay more than half of it; I'll not go to hear such a preacher—he is'nt honest; if he was, he never settled his account till yesterday." "Ye blind guides! which strain at a gnat, and swallow a camel." "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter the kingdom of heaven."

M. L. WISNER.

Dundee, Oct. 5, 1835.

### -020-Original.

### HYPOCRISY.

All men have a natural desire, that every principle of hypocrisy should be destroyed. We see its baleful effects around us, blighting the peace and harmony of the domestic circle. To say, we have not a desire that it should be forever done away, would be upholding a principle, that the better feelings of the heart would revolt from. But there is so much selfishness in the world, that while we wish others not to exercise it towards us, we at the same time are cherishing, (in some instances,) the same spirit in our own bosom.

Hypocrisy is a scorpion that has no respect for age; the hoary headed fathers whose locks are silvered o'er for the grave, down to the glossy curls of the infant, all must feel its withering touch. Its insinuating powers have blasted the fairest reputation, and rendered the most perfect detestable. And some times this monster of moral corruption and misery has made his appearance in the character of a minister of the "meek and humble Jesus." He has had the fullest confidence reposed in his integrity. He calls on his brethren in performing his parochial duties and meets with the most cordial reception, partakes of their hospitality, parts in friendship, and then deliberately slanders his brother and his family. Nor ends this mischief here; his ministerial brethren recognize him as a fellow labourer in the great and good cause, of making men better and happier. This artful villain meets and mingles with them on all public occasions and perhaps takes a part in the services of the sanctuary, and invokes the blessing of Heaven to rest on the very brother that he has poured out all the malignant venom against, his head and heart could conceive. And more than this; he will in private talk of friendship to him who knows from bitter experience that his cold bosom never felt its generous flame or realized its uncorrupted joys.-This conduct is pernicious in its tendency, corrupting as an example and unpardonable both in priest and laymen. This character is our enemy, and we must take revenge on him as such. "If thine enemy hunger feed him, and if he thirst give him drink; for in so doing thou shalt heap coals of fire on his head." It may take some time to melt his heart with the live coals of friendship, but let us not despair; the time is fast approaching when "all the enemies of righteousness shall be destroyed; when Zion, with songs and everlasting joy upon their heads." Then shall peace forever reign undisturbed, and all intelligences rejoice in the bright glories of immortality: may God grant it. V. Mollville, Oct. 8, 1835. WM. QUEAL.

### HERALD.

G. W. MONTGOMERY, Editors.

GENEVA, SATURDAY, Oct. 24, 1835.

### **PROPOSALS**

FOR PUBLISHING THE THIRD VOLUME OF THE

### HERALD OF TRUTH.

THIS RELIGIOUS JOURNAL, which has been before the public nearly two years, will need no other description or pledges from the Editors, relative to its character, to those who have thus far patronized the work, than the present volume furnishes. But to those who have not yet examined it, or made themselves acquainted with its general character and design, it may be proper to state in few words what course we intend to pursue.

THE HERALD OF TRUTH will, as heretofore, be devoted principally to the inculcation and defence of the doctrine of God's impartial and universal grace—to Sermons and Esays of a doctrinal, practical and moral character—to brief expositions and comments upon the sacred writings-to religious intelligence, poetry, and miscellaneous matter-and to the determined defence of that civil and religious liberty which has long been an eye-sore to spiritual tyrants, and the self-styled "orthodox" clergy.

The contemptible, but popular dogma of ceaseless wo, with many other sentiments connected with it, and depending upon it for their existence, we cannot believe, because they appear to us irrational, unscriptural, and productive of the most deleterious consequences to the family of man. We intend always, however, to hold ourselves open to conviction-to court investigation, strive to avoid personal invective, and cheerfully admit into our columns well written articles from any and all denominations of professed Christians.

We shall spare no pains to render the HERALD both interesting and profitable to its readers. We are encouraged to hope for and expect communications from many able and worthy correspondents. We are actually too Poor to offer very large premiums for articles to lay before our readers, and we therefore hope our friends will render us that assistance which will soon enable us to follow the good example of our neighbours. We are favoured with a somewhat numerous list of exchange papers, from which we shall take the liberty would not have put me off so long; he the ransomed of the Lord shall come to of copying such articles as we may deem

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most pleasing and profitable, and best calculated to promote the cause in which

we are engaged.

To our former patrons, subscribers and correspondents, we would say-Brethren, we tender you our humble thanks for your friendly support and encouragement thus far. We desire, we actually NEED, and we have reason to believe we shall receive, the continuance of your favours and support in future. Every good subscriber who discontinues his support and assistance, in some degree discourages us in our expensive and laborious undertaking; while every new and good subscriber not only adds to our support, but serves to encourage us to persevere in the cause of truth and consistency.

The arrangement which we have made in regard to the size of the coming volume, will necessarily increase our expenses about one-third; and if our friends do not render us sufficient assistance to raise our list of subscribers to two thousand, we shall not be able to meet the expenses of the publication. We have made our present arrangements in the full belief that a generous public will give us the necessary encouragement, and we feel tolerably confident that we shall not be deceived in our

expectations.

By reference to the following CONDI-TIONS, it will be seen that the HERALD is to be as large and as cheap as any paper of the kind in the State; and as to the quality of matter with which it will be We do filled, time only can determine. not wish to raise the expectation of the public very high by promises, lest we should, in the end, deceive them, and thereby forfeit their confidence.

The patronage of this paper is so small, and the price so low, that we shall need and expect punctuality on the part of all who

may become subscribers.

All subscribers for the second velume will be considered subscribers for the THIRD, unless they give notice to the contrary by the first of January next; and we hope most sincerely, that no good subscriber will discontinue his patronage.

### CONDITIONS.

THE HERALD OF TRUTH will be published every Friday, (commencing on the first day of January next,) at Geneva, N. Y. on a royal sheet, in quarto form, on good paper-fair type, mostly new-8 pages to each number-416 in the year-with a complete index at the close of the volume.

TERMS.—To mail and office subscribers, \$1 50 per annum, in advance, or within three months; \$2 00, if not paid within three months; or \$2 50, if not paid within the year.

No subscription received for less than one year, unless the money be paid in advance, and no paper discontinued until all arrearages are paid, except it be at the discretion of the Pub-

Agents or companies, paying for eight copies, will be allowed the ninth gratis, and so in proportion for a larger number.

All communications by mail must be post

paid or free,

To village subscribers, who receive their papers by a carrier, \$1 75 per annum, in advance, or \$2 75, if not paid within the year.

I. PRESCOTT, ) Publishers S. MILES, and J. CHASE, JR. ) Proprietors. JACOB CHASE, JR.
G. W. MONTGOMERY, Editors. ---

### TO INQUIRER AFTER TRUTH.

DEAR SIR--As my last letter to you was sufficiently lengthy, I was obliged to defer a few remarks to be made on 1 Cor. xv. 50, until this time, which remarks are now offered for your consideration, as an addition to a former exposition of my views of that passage.

With your general explanation of the whole chapter I am much pleased, for, on the soulkindling subject therein spoken of, we perfectly agree. The apostle to the Gentiles certainly had the errors of the Sadducees before him, when he wrote the 15th chapter of 1st Cor. He refuted the idea of annihilation, by advancing full testimony to prove the resurrection of Christ-while he taught the most glorious truth, that the corruptions and passions of the earthly house cannot partake of the heavenly joys of Paradise, nor can there be any misery or death there, for when Christ shall have yielded his mediatorial reign, there will be no tears or sorrow, as perfect peace will be experienced.

But, be it recollected, that if Paul concentrated the strength of the whole argument of the chapter, to prove that the earthly body does not enter heaven, that strength of argument is as strongly expressed by the last clause of the 50th verse, "neither doth corruption inherit incorruption," as it would have been, had the first clause alluded to the same glorious state. Hence, even on your own ground, that Paul brought together the whole power of his reasoning in the 50th verse, it is not necessary to suppose that the phrase "kingdom of God" means a state of immortal happiness, since it would add double influence to his argument, if he introduced it by way of comparison to illustrate the truth he was enforcing. The following are briefly the facts which prevent me from adopting your view of the phrase "kingdom of God," in the passage under consideration.

1. It is admitted that "kingdom of God" is synonymous with "kingdom of heaven"-and we have no evidence, that "kingdom of heaven" ever means a state after the reign of Christ shall cease. The phrase "kingdom of God" occurs in the first epistle to the Corinthians four times, (iv. 20-vi. 9, 10-xv. 50,) in three of which instances, it plainly refers to the gospel dispensationand to me, there is no intimation, that it has any other meaning in the fourth instance. 3. The kingdom is expressly spoken of as coming to an end-"then cometh the end, when he shall have delivered up the kingdom to God." verse 24. And if it have an end, it cannot refer to an immortal state of glory. The kingdom which was to be given up, is the same "kingdom of heaven" or "kingdom of God" which was given to our Saviour and in which he was to reign, until he had subdued all things unto himself.

These facts lead me to believe the meaning of the apostle in 1st Cor. xv. 50, to be substantially this-"as you know that the flesh and its passions de not inherit the principles of the gospel or 'kingdom of God,' but the mind only by which the passions are controlled, so neither can weakness, dishonour, earthliness, or corruption inherit the glory, power, spirituality and incorruption of heaven, though Pharisee or doctor teach you so, for we must become as the angels of God in heaven." You may not indeed, dear Sir, receive this exposition as true, but you will believe that it is the only view of the subject which I can at present adopt.

Yours in fraternal affection. G. W. M.

-----"GOD IS OUR REFUGE."-Ps. xlvi. 1. No. 4.

Is the pilgrim travelling from the low and misty lands of ignorance and folly? He has but to raise his downcast eye, and he beholds on his right side. in plain and distinct letters, the following important and useful inscription: (Heb. v. 1, 2:) "For every high priest is ordained for men in things pertaining to God," &c. "Who can have compassion on the ignorant, and on them that are out of the way." Ignorance, therefore, is no reason why we should despair of arriving at that haven of "rest" prepared for the peace and the security of all who put their trust in the Lord, and pursue the "highway of holiness."

Is an individual about to commence his appritual pilgrimage from the gloomy abodes of sable superstition and bigotry? He need not doubt in relation to the proper direction, or the success which he is anxious should attend him on his journey; for, to aid and encourage the good resolutions of such blind and infatuated individuals, a direction is conspicuously presented, in the following words: "O, Israel, thou hast destroyed thyself; but in me is thine help. I will be thy king: where is any other that may save thee?" The persons to whom this consoling language was addressed, were slaves to the most cruel and contemptible superstition and bigotry, under the deleterious influence of which, they had forgotten the mercies of their God; they had wilfully violated his righteous commands, in obeying and sustaining the wicked traditions of the elders, or false prophets, and wantonly trampling upon the civil and religious rights of all who refused to sanction and support their absurd and visionary schemes. They had, by their superstitious and bigoted zeal for their vain traditions, brought destruction and misery upon themselves, and richly deserved the chastening rod of divine justice. Hence, in the language of accommodation, the Lord says to them in the context-"Therefore, I will be unto thee as a lion; as a leopard by the way will I observe them. I will meet them as a bear that is robbed of her young, and will rend the caul of their heart, and thus will I devour them like a lion: the beast of the field shall tear them."

There is an unvarnished representation of the superstitious and the bigoted; and here is a representation also of their horrible situation. But they were not always to remain in this con-



dition; they were destined by their God and Father for a more holy and happy condition. Hence, the consoling and benevolent direction is exhibited to view; "O, Israel, thou hast destroyed thyself; but in me is thine help." Yes, my friendly hearers, God is the refuge and strength, even of the superstitious and the bigoted, and they are admonished to arise, and shake themselves from the dust and darkness that envelopes them-read the inscription, and pursue the road to virtue, charity, brotherly kindness and heaven: which is "peace and joy in the spirit of truth divine."

Is a disappointed and forlorn fellow mortal, who has been lingering and groaning under the griping hand of poverty, of penury and want, about to start in pursuit of the heavenly treasure, which will supply his moral wants? He is not lest under the influence of gloomy uncertainty in regard to the way he should go. No, the invaluable and cheering language of Jesus at once meets his eye: "I am the way, the truth and the life." "The spirit of the Lord God is upon me; he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted." "Blessed are the poor in the spirit, for theirs is the kingdom of heaven." Here is every encouragement that is needed. He may go on in the spirit of divine truth, from strength to strength, and share in the rich reward of that faith, which purifies the heart, and fills the soul with joy and peace.

Is the youth, whose whole mind has been devoted to sport, amusement and folly, convinced of the impropriety of his thoughtless and wild career, and anxious to "run with patience the race set before him" in the gospel? He need not linger for want of proper directions-the road lies before him, and has been trod by thousands. And even at its commencement, he may behold the following encouraging declaration and admonition: "Remember now thy creator in the days of thy youth, while the evil days come not." And a little further on, he will find the following appropriate instruction, written in the pathetic language of Jeremiah: "It is good that a man should both hope and trust in the Lord. It is good for a man to bear the noke in his youth:" and immediately he will see an explanation of this inscription, in the following language of Jesus: "Take my yoke upon you and learn of me, for I am meek and lowly in heart; and ye shall find rest to your souls. For my yoke is easy and my burden is light." O, my young friends, be not deceived by the toys, the flatteries, and the deceptions incident to the days of youth. You will soon perhaps, be placed in circumstances, where you will need the faith, the hope, and the consolations of the gospel. "Now is the accepted time, and now is the day" to prepare for that spiritual enjoyment and repose, which a firm reliance upon the grace of God, and the mission of a Saviour, are capable of inspiring.

There are also directions, by which the way is easily to be found, from the cold and frosty regions of decrepitude and old age, to the land of promise, the spiritual Jerusalem, and city of God-

O, ye fathers and mothers, whose trembling limbs and tottering step-whose wrinkled brows and fading locks, announce to you the near approach of the common destroyer. Your situation in life is not forgotten-you were not overlooked, by the guardian angels whose business it has ever been to clear the way and render visible the "king's highway" to the mansions of moral rest and security. For your consolation and encouragement, it is said by the Psalmist: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." And again, you should remember with gratitude and joy, that good old Simeon, when trembling upon the verge of the grave, was permitted to embrace the infant Redeemer in his wrinkled and withered arms, and to exclaim in the thrilling language of true faith and joyful hope: "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." O then, my aged friends, despair not; the pathway of holiness and bliss is plain before you: "God is your refuge and strength."

### DEDICATION AND CONFERENCE.

On the morning of the 14th inst., in accordance with previous notice, the new Universalist Church recently erected in Wolcott, Wayne Co. N. Y. was solemnly dedicated to the worship of the one living and true God.

The dedicatory services were as follows:

- 1. Voluntary, by the Choir.
- 2. Invocation, by Br. G. W. Montgomery.
- 4. Reading select portions of Scripture, by Br.
- 5. Dedication Hymn.
- 6. Sermon, by Br. Pitt Morse; text, 2 Chron.
- 7. Dedicatory Prayer, by Br. Morse.
- 8. Voluntary, by the Choir.
- 9. Benediction, by Br. Morse.

The Church is 35 feet in width, by 45 in length. It is built of cobble stone, and mostly in the Gothic style, with a gallery across the end opposite to the desk, and exhibits the most convincing proof of the fruitful genius of the human mind. It certainly surpasses in elegance, permanency and durability, any Church I have ever seen composed of wood, brick, or any other ma-

The society in Wolcott is small, but zealous, active, united and truly respectable. They have enjoyed the valuable labours of our worthy and active young brother, TIMOTHY C. EATON, for the two past years, who has given them, we believe, perfect satisfaction, and under whose ministry they have steadily increased and prospered.

Br. Eaton's health has been poor for the most of the time since his settlement with this society, and the cause we think may be traced to the intensity with which he has applied himself to his studies; and to the evident regret of both pastor and people, he is about to leave them for a new field of labour. May Heaven bless our devoted and talented young brother, and the happy society which he leaves.

Services were held in the afternoon and evening of the 14th, and also in the morning and afternoon of the day following, during which time, sermons were preached by Brs. Chase, Andrews, Montgomery and Morse, and a more profitable and happy meeting throughout, we have seldom had the pleasure of attending.

The weather was as pleasant as could have been desired-the travelling tolerable-the congregations as large as the house could accommodate-the singing excellent-and we have reason to believe that the joyful occasion will long be remembered with the most pleasing and profitable emotions.

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### NOTICE TO PATRONS.

It will be seen by the Prospectus, published in to-day's paper, that the third volume of the Herald is to commence on the first day of January next, in an enlarged and improved form. And we would here remark to those who have kindly favoured us with their support for the past, that they will be charged but \$1,50 for the present volume, if they will forward the money, (free of expense to us,) by the first day of January next.

We would also remark, that all those, (and we hope there will be but very few,) who are intending to discontinue the paper at the close of the present volume, will confer an especial favour by giving us notice of such intention as soon as possible, as we wish to arrange our books for the next volume, before its commencement as far as possible.

We shall send prospectuses to many of our present subscribers, and we hope they will take our case into candid consideration, and render us as much assistance in increasing our list of subscribers as possible. Brethren, we must either be deprived of your friendly aid and fail in our undertaking, or receive it and live for the public good. Our patronage is very limited. Do not forget us.

### -000 SOCIETY NOTICE.

THE Annual Meeting of the First Univer-SALIST SOCIETY in Geneva, will be held in the Session Room of their Church, in this village, on Saturday, the 7th day of November next, at clock, P. M. for the purpose of electing Trustees in Class 1, and a Clerk for the ensuing year, and to transact such other business as may come before the meeting. T. Bonesteel, Clerk.

Geneva, Oct 18, 1835.

### TO THE PUBLIC.

### THE UNIVERSALIST REGISTER AND ALMANAC.

FOR

### 1555

IS received, and for sale at this Office. PRICE, one shilling single. A liberal discount will be made to those who wish to purchase by the quantity.

#### LETTERS

Received during the week ending on Wednesday last.

P. M. Albany—M. L. W. Dundee—S. W. R. Buffalo—P. M. Perrinton—P. M. Rochestes— O. W. Cortlandville-P. M. Hopewell-P. M. Naples—O. W. Utica—P. M. York—P. M. Defance, Ohio—G. W. M. Auburn—P. M. Penfield—A. C. B. Victor.

### POBURY.

### Original.

### WHEN WAS ITS ERA?

Scarce had the tiny rill in fetters bound, Resumed its wonted course and murmuring sound,

And scarce the red-breast on the sylvan spray Commenced his earliest, sweetest roundelay; Ere from the busy haunts of giddy man, I wandered forth the works of God to scan. The germs unfolding to my ravished view, Blushed as I gazed with yet a deeper hue-Sweet Nature's hand seemed proudly to support One vast expanding bud of smiling Hope! Such was the scene-when, as I turned me round, Approaching voices broke my thought profound: "List," said a youth, "beware, beware the plan That gives free grace to fallen, guilty man; O, slumber not in that delusive dream, Till awful Death shall snatch away the screen! Thy system's false! The fabric sannot stand, Wrought by a cunning, crafty, mushroom clan-Sprung up like Jonah's gourd, 'mid shades of night,

'Twill droop before the rays of dawning light! When was its era?" asked the youth with scorn, In pride exulting o'er his logic strong, And paused.———
His aged partner raised his hoary head, And thus, with indignation fembrasid.

His aged partner raised his hoary head, And thus, with indignation firmly said: "Vain, haughty, blinded youth! ask'st thou for proof

Of universal love, that Gospel truth?
Go cast thy self aside—go, go alone
And humbly bow before thy Father's throne;
Then ope the inspired book—each page will prove
A God of boundless, never-ceasing love!
Wouldst farther proof? Unfold thy sealed eyes
And read the 'elder Scripture' of the skies:
Gaze on that blade of grass—that sparkling rill—
The quiet vale—the proud aspiring hill—
Earth's meanest reptile—high-born sons of

To all, a Parent's love is freely given!

When was its era? Ask yon rolling sun

When first his course, his giorious course begun!

E'er since that golden orb burst from the east

And spread his radiance to the distant west,

To us, the sons of Earth, 'its lectures teach

In accents louder than divines can preach.'

When was its era? Ask the great 'I am'

When He to life from non-existence sprang!

Coeval with Himself, the grand design

Originated with the Eternal Mind!" E. R.

### BR. LE FEVRE'S FAREWELL.

Br. Le Fevre, of New-York, has now gone to Europe, the land of his nativity, on a visit to his parents and friends. He also designs to make a tour to France and Italy, before he returns to these happy shores, now left far behind. He bade his congregation an affectionate farewell, on the last of August, in a discourse on the occasion, from which we make the following extract, which cannot fail to interest the sympathetic feelings of our readers.

S. M.

It now only remains for me to bid you FAREWELL, and I do it with joy and not with grief. A thousand pleasing anticipations arise in my mind to take away the edge of that anguish which a separation from those we love, occasions in every feeling bosom. I go to the land of my nativity. Here I shall visit scenes endeared to me by a thousand fond reminiscences. I shall tread the ground which was the theatre of my youthful sports; the scenes of those halcyon days, where my untutored mind looked abroad upon the untried world, and contemplated it as a feast of delight-when the mind could never be satisted. Delusive dreams of youth, which the realities of maturer years have broken! Still would I fondly walk again over the enchanted ground, and lulling my senses in the ob-livion of the past, embrace once more the airy phantom of youth's anticipated bliss.

I go to rejoice the heart of father, mother and brothers. To feel the grasp of a father's warm affection and a mother's warmer love. Fourteen years have now elapsed since we mingled our parting tears, and excepting that strong affection which lives in the parental bosom, while life's taper burns, I must look for a great change. Time will have left some traces of his silent operations.

I go bearing with me the words of "eternal life," and I assure you that it is in view of this that I indulge some of the most pleasing and pure anticipations. Should it be the good will of my heavenly Father to make me instrumental in enlightening the understanding of any, especially of those with whom I am more immediately connected by the ties of consanguinity, how grateful should I feel for this mark of his favor. To present a more elevated view of the divine government, to inspire a better hope, to exalt the character of the Redeemer, and to have the testimony received into the heart, would afford me the highest possible consolation. I look forward to this as the most fruitful source of joy in my proposed journey. May I not be disappointed in these ardent anticipa-

I go, my friends, as the adopted son of this country. Dear to my heart is my native soil; dear, very dear are my kindred and friends in the land of my birth. I shall never think of them but with the strongest emotions of affection and tenderness. But still, I must be permitted to call this my home. I feel that a great change has come over me. Your constitution and your institutions accord with my feelings and I could scarcely more content myself with that form of government whose throne is established on the prostrate liberties of the people, than I could enjoy myself in a heaven whose pillars were planted in that fabled gulf "where countless millions mourn." Republicanism and Universalism are more closely allied than many imagine.

Brethren, may you go on and prosper; may God shed upon you both temporal and spiritual blessings. May I find, on my return, many added to your ranks; that the word has run and been glorified, and that many from the east and the west, the north and the south have come to sit down with you in the kingdom of his grace. And thus "I commend you to God and to the word of his grace, which is able to build you up and give you an inheritance among all them which are sanctified."

### Original Anecdote.

But a few years since, the bare name of a minister would with the multitude and particularly the youth, create emotions of awe and veneration. This furnished an inducement for them, to assume that sanctimonious air by which they have been so long characterized. As one of them was taking his morning walk, he met a small boy who passed the compliment by bowing to him. There was no notice taken of it. He bowed again; the minister in a friendly manner said, "my son, you need not bow but once; I am nothing more than a man." "Hut" said the boy, "I thought you was the devil." W. Q,

Mottville, Oct. 8, 1835.

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A cheerful spirit makes labour light and sleep sweet, and all around happy, all which is much better than being rich only.

### MARRIAGES.

In Gaines, on the 8th inst. by the Rev. W. Andrews, Mr. Noah Hall, merchant, of Burton, Geauga county, Ohio, to Miss EMELINE DRAKE, of the former place.

### I. PRESCOTT & S. MILES, Proprietors and Publishers.

### CONDITIONS.

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## HDRALD OF TRUTH.

"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."-St. John.

VOL. 11.

GENEVA, N. Y. OCTOBER 31, 1835.

NO. 44.

From the Expositor and Universalist Review.

RESERVE OF UNIVERSALISTS IN URGING
THE DENUNCIATIONS OF THE
SCRIPTURES.

THERE is an impression, no matter how produced, that Universalists are rather backward to exhibit the threatenings of the Scriptures. They delight, it is said, to dwell on the promises: a charge that we would by no means deny; for most unnatural should we be, did we not feel more pleasure in contemplating the happiness than the sufferings of our race. But then it is urged that we dwell almost exclusively on the bright side of the scene, keeping the dark in the back-ground. They have nothing to say,—such is a common representation,—they have nothing to say, except that we shall all be happy, all be saved! a theme which, even if unequivocally sanctioned by Heaven, ought not to engross all the attention, but should frequently give place to something else of a more practical character. Yet, from week to week, and from year to year, they spend their time,—so it is said,—in ringing the changes on this one topic. They select those passages which speak of God's goodness, of his benevolent designs towards his creatures, of the unspeakable blessedness he has reserved for them, or of the future prevalence of the gospel; and on these they expatiate with all the fervour of their eloquence, till they seem to forget that how plausible so ever their favourite texts may appear, there are others as fearful as these are encouraging. The mass of threatenings with which the gospel is every where intermingled in the New Testament, the terror of the Lord, the sure retributions of his wrath, the alarming woes and judgments denounced by Christ and his apostles-these they leave out of sight; or, if they sometimes bring them forward, it is only to explain away their dreadful severity, and to prevent all salutary impression. Why do they not speak them out heartily, it is asked, and give them their full, unimpaired effect? Why not press them home as earnestly as they do the promises, if they indeed are, what they claim to be, the followers of Jesus Christ in simplicity!

We must not stop long to correct this misrepresentation, since our readers have already learned its falsity, by their own observation. Nobody, acquainted with our preaching, or with our publications, but knows that we strive to urge, according to the measure of our ability, the retributions, as well as the gracious promises of God's word. The sure punishment of sin, in all its various kinds and grades, has

long been a noted and a leading topic with us. We have felt obliged to bestow on this subject, in particular, a share of our labours, which would seem even disproportioned, were it not for the ignorance that prevails with regard to the real consequences of transgression. It is with sorrow we have witnessed, amid the chaos of indiscriminate threatening that marks the preaching of our day, a great lack of every thing like definite, practical instruction on this important point; and it has seemed to devolve on us to supply, as far as we were able, the deficiency, by illustrating and enforcing, with all the means at our command, the momentous truth that God renders to every man according to his works. The fact is, we have followed the Scriptures so closely here, as to give considerable offence to our religious opponents; and a complaint is now rising on every hand against us, not that we keep the subject of retribution out of sight, but that we insist upon it too strictly, and allow none to escape the full recompense of his deserts, whether saint or sinner, penitent or impenitent. It is to be hoped that when this latter complaint shall have become general, our accusers will withdraw the former; since it would be very inconvenient to defend ourselves at once against the two opposite attacks urged from one and the same quarter. So absurd as well as false is the representation alluded to,-if taken, we mean, in the sense in which it is intended.

Still we cannot but think, that after all, there is one sense, little thought of, in which there is more truth in that representation than even its authors are aware: and we hope to be heard patiently while we point out the circumstance. Now, if we take only the most appalling denunciations in the New Testament, it must be confessed that few of our preachers or writers do urge them in all their original pointedness and unflinching severity. We say, the most appalling; for in administering the more common threatenings, they are by no means reserved. But as to the more terrible woes denounced, which may be said to form a distinct class, it appears to us in vain to deny that Universalists seldom launch them forth without some softening in their features, or reserve in their application. We are glad it is so. And if called to an account for our palliating course in this respect, we can say with truth, that we adopt it, not because those denunciations are in the least incompatible with our doctrine, but because we do not feel authorized to use the same stern and unsparing personality which well became him who "knew all men, and

needed not that any should testify of man, for he knew what was in man." We may mistake characters and deserts; he could not; nor could those who were guided by inspiration. They could, with safety, say to those concerned, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell!" "O generation of vipers, who hath warned you to flee from the wrath to come?" "Ye are of your father the devil; \* \* \* ye shall die in your sins." But we, on the contrary might often misapply such extreme language, in the precipitance of our zeal or prejudice. Nor is this all. Sinners as we ourselves are, it does not become us to inveigh against our fellow men in that imperious tone which he sometimes used, and with all propriety, who was himself without sin, and who spoke under the immediate authority of heaven. God forbid that we should be unfaithful in rebuking sin; but we wish to do it in a way that comports with the consciousness of our own imperfections. And we think that all the religious teachers of our day would do well to bear these considerations in mind: they certainly deserve some respect. Such is the ground on which we justify the course we pursue.

At the same time we are not so ignorant of mankind as to suppose that this ground will be allowed as valid by all. The more bigoted of our opposers, and the more self-confident, will regard it as a mere pretence, a subterfuge to escape the duty of holding forth those denunciations which it is supposed we feel to contravene our favourite tenets. They will exclaim indignantly, Away with your smooth preaching! We need all the thunders of the law, and wo to the unfaithful herald that keeps silence, or tampers with his message. Give us the threatenings—we want no favour on that score—give them to us without mitigation and without spar-

ing!

To such, we have another answer: We dare not! Doubtless, we are not suspected of extraordinary timidity; but we dare not urge those threatenings, we mean those of the more dreadful kind, in all their original pungency and directness. church will not bear them. Thoroughly as the great body of religious professors has been trained to stand before the whole battery of endless damnation, and even to sleep under its full discharge, (for the volley passes harmless over their heads,)one of these denunciations, a single reproach of this kind, if applied as our Saviour applied them, would soon raise a storm of indignation, as they did in his time. For, against whom did he direct

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them? Not against the careless, the dissolute, the openly profane; no, never; but against the chief religious professors of his day, who sincerely thought themselves righteous, and as heartily despised others, and who monopolized the reputation of all the sanctity there was in the world. And of course, it is against the same class of men in our day, that the threatenings in question must be denounced. if denounced at all. Let people consider this. To divert these sentences in the least from their original aim, would be, not to apply, but to wrest, the words of our master. The character of the ancient scribes and Pharisees is clearly exhibited in the New Testament, and well known: full of zeal towards God; frequent in prayers and then boasting of them; punctilious in observing all the sacred rites and holy times; stern in reproving others for any neglect of those consecrated customs; sanctimonious in their deportment, of sad countenances and disfigured faces; thoroughly exclusive in their self-righteousness; arrogating all the favour of God; and taking the lead in the venerated religion of the day. Such were the scribes and Pharisees; and nobody, acquainted with the New Testament, need be told that it was for these very characters our Saviour reserved all his most terrible denunciations and severest reproaches. People wish us, at this day, to deal out those tearful texts freely-not to explain them, but to urge them home unreservedly! They know not what they ask. They are even clamourous in demanding that we should preach, as Christ did, "Ye serpents, ye generation of vipers! how can ye escape the damnation of hell!" This is the language, it is said, that we ought to use. Tell the sinner he is but a serpent, a viper, that his heart is full of deadly poison, that he is going to hell; and there let the matter rest!

Very well; when those most concerned, so pertinaciously demand this treatment, it may perhaps be proper to gratify them, at least so far as to give them the advantage of a little experience, which often avails more than anything else to tame our eagerness. Who were these serpents, this generation of vipers?—that we may know to what characters to apply the language. Look back into the preceding context of the passage,\* and we find, they were the scribes and Pharisees: "Wo unto you, scribes and Pharisees, hypocrites," says Christ; "Wo unto you, scribes and Pharisees, hypocrites;" and then, changing the appellation, he exclaims, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell!" And if we must now repeat this overwhelming reproof, it is not left to our option to whom we shall apply it; we must address it to similar char-

\* Matt. xxiii. 33: compare the whole chapter, particplarly verses 15, 14, 15, 16, 23, 25, 27, 29, acters, to the zealous bigots of our time, to the foremost professors of religion, such as say to others "stand by yourselves, come not near unto us; for we are holier than you." These it is whom we must call, to their faces, serpents, a generation of vipers, who for their peculiar perverseness, cannot escape the damnation of hell! What had they done, that they should be thus harshly condemned by our Saviour? We have the grounds of his sentence against them, all detailed in the preceding part of the chapter; some of which we shall quote, as deeply concerning the people of our own age: Alluding to their exclusive overbearing spirit, and to their rule of excommunicating his disciples, he says, "Wo unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering, to go in." For this they were serpents, a generation of vipers; for this they could not escape the damnation of hell. "Wo unto you, scribes and Pharisees, hypocrites!" adds he, "for ye devour widows' houses, and for a pretence make long prayer; therefore ye shall receive the greater damnation." For this, too, they were serpents, a generation of vipers, and could not escape the damnation of hell. "Wo unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves." One would hardly suppose, at first, that all this descriptive language, which sounds so apt in our ears, was spoken two thousand years ago! "Wo unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith; these ought ye to have done, and not to leave the other undone." They drew a broad distinction between the practice of virtue and that of religion. latter was with them something far more holy than mere justice, mercy and integrity, those common moralities of life: it was the observance of sacred services, rites and traditions. And for this fatal perversion, they were serpents, a generation of vipers, and could not escape the damnation of hell. "Wo unto you, scribes and Pharisees, hypocrites!" says he in conclusion, "for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Wo unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore, ye be witnesses unto yourselves that ye are the children

of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell!"\* From these minute descriptions, so incapable of being misunderstood, we see at once what were the characters, and what the peculiar corruptions, to which this withering rebuke belongs. And a little further examination will discover that it was to the same class of people that all the noted threatenings of a similar kind were appropriated. Will our complainants now insist, as eagerly as hitherto, on our urging home these terrible denunciations without any reserve?

[Concluded next week.]

## original.

## MOTIVE TO REPENTANCE.

"The goodness of God leadeth to repentance." Yes, those exercised by such a cause—"the goodness of God," are, indeed, influenced by pure and evangelical motives, and manifest that "repentance that need not be repented of"-a lasting, efficacious and gospel repentance. Yet alas! how rare is this great and prominent truth of the gospel enforced upon the minds of the wayward children of men by the revival going Autodox of the day! But instead, we hear, virtually at least, very different motives urged upon the sinner, as the legitimate and evangelical cause of a moral and religious reformation from vice to virtue, from unrighteousness to holiness. The wrath, hatred and cruelty of God, the fear of hell, or the vindictive punishment of endless wo, are the unballowed weapons which the Rev. (!) clergy of the day make use of to affright, dupe and convert the creatures of their arts to their soulwithering, God-dishonouring dogmas!

Thus the sinner loses sight of the great primary motive to a reformation-or, rather he is not informed of it. He considers himself an object of vindictive wrath. He may be frightened, and consider it as a true and genuine "conviction." He may break off from all his notorious or outbreaking sins, subscribe to an Orthodox creed, and flatter himseif a "convert," and arrived at the goal of acceptance with God. But can the sinner be influenced by such ignoble, heathen-like, yea, unscriptural motives to a true evangelical repentance? Is it possible that hatred, wrath and appalling threats of future retribution, can produce their opposites, love or repentance in the heart of the individual so threatened? If so, it must be an anomaly in mind, and beyond the comprehension of our humble self.

Nothing short of a full and realizing sense of the goodness or love of God leads to a genuine repentance for sin. Hatred cannot produce love, nor love hatred. The

\*Boo verse 13, 14, 14, 18, 57—41.
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sinner has but to know God as he really is, or as nature, reason and the Scriptures represent him, and he will love and revere him. It is impossible that he should do otherwise. If he absolutely knows and realizes that he is his kind and best of Friends, his Creator, Preserver, and the "Author of every blessing-every good and perfect gift" he wants-he needs no stronger, no more prevailing motives to love and serve so good, great and kind a Father. Therefore, those actuated by other motives to a reformation of conduct, may not, in all cases at least, be reformed at heart. God looks at the heart; man The heart at the actions or the fruits. of the nominally converted individual, who was actuated to repentance by the wrath of God, may yet be unbenefitted and full of every "unclean thing," and the most deprayed of thoughts. Murder, lust, slander, debate, backbiting, and every evil and degrading passion may there be pent up like the internal fires of some mighty volcano, and kept only from bursting forth with all their sanguinary and devastating terrors, by the mere servile and debasing fear of a wrathful Deity, and the policy of a name of godliness, and the honour thereof in some popular church in this life! Such servile and mercenary motives must be the farthest possible from a genuine and evangelical cause to a repentance and reformation of conduct. I would not wish to judge of any too harshly, but I mustand I am authorized to contend, that the "goodness of God leadeth" men "to repentance"—when their repentance is gentime, godly and evangelical. "God is Love." Reader, bear this in mind— "God is "God is Love"-He is "good unto all, and his tender mercies are over all his N\* B\* works."

Henriella, N. Y.

## Original.

## ALL CHRISTIANS TEACH THEIR CHILDREN UNIVERSALISM.

The impressions we receive in our infancy from our parents cannot be entirely erased from our minds, save by the icy touch of death. It is a fact that the mind is perpetually demanding information, and the heart peculiarly susceptible of impressions, and having the judicious instruction of parents, many beneficial results arise All practical Christian parents will endeavour to impress on the minds of their children, the importance of their obligation to them as earthly parents, and to God as a heavenly Parent. They will teach them to place the most implicit confidence in their goodness and protecting care. And as far as it lies within their mental and physical powers, they will provide for all their temporal wants. They will instruct them thus: "We are mortal and must decay, and in a short time we shall be called to leave you, and all the as their earthly parents; for their good-

pleasures of this life. It is therefore important, that you should look to God as your everlasting Parent; you and we are dependent on him for all the blessings and comforts of life. He has acknowledged the relation of Father to you, and has taught all mankind in the sacred Scriptures that he first loved them; and you are under the strongest possible obligation to love him, for he loved you before you either did, or could love him. He is a much better parent than we can possibly be; for we are finite and consequently limited in all our faculties, while God is possessed of almighty power to carry his wishes into full effect in all things."

The parent steps forth in creation with his children, and points them to every object necessary to set their intellect to work, to expand and enrich it, in the fair and glorious book of nature. He shows to them the cultivated fields, the pleasant pastures, and the myriads of beings that are enjoying existence above and below, all directed, governed and fed by the hand And at the very of an infinite Parent. time their hearts are melting into devotion, and their lips begin to praise their heavenly Parent, they are told that the author of the beauties they have just been contemplating, has placed them in this state of existence, to prepare for another which will be immortal, and that their happiness or eter-nal misery depends on their complying with certain-conditions. The first thought that will rush in upon their minds is this: "If this be true, why has God endowed us with intelligence and made infinite consequences to depend on finite causes?" There is nothing in all the beauties of nature, but what becomes a vacuum of agony to them. These must be the thoughts of every discerning mind, emerging from innocence to a knowledge of the vindictive justice of God. They will begin to reflect on the notions imbibed from their parents: "We have been taught to believe, that our parents' goodness towards us and care over us, was no more to be compared to that of God's, than the midnight taper is to the full blaze of the sun. And we have had their goodness demonstrated to us; they have been ever ready to protect, guide and support us through all the troubles of life. They have comforted us in sorrow—sympathized with us in the trying moment of affliction-and even bent over our form while on the bed of sickness, and dropped the tear of forgiveness, to mitigate the pangs of guilt and sooth the anguish of our afflicted hearts." These acts rush in upon their minds and warm their hearts with the tenderest affection for their earthly parents.

Now the inevitable result of such reflection is, that they view their Heavenly Parent with terror, instead of affection, and come to the conclusion immediately, that he is not as good nor as just a being

ness and mercy prompts them to delight in the happiness of their children. When they have been rebellious and stubborn in resisting their commands, they always have punished them for their good; but God's punishment for disobedience is vindictive, without any regard to a reformation. They are now left standing on a pivot, and the Rubicon is soon passed; they cither become disbelievers in the existence of a God, (or if they should believe in him, would consider him a cruel, instead of a merciful being,) or they must discard the doctrines of men in toto. But if they allow themselves to be influenced by their education, it being based on the true principle of love, which is the nature of God, they become warm hearted believers in a doctrine that teaches that all evil, both of a natural and artificial character, shall be destroyed, which is the doctrine of primitive Christianity. Ah! but says the parent, "If I teach my children, that all evil shall be destroyed, I shall be guilty of teaching them Universalism." Very true indeed. And when you impress on their tender minds, that God is a better being than you can possibly be, and is always interested in making his children good and happy, and blesses all alike, without any invidious distinction, you do instruct them into the doctrine of universal holiness and happiness.

And the reason is very obvious, why all do not become Universalists that are thus educated: they embrace the doctrine of endless misery, without once doubting its authenticity; they take it for grunted, without searching the word of God, that they may learn whether it is true or not. If they exercised their reason, which is the richest boon of God to humanity, in comparing Scripture with Scripture and the works of nature, they would soon discover their harmoniousness and agreement with the principles taught them in their infancy: that the great Parent of the Universe has more love for his dependent offspring, than even the tender and affectionate mother has for the babe of her love, the child of her heart. For our heavenly Father hath said, "Can a mother forget her sucking child? Yea, she may forget"—this apparently impossible event may take place-"but I will never forget nor forsake you."

Reader, are you a believer in endless sufferings? If you are, and wish to doctrinate your children in it, you must represent yourself as being full of love and affection for them, and that their heavenly Father is cruel and unmerciful towards them. Then you will be consistent and avoid teaching to them Universalism.

WM. QUEAL.

Mottville, Oct. 1835.

Conscience is a great leger book, in which all our offences are written and registered, and which time reveals to the sense and feeling of the offender, Burton, by

## Original. CORRESPONDENCE.

[Continued from page 340.] LETTER .- No. XV. VICTOR, APRIL 4, 1835.

To Rev. Richard Kay:

SIR—The 3d part of your reply to my letter now calls for my attention. The grounds upon which I predicated my argument in relation to the endless salvation of mankind was the doctrine of the resurrection from the dead, and consequent immortality and incorruption. Your letter of March 30, does not meet me upon that ground; but in it you present Mark iii. 29, for the 2d time, us positive and direct proof of the endless punishment of a part of the human family. You in effect admit that it is not direct proof of the eternal damnation of any portion or part of mankind, inasmuch as you claim because the passage says that some shall be in danger of it, therefore there must be eternal damnation, and if eternal damnation, some one must suffer it. I have before pointed you to the fact, that so far as relates to your argument, the evidence was defective as taken upon your own terms. It fell short Did the passage of your agreement. plainly say, that some should suffer eternal damnation, I should then insist upon a reference to the word of God to ascertain the meaning of eternal, never and damnation, by their scriptural usage.

It would, however, under present circumstances, be folly for me to spend my time in controverting positions which do not come up to my arguments. As you, however, triumphantly propose a question in relation to our Lord, I will give you another of equal value. Do you believe that our Lord ever intended to teach that any individual would be certainly punished endlessly; and then only declared that some sinners of a very extraordinary character should only be in danger of eternal damnation? Do you believe he intended to contradict the Prophet who says, "The Lord will not cast off forever; for though he cause grief, yet will he have compassion according to the multitude of his mercies: for he doth not afflict willingly nor grieve the children of men?" I conclude you have selected your strongest text, and even that does not intimate that one person shall suffer any where, only that some shall be in danger of it. Am I to infer from this, that the doctrine of endless punishment is not plainly, positively and directly taught in the word of God?

It will save you both time and trouble, if you will wait until I make admissions myself, as after they are made I shall be willing to own them; and when I claim any relationship to your theology, logic or exegesis, you can give me whatever name you choose. Until that time, I shall regard you as a member of that family of

not acknowledge your errors as brethren, or treat them as such.

You state that you have proved, you think, by John v. 28, 29, that an incorruptible being can sin. I think you have never introduced the passage except to inquire my views as a matter of curiosity. I gave a brief outline of them for your gratification, which appears to have been so far satisfactory, as to induce you to be silent up to the present time, so far as relates to John v. 28, 29. Here you should have met me, to have redeemed your pledge, but you have not done it.

I was indeed sorry to be under the necessity of rebuking you as I stated, because the story I am credibly informed was a falsehood, and the inferences which you drew were founded upon your mistake or your perversion. I however shed no tears, and it appears that the visibly merited rebuke has not operated to your conversion, as you manifest no disposition to reform, but the contrary. I hope at least that you have not given an exhibition of the influence of your sentiment in this controversy.

You say that you have never said that an immortal being may die, and add that this would be a contradiction; but you admit that you have said that an immortal being may be annihilated; and I suppose if he should die in the process, that it would be a contradiction too. Now I cannot devise how any one either mortal or immortal could be annihilated without death taking place. You have said much about an immortal being losing his immortality and becoming mortal, which seems to me very like another contradiction. But it appears you account for it all by the power of God, which you inform me is so plain that it admits of no proof. Although I admit God's power to be infinite, yet your declaration in relation to a proposition being so plain that it admits of no proof, is something new to me. It outlogics all the logic that I ever heard, thought or dreamed of.

In this argument I shall expect at least that upon any disputed point you produce evidence, whether it may or may not induce you to think meanly of my character. I shall not receive your assertions for proof, until you produce evidence of your infallibility.

When I undertake to establish eternal salvation upon the fact that God has power sufficient to endlessly save the human family, then and not till then shall I consent to your occupying the same position in proving the negative.

I think it must be apparent even to yourself, first, that you have furnished no evidence that man after he is made immortal and incorruptible shall sin or die; second, that you have failed in showing that I erred in my position that the benefits of immortality and incorruption were univerwhich God is the Father; but I shall sal; and lastly, that you have not suc-

ceeded in bringing any direct proof of the endless punishment of one of the creation of God. If you think you can succeed any better in another effort, I wait your pleasure.

And if any thing referring to our argument has been passed over, I stand prepared to notice it. Whether you did it intentionally or not, I shall not pause to inquire. You will find by reference to my past letters, that I did not state that your arguments were mere apology for argument. I stated that some of them appeared to me in that light. Neither did I say that you had presented nothing but assertions, though you have certainly dealt largely in them; assertions which you will, I think, find it very difficult to substantiate.

I remain, Yours, &c. K. Townsend.

Original.

HOME.

BY A. C. BARRAY.

"The voices of my home! I hear them still! They have been with me through the dreamy night-The blessed household voices, wont to fill My heart's clear depths with unalloyed delight!

I hear them still, unchanged: though some from earth Are music parted, and the tones of mirth— Wild, silvery tones, that rang thro' days more bright!

Have died in others—yet to me they come,
Singing of boyhood back—the voices of my home!"
MRS. HEMARS.

How many thousand sweet recollections are associated with the name of "Home"—that place, where, cradled in a mother's arms—our heads pillowed upon the bosom of Parental Affection, we smiled at the thought of danger, when not a cloud of sorrow or of care, dimmed even for a moment, the horizon of our existence! Who can forget the home of his infancy, with its numerous endearments—the joy, delight and pleasure that was his, when he reposed in its smiles, and securely dwelt within the lovely borders of its kind and endearing protection? Where is the one who can utterly erase from the tablet of his memory, that "sunniest spot on earth," though years on years have passed and gone—fled to mingle in the chaos of bygone ages, since the scenes of childish sport have greeted with their winning blandishments and enchanting decorations his ardent gaze? I once more ask, where is the one who can banish from his mind every recollection of his home, even though it be fraught with tears? Although he may roam in distant lands and the streets of foreign cities echo to his tread—though the dark blue ocean roll between him and the land of his nativity—though scenes as enchanting and delightful as ever feasted the poet's soul meet his eye at every step and linger around him as if desirous to make glad his heart—though forests smile with verdure and merry warblers laugh out in song-and though all nature smile joyously as if to gratify his taste, to warm his heart, and enliven his existence; I say, let him wander through scenes the most enchanting and pleasures the most exalted and refined, and where is the man, who can forget his home—that spot to which he is united by the most tender ties, which bind him to his kindred nature and his mother earth? He cannot forget-cannot erase from his memory all recollections of home, without breaking through the firmest texture of his nature, unless a change—a vile and sordid change come over that heart-unless misanthropy, that wizard hag, pour never-dying hatred into his very soul!

Wherever we may go, memory still follows us, and she frequently leads us back to the halls of our fathers, the scenes of our childhood, and the place where centre all our earthly affections, and compels us to exclaim while our hearts beat high at the force of its truth and the mightiness of

its importance,

"Be it ever so humble, there's no place like home."

· It is a place rendered doubly dear by the attractions which it possesses. the place where first our childhood played; where we ofttimes received the caresses of maternal tenderness and care; where we were fondly cheered through all the shifting and transitory scenes incident to childhood, by the soothing voice of affection, bursting upon the car in music, as sweet and soft as the dying zephyr's whispering tones, that breathe a melancholy, yet delicious sadness, over the soul! \* \* \* \*

The "Grave" is called or denominated the home of man. Yes: the dark, the dreary and the dismal mansions of the tomb are our home—the home of our fathers! There we shall rest with them in peace! The war, the tumult, the strife and contention which agitate the world, will pass over the place of our repose unheeded! The griefs, the trials and afflictions which pervade every rank and condition of the living, can never disturb the slumbering mines of mortality, or awaken one single pang in the bosoms of those who have sought a green grave—a resting place and a home!

"How peaceful, and how powerful is the grave Which hushes all! A calm, unstormy wave Which oversweeps the world!"

But there is a higher and a more exalted view to be taken of this subject. Heaven is the final, the eternal home of man! The giant mind was never destined to sleep in dust! The heaven-born faculties of the soul can never be brought down to darkness and the worm! The intellectual powers of man, which are capacitated to tower aloft, like the frozen summit of the Alps, the receptacle of eternal snows, can never be bound to earth! They boast of a higher origin than mortality—from God they came, and when they shall have shaken off the cumbrous mass of clay which holds them in bondage, He shall call them back to heaven, to flourish in immortal bloom!

The apostle of the Gentile nations speaks of a heavenly home in that bold, emphatic and truly eloquent style, which ever characterized him, through every event of his perilous life, and which has justly erected a cenotaph to his memory, in the heart of every true Christian. With a mind fixed upon the boundlessness of God's goodness and the inimitable glories of the resurrection morn, when all shall be received at that home, which hope has ever pointed them to, we hear him exclaim: "For we know, [hear him!] for we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the\_heavens!"

Let no one then, fear to journey through the dark valley of the shadow of death, for it leads to his home! Let the mourner's tears cease to fall for the loss of friends and kindred-let the heart cease to mourn o'er blighted hopes and prospects faded and gone; for all have a home beyond the grave!

Man must have an existence beyond the tomb. "It cannot be that earth is man's only abiding place. It cannot be that our life is a bubble, cast up by the ocean of eternity, to float a moment upon its waves and then sink into nothingness. Else why is it that the high and glorious aspirations which leap like angels from the temple of our hearts, are forever wandering about unsatisfied? Why is it that the rainbow and the cloud come over us with a beauty that is not of earth, and then pass off and leave us to muse upon their faded loveliness? Why is it that stars which hold their festival of loveliness around the midnight throne, are set above the grasp of our limited faculties, forever mocking us with their unapproachable glory? And finally, why is it that the bright forms of human beauty are presented to our view and then taken from us, leaving the thousand streams of our affections to flow back in Alpine torrents upon our hearts? We are born for a higher destiny than earth. There is a realm where the rainbow never fades; where the stars will be spread out before us like islands that slumber on the ocean; and where the beautiful beings which here pass before us, will stay in our presence forever!"

## ----Original.

## TWO CHANCES TO ONE.

It is truly amusing to see how Limitarians turn and twist in all shapes, in order to excuse themselves for believing a popular absurdity. It is true, however, that while there are many who believe in never-ending torments, for the sake of popularity, and from selfish motives, there are those undoubtedly who are sincere, and act from pure principle. But because men are honest, and mean well, it is no proof that they are right; neither is it a positive A kneve the creature that deserves the rod.

proof that a sentiment is true, because great and good men profess it. It is often remarked that it makes no difference what people believe, or what church they belong to, provided they are sincere. If so, I am just as right in believing a falsehood, as others are in believing the truth; provided I am sincere. Consequently, a falsehood honestly believed in, is just as good as the truth. In some cases, perhaps, this mode of reasoning could be admitted as plausible argument; but to argue that sincerity in bad faith is right, which of course must lead to bad practice, is indeed poor logic. It is often argued in favour of the belief in hell torments, that those embracing that belief, provided their sentiment be true, are on the safest side; and if Universalism be true, they are also on the safe side; consequently, an "Orthodox" man has two chances to the Universalist's one. That is, if their doctrine should prove false, universal grace will save them. On the other hand, if the Universalist is not right, his hopes are lost forever. As Universalists, we are ready to acknowledge, that an "Orthodox" man has two chances to our one; provided their doctrine be true.-They have one chance of going to heaven, and another of going to hell; the latter of these chances we are willing to be deprived of, so long as we believe that we have good grounds to think that we shall fully enjoy the former. Yes: if we can have the chance of enjoying that glorious privilege, that unspeakable happiness, we are satisfied. The above will satisfy the reader, what frivolous arguments are used by Limitarians, and how confounded they are when put to the test. How true is the old saying; "a drowning man, will catch at straws." This shows, that they do not believe what they profess.

Genera, Oct. 18, 1835.

## ---LIBERALITY.

The Hon. Jonathan Farrar, of Dexter, Me., has recently made a donation of one thousand dollars to the Westbrook Seminary. The Seminary, at present in its infancy, is under the charge of Rev. S. Brimblecom. The aid thus bestowed by Mr. Farrar is very seasonable; and we trust the example will inspirit others, if not to equal, at least to similar deeds of benefi-We understand also, that other gentlemen in Dexter have contributed very liberally to the same object. And why should Dexter be alone? It is far distant from the Seminary. It must be, that this breaking out of benevolence in that retired spot, will rouse at large the friends of untrammelled education in Maine, and produce an action lastingly salutary to that Institution. At least, we hope so. - Trum.

"An honest man's the noblest work of God;"

## HERALD.

JACOB CHASE, Jun. G. W. MONTGOMERY, Editors.

GENEVA, SATURDAY, Oct. 31, 1835.

### QUESTIONS

Proposed in writing, to a young man belonging to the Methodist Episcopal Church, at Sodus Point, Wayne county, N. Y. who had become a believer in God's universal grace.

By Rev. Mr. Philmore, Pastor of said Church.

These Questions embrace twelve in number; and for the satisfaction of Mr. Philmore, and agreeably to the request of Br. Allen, the young man alluded to, and who we rejoice to believe, is fully liberated from the tyrannical shackles of his former creed, we will endeavour to answer them in their regular order, as time and opportunity shall permit. We are, and ever hope to be, "ready always to give an answer to every man that asketh us, a reason of the hope that is in us, with meekness," if not with fear; and we should be wonderfully pleased if our Methodist opposers would show a disposition to do the same. Then would they act the manly part.

MR. PHILMORE'S QUESTIONS.
No I.

"Are the wicked to be saved in this world or that to come?"

Answer. The wicked, as such, are to be saved no where. And to save the wicked from deserved punishment on the score of repentance, according to your creed, either in this world or the world to come, would be a direct violation of that divine justice which you contend must have its demand, and a palpable contradiction of God's word. See Ex. xxxiv. 7. Here God says, he "will by no means clear the guilty," notwithstanding he is ever ready to forgive "iniquity, transgression and sin," which forgiveness is embraced in delivering from sin, and not from deserved punishment. I might invite your attention to many other divine declarations in confirmation of this truth, such as these: "The soul that sinneth shall die;" (not shall die if it does not repent before it dies.) "Though hand join in hand, the wicked shall not be unpunished." (If they die impenitent, is not added.) But we will attend to this matter hereafter, if you should feel disposed.

We will now answer your Question according to our own understanding of it. We believe the wicked who truly reform, and live in accordance with the requirements of Christianity, are specially saved in this world; and the means of salvation which Infinite Wisdom and Goodness have devised, will never cease till "all shall know the Lord, from the least to the greatest"—till "every knee shall bow, and every tongue shall swear, saying, In the Lord have I righteousness and strength." Thus you will see that the wicked are, and will be, saved, both in this world and that to come.

The salvation which the gospel brings to view, is evidently prospective and special. All mankind are prospectively saved, while none but true believers, (embracing every period of the gospel reign,) are specially saved. In proof of this, see 1 Tim. iv. 10: God "is the Saviour of all men, especially of those that believe." Also, 1 Tim. ii. 4: God "will have all men to be saved, and to come unto the knowledge of the truth."

No man can be saved in sin—hence all men are not saved in this world. "All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him." "Even so, in Christ shall all be made alive." Hence, mankind must be saved in the world to come. Disprove this proposition if you can.

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### SKETCHES. No. 4.

"I am not ashamed of the gospel."-Rom. i. 16.

Whoever traces the ministry of the Apostle Paul, will be convinced of the truth that he was not ashamed of the gospel, for, whether treading the streets of Jerusalem, or standing upon Mars Hill, or traversing the sands of Asia, or dwelling in princely Rome, it was his meat and his drink to preach "Christ crucified." And, whoever observes the signs of this age, will also be convinced, that there are many individuals whose consciences would accuse them, were they to declare, "I am not ashamed of the gospel of Christ."

This world is partly governed by a popularity which makes slaves of its worshippers—so much so, that when popularity remarks, "such a sentiment is unfashionable," many persons, though they believe that very sentiment, are ashamed to own it. The remark may seem severe, but no conduct appears so contemptible, as that of an individual, who, from fear of a penny, or a frown from a principle which has no heart, sacrifices the joys of his faith and lends his influence to oppose what he deems to be the truth of heaven. Yet, how many do this, thus exhibiting the fact that they are ashamed of Christ.

A love of popularity is an ignoble principle, if it requires the sacrifice of right. And yet, who cannot perceive, that popularity cherishes no love for truth, any farther than its own interests are concerned—and that it is in fact, as ready to defend error and persecute those who hold the truth, as even bigotry itself? How degrading is that conduct which tenaciously clings to an error because it is popular and hides the truth because it is unpopular! Still it is so-and the remark is ventured, that were the actual state of religious opinion in many churches, once fairly opened for the inspection of community, it would smite the dominant sects with dismay. Fear of censure causes many to appear, what they are not and never can be.

It is a bad principle, however. If it had been the moving influence in the mind of our Saviour, where would Christianity be? Yes, where, but in oblivion? He was unpopular among the

Jews-so much so, that "the Jews had agreed already, that if any man did confess that he was the Christ, he should be put out of the synagogue." John ix. 22. And so far did the Jews urge this opposition, that many who did believe were afraid. "Nevertheless, among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God." John xii. 42, 43. This language so obviously illustrates the present condition of community, that it needs no application. Many love the praise of men more than the praise of God, and hence, are "ashamed of the gospel of Christ."

But is this always to be so? Is fashion to decide what shall be taught and what forbidden? Is popularity to approve or condemn whether right or wrong? Had it always been so, the world would have been dark indeed-for every person, who advocates new truths, is unpopular for a season, though those truths be as obviously useful as light. Facts either in science or religion, if they come in contact with established opinions, must wage a doubtful war, before they can be established. If this world is ever to be regenerated by the truth, and truth will alone accomplish the work, how wrong it is to keep it hidden through fear! Why should any person be ashamed of the truth? Must puny man be ashamed of that, which God has given him and which the Saviour died to prove true? In fact, what shadow of reason can be given, why an individual should be ashamed of the gospel of Christ?

Go to the dwelling of the dying saint—one who realizes that the chain of his existence has run out. Hear him speak of the love of God, which has enabled him to rejoice in view of the resurrection. View him tendering consolation to his weeping attendants, recommending that divine truth to them, which has given him the victory over death. Mark the calmness with which he departs hence, committing his spirit to God who gave it. And then inquire, if there is aught in that scene, to make an individual ashamed of the gospel of Christ?

Go and see that individual who has long been crushed in error, whose heart has felt the iron of despair, lest he should be lost—but who has been liberated from the toils of darkness and stands in the freedom of divine truth—and as his eye glitters with the tear of gratitude, can a person, in that change, find reason to be ashamed of the gospel of Christ?

Go and view that state of community, where the command of our Lord is remembered, "love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you"—go and view the state of that community where every man speaks truth with his neighbour, and evil is overcome with good—go and view the humble Christian, remembering to live peaceably with all men, to cultivate the social principles of his heart, and to present a good example to all around him—go and view the benevolent

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heart, made warm with love, entering the house of the widow and orphan, to gladden their eyes with the sight of a friend-go and view the intemperate sinner, forsaking his iniquities and turning to the ways of the living God-go and view the gospel accomplish all this, and in it, what is there to induce a man to declare "I am ashamed of the gospel of Christ"? On the contrary, is there not every thing to make us involuntarily exclaim, with the Apostle to the Gentiles, "I am not ashamed of the gospel of Christ"? Hard indeed must be that heart, which can consider these facts, and consent to trample upon the cause of Jesus, and to suffer any motive whatever to induce him to be ashamed of Christ and his religion, warm as it is with the grace of heaven.

Lord, grant that our exertions in the advancement of the truth, may be more zealous and excellent! G. W. M.

## "GOD IS OUR REFUGE."—Ps. xlvi. 1. No. 5.

As before observed, there is no condition of human life, that may not be irradiated by the light of divine truth, emanating from the sun of righteousness, which has risen upon the world with healing in his wings, and heaven in his countenance. Therefore, "let the earth rejoice and the fullness thereof"—and let all intelligent nature exclaim, under a conviction of this truth, "O, that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" Let all men every where realize with thanksgiving and rapture, that "the Lord is good"—that "his mercy is everlasting"—and that "his truth endureth unto all generations."

"God is our refuge." O, let a wicked, and a wandering, and an unbelieving world come to a feeling and proper sense of this exhilarating and enrapturing truth, so fully brought to view in the volume of Revelation, and so clearly illustrated by the benevolent and wise operations of nature; and the sable clouds of vice and skepticism will break away; doubts, and fears, and gloomy forebodings will at once be overcome; and nought will be found on earth to perplex the human mind, or drown the heart with repining, and grief, and sorrow.

Looking up to God, under an affecting sense of so glorious a truth, we should reverence him as the common Father, friend and benefactor of all intelligences. We should recognize in every individual of our race, a brother, and feel united to all mankind, in the indissoluble bonds of fraternal love and affection. We should look upon Jesus as the righteous mediator between God and men, commissioned, by his Father and our Father, to exhibit and exemplify the perfections of our Creator, and to declare to the world the immortal and unalterable purposes and designs of the Divinity in relation to the finally holy and happy destiny of every rational creature. Yes, like an apostle of old, we should involuntarily exclaim-"O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

Reader, let us now endeavour to realize the truth exhibited to our view in the passage which heads this article, and receive the benefit which it has the power to impart. We are surrounded with numerous temporary evils, either real or imaginary—we are all in want of assistance, protection and support; and we have no authority for expecting that relief and that protection, which we so much need, only upon the principles of faith in God, as our spiritual support and refuge; faith in Jesus Christ, as our great high priest, our spiritual guide and example; and faith in that justice which can never be violated, and which requires that the virtuous be fully rewarded and the vicious fully punished, "according to their works." By realizing this important truth, and by pursuing the virtuous course of religious practice which it requires, I have divine authority for promising you rest to your soul-joy and rejoicing to your heart, and a sure prospect of the immortal paradise of God above. But you are not, as before hinted, to expect an exemption from those external and temporal afflictions which have ever abounded in the world. Even the prophets of God, and the apostles were persecuted, tormented, sawn asunder, scourged, imprisoned and despised. They lived a life of poverty and misery, as it regarded their temporal condition, and were cruelly deprived of an earthly existence. The external circumstances of the Christian in the present age of the world. may be something similar-he may be poor in the goods of this world, but he is rich in faith, and hope, and moral peace. He may be despised by the world around him, and cruelly persecuted for his trust and confidence in his God; but his soul is filled with resignation and charity, and he is confident of this one thing:

"They never fail who die In a great cause: the block may soak their gore; Their heads may sodden in the sun; their limbs Be strung to city gates and castle walls: But still their spirits walk abroad.

Though years
Elapse, and others share as dark a doom,
They but augment the deed and sweeping thoughts
Which overpower all others, and conduct
The world at last to freedom!"

The sacrifice which the Christian makes. though it be his life, is nothing to be compared to the happy anticipations of his virtuous mind. in relation to the great and lasting good, which, in the wise providence of God, he is assured will be the result. To conclude, permit me to say "God is our refuge." O let us flee to him and rest in the embrace of divine love. He is "a very present help in trouble." O, reader, let us apply to him from day to day for that counsel and assistance of which we stand in such eminent need. Let us not delay, but consent to be virtuous and happy newthat we may have right to the tree of life and enter in through the gate into the city-where there is security, contentment, peace and the most refined enjoyment,

TO THE REV. RICHARD KAY,

PASTOR OF THE PRESETTERIAN CHURCH, IN

VICTOR, ONTARIO CO. N. Y.

Dear Sir-We now take the liberty of informing you that Br. Townsend's letter to you, published in the present number of the Herald, closes the correspondence as far as we have received it. We hope you will not be "weary in well doing," but continue the controversy until the point at issue is fairly settled. As we have before mentioned to you, you shall not stand in want of a candid opponent, who will meet, and carefully examine, every argument that you may see fit to bring forward, in proof of your favourite theory of ceaseless wo; and we assure you that you shall have every reasonable indulgence that we are capable of granting you, in your attempts to sustain your arguments. The subject is one of unparallelled importance, and should be faithfully, carefully and thoroughly investigated. We have not consulted Br. Townsend in relation to his design in future, but we have no hesitation in believing that he will continue his replies to any future communications you may think proper to publish. At all events, you would do well, in our opinion, to continue your arguments.

We shall wait your pleasure, in the mean time, wishing you peace and prosperity while you live, and immortal bliss and glory in the life to come.

J. Chase, Jr.

## —<del>∞∞</del>— NEW PUBLICATION.

By the politeness of Br. Price, we have just received a very neatly executed, stitched and covered pamphlet of 32 octavo pages, entitled, "Annual Report of the Universalist General Convention for the United States of America, for the year 1835, being its fiftieth anniversary, together with the proceedings of the Universalist Historical Society. New-York: published by P. Price, No. 2, Chatham-Square."

We may add, that the pamphlet contains also, the occasional sermon, preached before the above named Convention, in Hartford, Conn. Sept. 19, 1835, by Br. S. R. Smith, of Clinton, N. Y.

This publication will probably be for sale in a short time at the Magazine and Advocate Office, Utica, and at this Office, if Br. Price will send us a small supply.

C.

### **LETTERS**

Received during the week ending on Wednesday last.

P. M. Farmingham-P. M. Ithaca-W. Q. Mottville-A. C. B. Victor-L. M. Mottville-U. Pittsford-P. M. Dryden.

## RELIGIOUS INTELLIGENCE.

Ba. MILES will preach at Seneca Falls, at the brick School House, on the south side of the canal, on Sunday, the 8th of November next. Services to commence at the usual hours, A. M. and P. M.: Text. Matt. vii. 14: and also at Waterloo, in the evening of the same day.

## PODTRY.

From the Messenger & Universalist. THE GOSPEL OF CHRIST.

The gospel of Jesus, "glad tidings" of love, To all the creation, proclaim'd from above; The love of Jehovah, to sinners made known By the gospel of Jesus, the Father's dear Son!

Nor thunders from Sinai, nor tormenting fears, Nor tempest, nor whirwind, nor threat'ning ap-/ pears;

But mild as the rainbow, the dark clouds above, It breathes forth the spirit of Heav'nly Love!

"Fear not," said the spirit, the angel of grace, "Henceforth let your fearful forebodings all

Behold the good tidings to all men I bring, A Saviour is born, a Redcemer, and King?"

A Saviour with power sufficient to save, All men from the bondage of sin and the grave, And raise them in triumph to glory above, To swell the loud anthem of Heavenly Love!

Let peace, love and joy, triumphantly reign, For sin shall be finish'd, and sorrow and pain; King Jesus must conquer, his foes they must fall, That God, the Creator, may be all in all!

O, the gospel of Jesus our fears can control, Can sooth the heart-broken, the wounded make whole;

By faith in its riches our souls shall find rest, For those who believe, by believing are blest.

For this is the gospel-"good news" from the

O, then, let us trust and believe in his word-Imparting the news of Salvation around, Till reace, love, and joy, in each bosom is found.

## SEARCH THE SCRIPTURES.

We really wish that many of our dear brethren who look on Universalism as a doctrine contrary to scripture, --- would look more closely to these very scriptures, themselves. It was but a short time since that we were met by an unbeliever in Universalism who was very desirous of hearing us preach from this text: "If you die in your sins, where God and Christ are you cannot come!" We directed him to find the passage,—but we warmnt he has not done it. We desire that a knowledge of the Scriptures may prevail among men-and that, if there are such passages as the above in the Bible, they may be pointed out. Who will tell us where we may find this passage, and some others which we will here write down?

God out of Christ is a consuming fire. No self-murderer shall enter the kingdom of heaven.

As death leaves us, so judgment will find us.

There is no change after death.

Moreover, who will tell us where the phrase "eternal death," "endless death,"

"endless misery," "endless punishment," "endless suffering," "endless sin," "unpardonable sin," or "eternal hell," can be found in THE BOOK? If any-let him speak-not be silent-and suffer these words to be repeated by those who are wondering at the same time how any person can be so ignorant of the scriptures as to believe all men will be saved! What wonders there are in this world!-Star & Universalist.

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## DESIRE OF THE RIGHTEOUS.

The wise man says, "the righteous desire only good." Now we will hazard the assertion that there never was a truly righteous man on earth, who did not desire the truth of the doctrine of universal salvation. The righteous man loves God with the whole heart, and desires that he may be glorified. Beholding in the system of universal salvation a plan of redemption which would if carried into operation give the highest glory to God, he most ardently desires, that the good work may go on, and the whole ransomed family of man unite at last, with one heart and one voice in ascribing blessing, and honour, and power, and dominion, and glory unto him that sitteth upon the throne forever and ever. Not only so, but the righteous man loves his fellows and desires to see them happy. His soul has been baptized in the fountain of love, and the happiness of his fellow creatures is indissolubly linked with his own. Hence his most ardent desire is, that his kindred, his neighbours, his friends, his enomies, and finally the whole family of man, may be brought to a participation of the joys of the blessed in heaven.

In this view of things, the reader will at once perceive, that the doctrine of universal salvation is one of those good things which every good man must, and does desire. How then does it happen, that it is so often called a bad doctrine? Docs not the Scripture tell us that the righteous desire only good? and is it not true that every righteous man does desire, and pray for the truth of this doctrine? If the righteous desire it, then it must be good, for they desire nothing bad. Here is one more thing that we would have the reader remember, and never for a moment when reflecting upon this subject to forget. It The Lord in whose hand is all power, to rule, and control, and govern at his will, hath said, that he will fulfil the desire of the righteous. Reader, think of this, and it shall do thee good. Meditate upon it and it shall make thy heart rejoice, and thy tongue to sing for joy.—Inquirer & Anchor.

Knowledge and Temperance.-There is no difference between knowledge and temperance; for he who knows what is good and em- | ers, must be post paid or free.

braces it, who knows what is bad and avoids it, is learned and temperate. But they who know very well what ought to be done, and yet do quite otherwise, are ignorant and stupid .- Soc-

#### MARRIAGES.

In Caroline, on the 27th ult. by the Rev. C. Whiston, Mr. Samford Comstock, of Berkshire, to Miss Mary E. Fuller, of Candor.

On the same day, by the same, Mr. LUTHER T. KEITH, of Berkshire, to Miss MARY BEARD, of Candor.

In Waterloo, on the 20th inst. by the Rev. J. Chase, Mr. RICHARD Dox, of Geneva, to Miss SOPHIA TEALL, of the former place.

#### DEATHS.

In this village, on the 20th inst. Mrs. MARY TIPPETTS, wife of Col. Wm. Tippetts, aged 45.

#### SOCIETY NOTICE.

THE Annual Meeting of the First Univer-SALIST SOCIETY in Geneva, will be held in the Session Room of their Church, in this village, on Saturday, the 7th day of November next, at 3 o'clock, P. M. for the purpose of electing three Trustees in Class I, and a Clerk for the ensuing year, and to transact such other business as may come before the meeting.

T. Bonesterl, Clerk. Geneva, Oct 18, 1835.

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## TO THE PUBLIC.

## THE UNIVERSALIST REGISTER AND ALMANAC,

## 1556.

1S received, and for sale at this Office. PRICE, one shilling single. A liberal discount will be made to those who wish to purchase by the quantity.

## I. PRESCOTT & S. MILES, Proprietors and Publishers.

## CONDITIONS.

The HERALD OF TRUTH will be published every Saturday, commencing on the first Saturday in January, 1835, on good paper, with new type, in a neat quarto form; each number containing eight pages-the volume four hundred and sixteen.

PRICE \$1,50 per annum, in advance, or within three months from the time of subscribing,— \$1,75 if not paid within three months, and \$2 if paid within the year, if not paid before the close of the volume \$2,50.

I Agents or companies, paying for seren copies, will be allowed the eighth copy gratis, and so in proportion to a larger number. No subscription received for a less term than one year, unless the money be paid in advance, and none discontinued, unless at the discretion of the Publishers, until all arrearages are paid up.

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# INDRALLID OF TRUTTING

"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."-ST. JOHN.

VOL. 11.

GENEVA, N. 1. NOVEMBER 7, 1825.

NO. 46.

From the Expositor and Universalist Review.

RESERVE OF UNIVERSALISTS IN URGING

RESERVE OF UNIVERSALISTS IN URGING THE DENUNCIATIONS OF THE SCRIPTURES.

[Concluded from page 346.]

It is edifying, no doubt, to sit at a distance and see the lightnings flash and hear the thunders roar, so long as we think the bolt is to fall otherwhere. But let people discover that, if the tempest rise, they themselves must be its victims, and there are few who will not consent that it should delay on the verge of the horizon. rage for the preaching of terror subsists only through want of such foresight. How often has the deep and fearful rebuke which John the Baptist uttered, been made a favourite theme with those who little surmised its application: "O generation of vipers, who hath warned you to flee from the wrath to come?" It is customary to level this against the unpretending and irreligious; but so did not John. He had already preached to the undistinguished multitudes, until he had baptized "all Judea and all the region round about Jordan;" and we do not discover that, during the whole of this period, he ever let fall a single harsh or even censorious expression. But no sooner did he see before him, "many of the Pharisees and Sadducees," those bigoted and zealous professors, than he broke forth in an unwonted strain, and amazed his audience by the exclamation, "O generation of vipers, who hath warned you to flee from the wrath to come!"\* For these did he reserve his severity. No wonder that they said, "He hath a devil," when he hurled his only execration on this privileged class, but spared the profane multitude; and the same would probably be said of us, should we at the present day. follow his example. To do this, however, is very far from what is now meant, by preaching the threatenings.

We have observed that all the noted threatenings of this extreme kind, belong to the same characters, to the same description of men. "Ye are of your father, the devil," said Christ; and again, "Ye shall die in your sins; whither I go ye cannot come." Who were these? The context gives us for answer, the Pharisees; and we find that they, astonished at his daring, retorted, by demanding of him, 'Say we not well that thou art a Samaritan, and hast a devil?"† The blasphemy against the Holy Ghost, so often adduced,—whom did this concern? "All

manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Who were they that committed this impiety? The scribes and Pharisees, as we discover from the context and parallel passages.\* "O generation of vipers," added Christ, "how can ye, being evil, speak good things?" It was to them his solemn warning was addressed; and it is to similar characters it must now be applied, if applied at all. Few passages are more vehement in themselves, or greater favourites with the unsuspecting lovers of terror, than the declaration of the angel in the Apocalypse: "If any man worship the beast and his image, and receive his mark in his forehead or his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest, day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."† It is surprising that this denunciation has been so habitually misdirected against the openly profane, since its language, its very terms, fix it in the most explicit manner upon a body of worshippers, the devotees of a religion, false, of course, but, as we learn from the preceding chapter, generally prevalent.

The several examples already given are, perhaps, sufficient to point out that class in community among which we should be obliged to seek the proper objects of terrific preaching, or as it is often called, searching, pungent address, did we adopt that style to the extent that is proposed. If compelled at this day to repeat the heaviest reproaches and denunciations of the New Testament, in their native unmitigated tone, we must say, (-there is no alternative, harsh as it may seem,-) we must say plainly to the sanctimonious, rigid, prayer-boasting, proselytizing professors of religion themselves, and to none others, "Ye serpents, ye generation of vipers, ye children of your father the devil, ye worshippers of the beast,-who hath warned you to flee from the wrath to come?

\*Matt, zii. 31, 32: compare 23—38; Mark iii. 22—30. †Rev. ziv. 9—11. ye shall die in your sins; ye shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation!" But though it may appear they have a sort of right to demand the application, and though it would be hard to deny them if importunate in their challenge, yet we hope the reasons we have assigned for abating somewhat from this extreme severity, will; on consideration, prove satisfactory.

We ought not to overlook the most noted threatening in all the Bible, the parable of the sheep and goats. Our Saviour de-

how can ye escape the damnation of hell?

clares that "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and \* \* \* \* then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; \* \* \* \* and these shall go away into everlasting punishment." This is language, it is said, which a Universalist dares not repeat unguardedly, and leave it to work its own effect. He must stop to explain it. True, we do think this course often necessary, on account of certain prepossessions which have been industriously cherished for ages; nor can we conceive what impropriety there is in pointing out the connexion of our Saviour's discourse, or in bringing forward the whole of it, instead of making a partial, and under the existing prejudices of the public, a deceptive selection. But these important considerations, it seems, we are not to take into the account. The text is in the language of terror; and as such we must press it to the utmost. We must warn people simply of everlasting fire, and declaim on everlasting punishment. Spare not, is the cry. Where, it is asked, where will those miserable wretches appear, in the awful day of judgment, who have lived without a blessed witness in their own hearts that they were on the Lord's side, engaged in his cause?-Where will they appear! why, if this passage relates, as is contended, to that eternal scene, they will stand, unexpectedly, on the right hand; while those who so complacently flatter themselves that they are serving God, will be arraigned, to their confusion, on the left, and hear the voice of the Judge, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." The subject has been totally reversed in the common usage. We say, If this passage relates to that eternal scene. For, granting this, what can be more explicit than the following representation: "Then shall the king say unto them on the right

\* Matt. iii. 7: compare preceding verses,
† John viiii. 21, 44: compare whole chapter, particuparty verses 3, 13, 48, 52, 57.

\*\*Transport of the chapter

hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? when saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick or in prison, and came unto thee?" So unconscious were they that they had been serving the Lord. Unprepared for the praise bestowed upon them, they ingenuously confess their surprise; and the king, in his answer, implicitly admits that they had never indeed served him directly, and that his commendation was founded merely on the charity they had extended to his brethren: "And the king shall answer and say unto them, Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." But far different was it with those on the left hand. When the king sentenced them to everlasting fire, and stated, as the reason of their doom, that he was an hungered, and they gave him no meat, &c., they were astonished at the charge, and in their sudden amazement, actually questioned its truth: "Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" So confident were these, that they had waited on the Lord. They were of that description of people who said, Lord, Lord, who had done many wonderful things in his name, who had a zeal of God, though not according to knowledge; who said to others, Stand by thyself, come not near unto me. for I am holier than thou, and who were constantly exclaiming, Let the Lord be glorified,-little suspecting that when he should actually appear, it would be to their shame. It is remarkable that the king, in his reply to their plea, did not attempt to support his charge against them in its direct bearing, nor pretend that they had been deficient in zeal and attentions immediately to himself: "Verily I say unto you, inasmuch as ye did it not unto one of the least of those, ye did it not unto me."\* Such were the characters who stood on the left hand: and if we must, at the present day, warn people in the language of this parable, or if the doom it represents, must be held up as belonging to eternity, there is no question where the thunderbolt must fall, though it would produce an astonishment as great as was signified in the description itself.

It will be wished, perhaps, that we should not dismiss the subject, without ad-

verting to the proper interpretation of the threatenings now adduced. Thus far, nothing has been done, it may be said, except to fix their reference to another class of people than has been usually implicated, and to show that such as are most eager to hear them denounced, belong themselves to the very description of characters against whom they were aimed. then, what is meant by the damnation of hell, the wrath to come, everlasting fire, &c. whoever may be the sufferers? These are phrases, it is well known, which are commonly supposed to denote eternal torment, and to cut off the hope of universal salvation.

We are willing, for the present, to leave this question altogether to the disposal of our bitterest opponents themselves, if they will but keep in mind, who are the characters concerned. For we are confident that whenever they become sensible of the relation in which they stand, they will enter on a serious examination of these noted texts, and take into view their connexions, their marked allusions, the definite limits by which their meaning is restricted, and all the circumstances that go to illustrate their phraseology and to ascertain their intended force. They will feel it an object of pressing moment to understand precisely what these threatenings amount to. And when they set about the business in earnest, as a matter of their own concern, there is little doubt of the conclusion at which they will arrive.

H. B. 2d.

# Original. A REPROOF.

TO THE EDITORS:

In the Herald of October 17, you have introduced an article from the Messenger and Universalist, entitled, "Grave of Winchester." It appears that during the late Convention at Hartford, Ct. the Universalists took an opportunity of visiting Mr. Winchester's tomb, his earthly remains being deposited in that vicinity. write on the interesting subject as follows: "During the Convention at Hartford, Ct. we took occasion to visit the grave of that devoted servant of the Lord, Elhanan Winchester." "We felt no ordinary emotions in standing over the grave of one who so zealously, in his day, contended for the final restitution, against the bursts of popular feeling, and the deep prejudice and bigotry of the times." "Less than forty years had passed, and what a change had been wrought in the prospects of the denomination! From a mere handful of despised and almost hunted worshippers of a God of impartial grace, they had assumed an imposing stand among the religious denominations of the day. And this increase had been effected, not by wealth or worldly influence, but by the inherent and all-conquering power of truth. That day,

thirty-nine years past, Winchester stood almost a solitary witness for the Lestitution, in the capacity of a public teacher! Now there were congregated in the very place where rested his mortal remains, eighty devoted advocates of the impartial and efficient grace of heaven!! We returned, inwardly blessing God for what our eyes had been permitted to see, and our hearts to feel."

The above extracts as connected with the whole article, appear to have been written to produce the impression, that the said Convention of Universalists are the successors of Mr. Winchester; and, that if he were alive, he would be universally acknowledged as their patron in the doc-

trines which they espouse.

Messrs. Editors—As your periodical is entitled the "Herald of Truth," I beg you will allow me the liberty to object to the introduction of sophistry, or any delusive and unfair insinuations in religion. Honour, fair dealing and truth are indispensable in the various avocations of the present world; but how much more indispensable are these requisites in the doctrines and progressions of that stupendous system of Revelation recorded in the sacred writings; a Revelation which has God for its author, and salvation for its end! Allow me then to inform you, without the least inclination to give offence, that Mr. Winchester was not a Universalist, agreeably to the doctrines and practice of the Hartford Convention; neither was he a Universalist in accordance with the doctrines and practice of other Universalists so called in this country, in the present day of great profession. I do not mean here, any minor distinctions or grades of dissimilarity; but distinctions that produce a dissimilarity of the greatest magnitude in the essentials of truth, and of the most lively importance in regard to our future acceptance. cessariis unitas; in non-necessariis libertas. Suffer me to be a little more explanatory. 'Mr. Winchester's system of Uni-

versalism had its origin and foundation established upon the following positions:-The Fall of Man, including the lost condition and total depravity of all men in their natural state; for "all have sinned. and come short of the glory of God." Rom. i. 23. 2. The Influence of the Holy Spirit, to produce a knowledge of this depravity, by the experience of sin, guilt and condemnation. 3. The ATOME-MENT of Christ; his humiliating life and ignominious death on the cross in his first This comprises his being made sin for us who knew no sin, that we might legitimately and mercifully be entitled to the all-glorious result, namely, to be made the righteourness of God in him. "I in them, and thou in me, that they may be made perfect in one." John xvii. 23. Union with Christ, by virtue of his resurrection; by which we secure and enjoy, prospectively, "a new state," without

sin and corruptible materials; the fruition of which will be experienced when he shall come a second time in the glory of the Father, to subdue all things to himself as the exclusive reward of his humiliation and death.

These doctrines, so essential to Christianity, together with a walk of faith in the substance and reality of the things hoped for, ultimately to produce deliverance from our present bodies of sin and death, constitute the doctrines acknowledged and preached by Mr. Winchester. And now, Messrs. Editors, to avoid prolixity, I appeal to your candour as connected with biblical knowledge,-Are not the above sentiments contradictory and altogether foreign to the sentiments or doctrines of the Hartford Convention, as well as contradictory and foreign to the sentiments and practice of numerous other Societies, called Universalists in the present day? It is a mark of imbecility connected with dangerous results to be wise above that which is written; and I presume it would be more honourable and consistent if the gentlemen who composed the aforesaid Convention would call themselves by some other name than that of Universalists, inasmuch as Mr. Winchester's sentiments founded upon the sacred writings alone, must always counteract and be at enmity to the unscriptural notions, the folly and delusion of the sentiments of the above Society, as well as those of numerous professors under the name of Universalism now extending in this country. "If the foundations be destroyed, what can the righteous do?" Ps. xi. 3.

May this reproof be received in the spirit of meekness and forbearance, and the important subject examined in unison with the perfections and glory of God, and the design of the sacred writings, with an appropriate regard to the injunction of Paul-" Prove all things, and hold fast that which is good."

Yours in the bonds of Christian affection.

Pittsford, Oct. 21.

## ---Original.

## IS UNIVERSALISM INFIDELITY?

With many of our Orthodox brethren the name of Universalist is associated with all that is infidelical in theory or doctrine, and irreligious and immoral in tendency and effect. Many of them contend that it is worse than the rankest Deism or akepticism; others that it at least is an approximate to infidelity—a kind of stepping-stone to the most pernicious infidelity. Some of our charitable Limitarian opposers, (kind souls,) accuse us of making use of Universalism as a mere cloak of religion, but that those who took the name of Universalists, were secretly the most dangerous and irreligious of all infidels.

dox accusers, what there is so revolting, pernicious or irreligious in Universalism? Do Universalists disbelieve the Scriptures? Do they deny the existence of a great first Cause? Have they no faith in the great Messiah? Do they disbelieve his gospel, deny his mission, the fulfilment of his will, and the accomplishment of his objectthe salvation of the world? Do they disbelieve that he shall "see of the travail of his soul and be satisfied"? that he is "the Saviour of all men especially of them that believe"? and that all men shall be drawn unto him and be finally benefited by his glorious advent and Godlike mission upon earth? Do they deny all this, or any other fundamental doctrine of the Bible? We contend that they do not. We may deny the existence of a wrathful, vindictive Deity, an endless hell, and a personal demi-almighty devil; but does this constitute infidelity? We neither can find proof in the Scriptures for such a belief, or see the propriety of their existence. Indeed, we are gravely told by our Limitarian advisers that Universalism is worse than no religion or religious profession at all; and that Deism, yea, or the rankest Atheism were but a small remove from the doctrine of the restitution, in error or evil tendency! This acknowledgement is virtually like the following. Reader, look at it: Better believe in no divine Author of all things, than to believe that there is one who rules above, "who is good to all, and his tender mercies are over all his works," and that his nature and substance "is love"-illimitable love to all created intelligences! Better believe in no future state of immortality and happiness beyond the life that now is, than to believe that all the sons and daughters of Adam shall finally become holy, and arrive at that blessed place, and "all that are in heaven, on earth, under the earth, and such as are in the sea," shall sing the united, rapturous song-"blessing, and honour, and power," &c. "be unto him that sitteth upon the throne and unto the Lamb forever." better believe in no heaven of eternal happiness, than to disbelieve in a hell of endless torments! &c. to the end of the chapter.

Reader, which has the strongest faith in Christ, the Limitarian or the Universalist? and secondly, what is the infidel's faith in reference to the Messiah? The Limitarian believes that he will save but a mere moiety of the human race, and that his death will benefit but an insignificant number of mankind. The Universalist firmly believes that all things "were given into his hands of his Father, and that all that was given unto him shall come unto him, and him that cometh unto him he will in no wise cast out;" that he came into the world to "do the will of his Father," and that that "will shall be done;" and that he shall, see of the travail of his soul But let me seriously inquire of our Ortho- and be satisfied;" that his object was the

enlightening of all and the salvation, eventually of all; and that this object shall finally be accomplished. But what is the infidel's belief? If he believes in the existence of a person called Christ, who made his appearance upon our earth more than eighteen hundred years ago, he disbelieves in his divine mission, and that he was either an impostor or an enthusiast or, in short, that he did nothing towards effecting the salvation either temporal or eternal of a single individual! Now who is the real infidel? Judge ye-or, indeed, which of the two individuals, the Limitarian or Universalist, approximates the nearest to the infidel in faith and doctrine!

Will our Partialist brethren bear these things in mind? and when they are about to accuse us of being infidels, will they ponder and reflect what it is for-because we have a better or a worse opinion of Deity, more or less faith in Christ?

N\* B\*

Henrietta, N. Y.

Original.

THE DYING .- A SEETCH.

BY A. C. BARRAY.

"Is it when Spring's first gale Comes forth to whisper where the violets lie?

Is it when roses in our paths grow pale?—

They have one season—all are once to die."

'Twas night and the dim rays of the expiring lamp fell with flickering and unsteady glare upon the pale features of the dying man. It escaped not his notice. Raising his glassy eyes to the place where it hung suspended from the wall, he exclaimed with a mournful solemnity: "See the last dying glimmer of that lamp, my brother! It reminds me of that hour when even the stoutest heart sometimes shudders fearfully—the passing of that bourne' to which I am drawing near, and 'from which no traveller returns!' Yes: it reminds me of that period when the dim taper of my life shall wax and wane and be no more! But a few short hours will have elapsed, ere the morning sun dispels the darkness of this night, the silken cord by which life's frail tenure is bound to earth will be severed in twain, and this crumbling fabric of mortality must descend to the abodes of silence—to darkness and the worm! Although there is something which instinctively bids this vile body of mine cling to earth, yet within my soul there is a longing after immortality-my spirit, like the caged songster, struggles to be free! Yes;" continued he, in an elevated tone of voice, its mournful accents falling upon the ear like the dirge breathed forth by mighty winds o'er departed summer's fragrance and beauty; "I, who have often stood by the silent couch of death, to administer consolation to the torn bosom, and witnessed the agonies of dissolving nature, must in turn be brought to feel them too! Oh, the pain there is when the

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icy hand of Death is laid heavily upon the pulse, freezing ere it reach the heart, the life-flowing current in our veins! But the terrors of death can never triumph over faith like mine. That, like my hope, is founded on the Rock of Ages, around which, the storm and the tempest rage alike in vain! Oh! it is like an anchor thrown on Mercy's bosom, which secures from danger and alarm the tost and agitated soul!" He ceased. His head sank heavily upon his pillowas in death, but the heavy throbbing at his temples told that life still remained.

William R-– was a young man, in the spring-tide of life, possessed of the rarest talents and a lofty nobleness of soul, which seemed to awe, even while it delighted the most. He became a candidate for the ministry of reconciliation, when very young, and had ever toiled with unceasing assiduity for the upbuilding of the waste places of Zion. He had faced the cold, unfeeling bigot's frown, and the wrathful denunciations of adverse foes unmoved, and would even smile when anger, like a wind-beaten wave, would roll over them, muttering to him of the rack and the gibbet, the fagot and the flame. Did the torch of BIGOTRY blaze o'er his head, or the volcano of persecution slumber at his feet, which the slightest movement might arouse from his couch of fire, he was the same undannted and fearless follower of him who died in agony upon the cross—the victim of that blood-thirstiness of soul, which every where marks the history of cruel creeds. But the destrover had overtaken him. That disease which has extended its ravages from pole to pole, and spread devastation and ruin over the world, had laid upon him its withering, blighting hand. Yet he complained not, when his time for departure was at hand, but commending his spirit to the care of Him who gave it, he crossed his arms upon his breast, and that pure spirit wrapped in its own eternity, silently passed away!

## original.

## PROFANE SWEARING.

"It chills my blood to hear the blest Supreme Rudely appealed to on each trifling theme! Maintain your rank; vulgarity despise; To swear, is neither brave, polite nor wise: You would not swear upon a bed of death; Reflect; your Maker now could stop your breath."

How truly has the poet said, "To swear, is neither brave, polite nor wise." No reasonable man will contend, that profane swearing is useful in any station of life. Yet how often is it, that he, who is capable of praising and returning thanks to that Being who has created him, and blessed him with a world of goodness, is found using rude oaths on the most trifling occasion, which degrade humanity and expel decency from society. He is not a good member of any community; his ex-

ample is very corrupting, and his influence of the most pernicious kind.

A Universalist is wholly inexcusable for using blasphemous language; he believes in a God who blesses all and curses none. However, he is not a practical Universalist; if he was, he would be a Christian, and impiety and blasphemy never have had, and never will have any claims to the name. Friendly reader, art thou a swearer? Remember it is a daring violation of a positive command of God: "Thou shalt not swear." W. Q.

## Mottville, Oct. 10, 1835.

## Original.

## CORRESPONDENCE.

[Continued from page 348.]

LETTER.—No. XVI.

VICTOR, Oct. 29, 1835.

To Rev. K. Townsend:

DEAR SIR-Having the privilege of now communicating through the press, I reply to your letter of Jan. 22d. In this you accuse me of wandering from the question, making unqualified assertions, misrepresenting, and laying aside the armour of truth to contend against gospel evidence. A noble specimen of Liberalism indeed: an act of singular generosity in which the paltry demands of justice and truth are nobly rejected. What a mercy that I have a liberal man to deal with, who forgives my sins of ignorance and pities my other offences; but whose forgiveness is of course, of that liberal kind which his system ascribes to God-a forgiveness which punishes every man as severely as justice will any way admit. " The tender mercies of the wicked are cruel."

Your remarks upon the "idle falsehood" (which I represented as coinciding with what is involved in your position,) show that your pity is as consistent with slander as your pardon with punishment. I did not think the introduction of the story improper as an illustration whether it were true or false.

If I wandered from the question, and laid aside the armour of truth to contend with gospel evidence, be so obliging as to point out when and where, as I cannot be expected to meet gratuitous (liberal) assertion. I followed you indeed, into some of your wanderings; but have not knowingly introduced any new subject for discussion; yet I considered myself at liberty to remark on some brought up by my opponent. Pray Sir, what do you mean by gospel evidence? Did you bring any gospel evidence to prove that an immortal being will not die, that an incorroptible being must be a sinless one, and that man is sinful because corruptible? 1 Cor. xv. 53, does not establish these positions. Paul's declaration that "this mortal must put on immortality," and "this corruptible must put on incorruption," and your proposition that

" an incorruptible being must be a sinless one," are not consecutive propositionsare not a process of reasoning: one will not follow from the other. As well say, "2 - 2 are = 4: therefore the existence of God is eternal;" as to say, "this mortal must put on immortality—this corruptible incorruption: therefore an immortal being will not die, and an incorruptible being must be a sinless one." Two independent propositions placed side by side. are not a process of reasoning. On the supposition that both are true, yet the truth of one does not follow from that of the Consequently, the passage you quoted, (1 Cor. xv. 53,) can be no evidence of the propositions you placed along side of it. When it is shown that a metaphysical hypothesis placed in juxtaposition with a passage of Scripture is gospel evidence, then, and not before, you may boast of having produced gospel evidence of endless salvation; and complain of my laying aside the armour of truth to contend with it. Perhaps you will again call my examination of evidence you bring up, "wandering from the question." If I must be bound in this manner, I cannot reply to you at all, because you have not hitherto touched the question. how far my "assertions in relation to immortality are supported by a reference to the word of God," you mention Rom. ii. 7: 1 Tim. i. 17, and vi. 16: 1 Cor. xv. 53, 54, (already considered:) and 2 Tim. i. 10. Perhaps it may be something new for you to learn, that there is but one of these passages (excepting that in 1 Cor.) which has the word immortal in it, in the Greek. The passage in 1 Cor. we have noticed before. In the other the word is applied to the King of kings, whose immortality is uncreated and independent. But this is not inconsistent with my assertion, that an immortal being may be annihilated or lose its immortality; for I spoke of the dependent immortality of the creature, and not of the independent immortality of the Creator. You have given no explantion or interpretation of these passages of your own, but you quote certain definitions of Cruden. Are the definitions of Cruden the plain, direct, positive testimony of Scripture, which you agreed to present? Whether any or all of Cruden's meanings of immortal be correct must be decided by an appeal to the word of God. which prudence (perhaps) did not permit you to make. You venture out so far, however, as to say, you sincerely believe Cruden's meanings are in accordance with the word of God, and that you are willing to rest upon their decision, because the word of God warrants it. Since you refer me to Cruden's meanings as warranted by the word of God, instead of showing in what way the word of God accords with, and warrants them, and since I am to follow your rules of interpretation, in establishing the doctrine of endless pur-

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ishment, I shall refer you to the same au-'thor's definitions of eternal and everlasting. He says of these terms, as used in Matt. xxv. 46, "The happiness of the one and the misery of the other will never have an end." To retort then in nearly your own words: "I am no believer in the infallibility of orthodox commentators. Where their expositions are, however, in accordance with the word of God, as I sincerely believe Cruden's are in this case, I am willing to rest upon their decision."

"Now, I claim that this testimony is positive of" the endless perdition of every one who goes "away into everlasting pun-ishment." I have also shown (John v. 28, 29,) that some beings now mortal shall be called from their graves to a resurrection of damnation. "What does this want in order to render it direct proof of" the endless perdition of those who shall be called forth to a resurrection of damnation, and go away into everlasting punishment? You say, Sir, that you do not care how I sustain the validity of my views, if I only sustain them, and you "will yield the issue." I have now complied with your request, having sustained my views in the same manner in which you have attempted to sustain your own. Will you therefore "yield the issue?" I hope you will not call this wandering from the question without first conceding that the blame of it attaches to yourself. Will you again accuse me of casting away "the armour of truth, to contend against gospel evidence," and your editors call what I say, "the bungling sophistry," &c. "of those who worship they know not what," because I go aside from the question to meet Mr. Townsend on his own ground?

I trust after what has been said, that there was a propriety in declining the "full and unlimited discussion" proposed by my opponent. Why wish to bring up all at once, a great number of disputed points, but that you may shift about from one to another, ever and anon, when pressed in argument, and still have the appearance of conforming to the Rules? If I cannot keep you on one point so well understood that you have not forgotten it, I might certainly be bewildered in the contest about a multitude. If I cannot succeed on one point, why expose myself on all points to the wily attacks of a practised

antagonist?

In regard to what you insinuate about my dependence on "critics and commentators" for information respecting "the strongest terms in the GREEK LANGUAGE," I scarcely know what to answer, or whethor I ought to answer it or not. You will, I hope, excuse me for wandering so far from the question as simply to inform you, that your remarks on this particular besides being untrue, are invidious, and quite too pedantic for one to make about the Greek language, who appears to be so little acquainted with the Greek of the New Testament.

Had I known you intended to publish, I should have corrected the trifling mistake you speak of in No. VI. if you would have given me the privilege. I desire no undue advantage and have taken none, the mistake notwithstanding. On the contrary, I desire to give your reasonings all the respect, and treat your positions with all the mildness, to which they are entitled.

RICHARD KAY. Yours, &c.

[To be continued.]

MINUTES OF THE PROCEEDINGS OF THE GENERAL CONVENTION OF UNIVERSALISTS In the United States, at its session

held in the city of Hartford, Ct. September, 1835.

Tuesday evening, Sept. 15. Br. Thomas J. Sawyer, as Clerk of the previous Session, called the Convention to order, and the members of the Council were requested to answer to their names. The following are the names of Delegates present :-

MAINE. Calvin Gardner, Menzies Rayner, Zenas Thompson, George Bates, Benjamin Quimby, Holland, James C. Church Cornelius Churchill, Seba French and Aaron Brown.

NEW-HAMPSHIRE. Thomas F. King, John Moore, J. G. Adams, J. P. Fay, Z. Thomas and Robert Morse.

MASSACHUSETTS. Hosea Ballou, John M. Spear, Gilman Noyes, Thomas Whittemore, L. Smith, B. A. Bullard, Robert Bacon, G. Winslow and Elijah Cobb.

CONNECTICUT. W. A. Štickney, R. O. Willams, M. H. Smith, Wm. Field, A. Case, John French, John Frink and N. Barnard.

VERMONT. Warren Skinner and Russel Streeter.

- New-York. S. R. Smith, D. Skinner, Wm. E. Manley, T. J. Sawyer, Col. C. Harsen, S. Van Schaack, A. C. Moore and Alfred Arcey.

PENNSYLVANIA. S. W. Fuller, A. C. Thomas, W. Taylor and John Taylor.

MARYLAND. O. A. Skinner.

1. Proceeded to the choice of a Moderator, whereupon it was declared that Stephen R. Smith, of New-York, was elected to that office; but in consequence of ill health Br. Smith declined serving, when the Convention chose Brs.

Hosea Ballou, Moderator,

THOMAS F. KING, CALVIN GARDNER, Clerks.

Adjourned to meet in the Representatives' Hall to-morrow morning at 8 o'clock.

Wednesday morning, 16th. Met according to adjournment. Prayer by Br. S. Streeter.

2. Br. Otis A. Skinner, of Maryland, laid before the Council a request that the Southern Convention of Universalists be received into the fellowship of this body, which request was granted by a unanimous

Voted, That Brs. M. H. Smith. R. O. Williams, together with the Committee of the Hartford Society, be appointed to arrange the public services of this session. Their report will be seen in the order of the services.

Adjourned to 1-2 past 1 o'clock, P. M. Met according to adjournment.

4. Voted, That no person be received as a Delegate from any State Convention, if his residence be not within the territorial limits of that body, at the time of his appointment.

5. Voted, That Brs. C. Holland, of Me., J. Moore, of N. H., W. Skinner, of Vt., T. J. Sawyer, of N. Y., A. C. Thomas, of Pa., and O. A. Skinner, of Md., be a Committee to report their views in relation to capital punishment.

6. Voted, That Br. L. F. W. Andrews, (whose residence is in Alabama, where no State organization of Universalists as yet exists,) be requested to communicate to this body his views relative to the cause of Universalism at the South.

7. The following preamble and resolu-

tion were adopted :-

Whereas, This Convention views the cause of Temperance as highly deserving the cordial approbation of all philanthropists—as expressed many years since by . the General Convention of Universalists-Therefore,

Resolved, That this Convention earnestly recommends to the several State Conventions, composing this body, and through them to the denomination generally, to continue their laudable exertions for the suppression of Intemperance in all its forms.

Adjourned till Thursday morning, 8

o'clock.

Thursday morning, 17th. Met according to adjournment. Prayer by H. Ballou, 2d.

8. Voted, That Thomas J. Sawyer, S. R. Smith, and Col. C. Harsen, be a Committee to draft a preamble and resolutions relative to Br. C. F. Le Fevre, who is now providentially on a visit to his friends in Europe.

9. Voted, That Brs. Moore, Gardner and D. Skinner, be a Committee to report a suitable person to deliver the next occasional sermon before this Convention.

10. The above Committee having reported Br. Wm. A. Drew, of Maine, to discharge the duty aforesaid, with power to appoint a substitute; the report was unanimously adopted.

[To be continued.]

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PRAYER.—A certain writer has said very appropriately of prayer, God looks not at the oratory of your prayers, how elegant they be; or, at the geometry of your prayers, how long they be, nor at the arithmetic of your prayers, how many they be; nor at the logic of your prayers, how methodical they be; but the sincerity of them he looks at.—Trumpel.

## HERALD.

JACOB CHASE, Jun. G. W. MONTGOMERY, Editors.

GENEVA, SATURDAY, Nov. 7, 1835.

MR. PHILMORE'S QUESTIONS.

"Are the wicked saved by grace, or by works, or by death, or by hell-fire?"

This question betrays a profound ignorance of our sentiments, and also a little spice of that bungling sarcasm which characterizes blind bigotry and fanatical zeal. But in the present instance, at least, there is more venom in the shaft than vigour in the bow.

In answer to the question, however, we would remark: The wicked are saved from deserved punishment by neither of the above means; for we have shown in our answer to the first question, that God "will by no means clear the guilty" from such punishment. Therefore, if this is the only sense which you attach to the word salvation, your question is fully answered; and we challenge you to disprove its correctness.

But if you are willing to admit that salvation means a deliverance from sin, by reconciling the sinner to God, and purifying his affections, desires and conduct, then we say that all the means concerning which you inquire, are to be looked upon as efficacious in bringing about this glorious result; that is, if by death you mean the dissolution of the body, and by hell-fire, divine chastisement. We believe, upon the authority of the Scriptures, that the whole plan, design, means, nature and progress of salvation, as we understand the word, originate in, are founded upon, and carried on by divine grace. We believe at the same time, that works are the fruits and evidences of genuine faith, and are "good and profitable unto men." And we also believe that natural death is one of the means in the divine economy, of opening a pathway to immortality, incorruption and glory. If you require divine authority in support of these sentiments, you have only to signify your request in a proper manner, and we stand ready to give it.

We are at a loss to determine what you mean by hell-fire. We have presumed, however, that you mean punishment, probably, endless misery. But your leaders so flatly contradict each other, and we may with safety say themselves, that we may have presumed too much. We stand ready, however, to be corrected.

In your Sabbath School Catechism, published in New-York, by Messrs. Bangs & Emory, (I believe they are or have been two of your Bishops,) we have the following sublime definition of hell: "A dark and bottomless pit, full of fire and brimstone"! Can it be possible that two Methodist Bishops have ever believed this? or, did they only give this definition as a "bugbear" to frighten little girls and boys into their church and away from Universalism?

We will now see what another Methodist the world, will be struck morally blind, like Doctor says about hell-fire. Dr. ADAM CLARKE Simon of old. It is equally the friend of the

gives the following as his definition of hell-fire, in his note upon the only place where it is found in the Bible: "shall be in danger of kell-fire—shall be in danger of the hell of fire. [There is but one then.] Our Lord here alludes to the valley of the son of Hinnom. This place was near Jerusalem, [where is it now?] and had been formerly used for the abominable sacrifices in which the idolatrous Jews had caused their children to pass through the fire to Moloch."

What an admirable harmony and agreement in sentiment exists among your Methodist leaders about their favourite place called hell!!

They ought to agree better about it or give it up altogether!

But to conclude. If this answer to your question is not deemed sufficiently explicit and clear to your mind, and you will take the trouble to let us know what you mean by salvation, grace, works, death and hell-fire, we will then try to be more definite, plain and simple, that our remarks may come within the horizon of your comprehension.

C.

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## THOUGHTS ON CHRISTIANITY.

Christianity is pure. It contains no principle which opposes reason, contradicts sound philosophy, or fetters the mind. On its outer gates, no banner of atheism is hung, which leaves man the sport of fate-it does not assure people that the resurrection is the dream of a madman, the reconciliation of the world a foolish chimera, and the morality of the Scriptures the folly of ambitious impostors-nor does it affirm that the lovely infant, the pride of its father and the joy of its mother, is the object of divine wrath, or that men are chained by total depravity, or that the merely moral man is in more danger than the abandoned wretch who crawls in the gutters of sin, or that millions will burn in ceaseless fires. But, while it acknowledges the original purity of the mind and its corruption by the powers of sin, it comes forth with the object of separating the spirit from the alloy which has mixed with its powers, to wash it from every stain, and exalt its heaven-born affections to the contemplation of the character of God.

Christianity contains all that is necessary to satisfy our moral wants—all that we need for instruction in faith and practice. It gives light upon subjects, which neither friendship or philosophy could unseal. It not only guides us through life, but it has unwound the "golden chain" of the everlasting love of God, which encompasses all worlds, surrounds all creatures, decides their destinies, and leads them to the temple of illimitable grace.

Christianity reaches all conditions, penetrates all climes, and can as well warm the heart of the freezing Laplander with the love of God, as cool the passions of the dweller in the Tropics. Its spirit is free and universal. The mercenary cannot bribe it, and the narrow mind which endeavours to gain it for money, that it may pander to an appetite which feeds upon the vices of the world, will be struck morally blind, like Simon of old. It is equally the friend of the

king and the peasant. It has no favourites, no petted flatterers—it looks upon all with an impartial gaze. The sinner is told of his friendless condition, of the thorus which grow in his path, and of the sorrow which he is heaping up for himself—the virtuous are encouraged and rewarded in their deeds.

Christianity extends even farther than thisit tarries with us not only in time, but it unveils the secret of the grave, and reaches its result, only when it leaves mankind happy. It answers a great many questions which could not otherwise be answered. Mankind universally entertain desires of endless life. Under whatever clime man may live, he still hopes for existence. No matter what form he may give his crude notions-still, this hope of existence runs through every creed, and will exist, though death be busy at its work. Christianity teaches us that these desires will be answered. The dreams of splendour or physical enjoyment with which untutored minds have fitted up their heavens, will fade to be sure, but they will fade only to give place to the unsurpassed glories of immortality.

Christianity carries us onward still another step. It gives form, foundation and substance to those hopes which have animated the heart for the salvation of the world, of the whole world, and nothing less than the whole world. How many there are, even among believers in the eternity of torments, who desire to sit upon the throne of the universe, that they might save all! The mother possesses this desire most strongly, especially if she have sinful childrer. She yearns for their welfare, while her affection will melt the prejudices of her creed, until her feelings become so full, that no creature would be lost, had she power. And thus, O most profane thought! would the little stream of affection which refreshes a clod, rise higher than the everlasting fountain of love which fills all creation. But Christianity tells us, what creeds cannot, that the love of God will produce results far beyond our desires. It teaches that the mind shall be freed from sin, and rise in successive steps of glory and of knowledge, until a redeemed world shall mingle their songs of joy before the throne of God.

What a noble system then, is Christianity! And how worthy of acceptation! Certainly, a system made known by angels, established by the Son of God—which guides us through life and sustains us in death, is most truly possessed of claims to the regard of the mind. And its last, though not least, but noblest excellency, is, while it presents man his duty here, it also bids him remember, that it is not the simple hearer, but the doer of the word who is justified.

G. W. M.

## —<del>•≎•</del>— . "A REPROOF."

In another part of to-day's paper an article will be found under the above caption and signed "U." We are not positively certain from what source it originated, but we guess it was written by a venerable father in the ministry of univer

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sal salvation, by the name of UPJOHN, and who early embraced the sentiment in England as it was taught by the late JAMES RELLY.

With the writer's peculiar sentiments we are not much acquainted, and therefore we shall not condemn them, or him for defending them. But we think his "Reproof" is uncalled for, and manifests a little too much of that sectarian bitterness which characterizes the feelings and conduct of the modern Pharisce.

We presume that our brethren at the East did not delight in manifesting their honest respect for the late Elhanan Winchester because they believed every thing taught by that great and good man; but because he was one of the first and best men who had the moral courage, and fortitude, and ability to embrace and boldly defend the glorious cause of a world's salvation, in America. And we see no good reason why they should be censured for so doing. They can answer for themselves, however, as they think proper.

We have nothing more to offer at present upon this subject; and we think it will be unnecessary for "U." to find fault with us for manifesting our respect for the man whom he delights to honour. C.

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## EXPOSITION OF MATT. v. 19.

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

It is well known, that this passage is urged as proof of ceaseless destruction—that the phrase "kingdom of heaven" is supposed to mean a future state of glory—that to be great in that kingdom, is to be endlessly happy-that to be least in that kingdom is to be utterly and irrevocably miserable. But, let it be inquired, is there not a reason contained in the passage itself, which destroys the explanation frequently given? We are often informed, that the doom of those who break the commandments of God, is hell-and the reward of those who obey them, is heaven. Does the passage under consideration countenance this notion? "Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called least in the kingdom of heaven." It is not here affirmed that the sinner is excluded from heaven and sent to hell-no!-he continues in heaven, with the simple distinction that he is called "least." Now if it can be admitted, what no Partialist will admit, that both good and bad continue in heaven, then there may be a shadow of reason, why the passage should be used to prove ceaseless wo.

If we admit, however, that the phrase "kingdom of heaven" is but another name for the gospel dispensation, a consistency is given to the passage, which no other view can give it. When men reject other systems and embrace the gospel, it may well be said that they enter is—and when, after entering, some break its spiritual laws and others obey them, they may, with much propriety, be called little and great.

It is so in political governments. A man who obeys the laws of his country and presents a good example to others, may well be called comparatively great—but an individual who tramples upon the rights of community, may be called least in the welfare of his neighbourhood.

It is the same in the gospel kingdom, as an appeal to fact will prove. While Simon Peter and Judas Iscariot were following their Lord, we have no intimation that one was superior to the other-both were sent forth on missions among the Jews, to assist in catablishing the gospel. But afterwards, this equality became lost and there was a difference between them. Judas broke the precepts of God and became the betrayer of his Saviour. Now, as it regards the interests and advancement of the gospel, Judas became emphatically the least in the kingdom of heaven. But Peter grew in the knowledge of the truth, practised the spirit of Christian love towards men, and consequently became great in advancing the cause of the Re-

This distinction is discoverable at the present day. Let a man, no matter how well and earnestly he may commence his career in Christianity, become a Lypocrite, a painted shell, a professor but not a doer of the word, whose love is as hollow as space, and as it concerns the progress of the gospel, that man becomes "the least in the kingdom of heaven." Nay, he becomes worse than nothing, because his example makes the lukewarm more cold, the skeptical more scoffing, while a reproach is brought upon the best of all causes.

On the contrary, a man whose life is squared by the principles he professes—who actually and heartily obeys the commands of God—who can be master of his passions even when injured, and forgive his enemies—whose actions bespeak the Christian—such a man is "great in the kingdom of heaven." His lot may be cast in poverty, but nevertheless he is a jewel of the gospel, and will do more for its advancement than all the hypocrites in the world.

These few remarks sufficiently elucidate the meaning of the passage—but we would not leave it, without a brief practical application—which is—that Universalists, having already entered the gospel kingdom through faith, should be careful that they are not least by vice, but that they are great in its advancement by love and charity.

G. W. M.

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### THE BIBLE.

There are no conditions, relations or obligations existing among the frail children of men, that are overlooked or passed by in the sacred writings. The Bible is emphatically a book which contains the richest instructions, the most valuable admonitions, the most glorious promises and the most excellent lessons in regard to every thing which concerns the moral condition of rational and dependent beings.

From its inspired pages, the philosopher may derive the most convincing arguments and illustrations—the naturalist the most extensive aid—

the moralist the most important assistance—the politician the most valuable lessons of national economy-the magistrate the most valuable directions in jurisprudence-and the disciple of Jesus the best of all precepts, examples and encouragements in well-doing. Therein kings and all civil rulers are instructed how to govern and how to promote the prosperity and happiness of their subjects-subjects are taught obedience, faithfulness and fidelity to their rulersparents are instructed how to govern and treat their children-children how to esteem, reverence and obey their parents-masters how to use and control their servants-servants how to feel and conduct themselves towards their masters-husbands to love, cherish and protect their wives-wives properly to regard, reverence and respect their husbands-and brothers and sisters to feel for and conduct themselves kindly and affectionately towards each other. Therein is found the most wholesome advice to nations, societies of all kinds, families and neighbourhoods-and the way is therein clearly pointed out, how we may become rich, virtuous, useful and happy here, and obtain and perpetuate the rational and animating hope of changeless and immortal perfection and glory in the world to come.

O, how can any one lightly esteem or lightly speak of this invaluable gift of God to man! We would ever be guided by its councils, comforted by its hopes, admonished by its threatenings, and happified by its gracious promises through life and in death.

C.

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### A REQUEST.

Our respected correspondents will oblige us very much by marking their quotations at both ends; with inverted commas ["] at the commencement, and two apostrophes ["] at the conclusion. This will save us some trouble and vexation, and them the charge of misrepresentation. It is impossible, frequently, for us to determine this matter correctly, and a very little care and attention, on the part of the writer of an article, will obviate all these difficulties. C.

## society notice.

THE Annual Meeting of the FIRST UNIVER-SALIST SOCIETY in Geneva, will be held in the Session Room of their Church, in this village, on Saturday, the 7th day of November next, at 3 o'clock, P. M. for the purpose of electing three Trustees in Class 1, and a Clerk for the ensuing year, and to transact such other business as may come before the meeting.

T. Bonesteel, Clerk.

Geneva, Oct 18, 1835.

#### LETTERS

Received during the week ending on Wednesday last.

P. M. Perrinton—P. M. Belfast—W. Q. Mottville—K. T. Victor—E. R. and A. S. R. Caroline—R. K. Victor, 2—G. W. M. Auburn—W. G. M. New-York—W. W. Albany—R. W. Seneca Falls—R. P. S. Auburn—J. M. C. Baldwinsville.

### RELIGIOUS INTELLIGENCE.

Br. S. Milles will preach at Salina, on the third Sunday, the 15th inst., A. M. and P. M.; and at Liverpool, in the evening of the same day, at half past 6 o'clock.

## POBTBT.

The following Hymn was composed for the occasion and sung at the Jubilee in Hartford.

JUBILEE HYMN.

BY MRS. SARAH A. DOWNER.

With glowing hearts, and lips of praise, Our grateful songs to God we'll raise; His truth which cleared our mental ray Now gleams on this auspicious day.

This earth around yon glorious sun Scarce half a century's course hath run, Since first our sires, unknown to fame, Bestow'd on us our once scorn'd name.

The change how great! that little band Obedient to the Lord's command, Unharm'd by persecution's lower— Hath grown in wisdom, strength, and power.

Our Father—let the earth rejoice— In that dear name join every voice— The halt, the blind, where'er they're found And all in sin's dark fetters bound.

Our Father—yes that sacred name To teach us blest Immanuel came; To bend the proud and stubborn knee And set our captive spirits free.

This truth, this heavenly truth doth bless Like manna in the wilderness; O! may its peace fill every soul Till it hath spread from pole to pole.

May Christian grace be ever found In us who preach glad tidings round: Oh! Thou! who gav'st this happy day Still guide us on our gladsome way.

Be with us now, our hearts unite— Strengthen our hands with Gospel might; Let every selfish passion flee; a Lord, smile upon our JUBILEE!

## LOOK AT THIS!

A widow lady, resident of a village not many miles from this place, to whom we have for some time past sent our paper, informed us a few weeks since, that she was under the necessity of requesting a discontinuance. She observed that the paper, to her was a source of great comfort, but that she was compelled, either to relinquish it, or live in perpetual disquietude,—she preferred the former course. Her children are completely priest-ridden; and they almost consider themselves disgraced by having a Universalist parent. They are nearly all of age, but have been so far duped by the self-righteous pharisees, that they look upon reason with contempt, and condemn, without examination, every thing their fanatical tutors pronounce unpopular. The postmaster of the village, who is a fiery limitarian, has seen proper to dictate to this widow lady what she ought, and what she ought not to read! and has been, sometimes, not very punctual in handing out the Sentinel when called for by its

subscribers. Let such postmasters beware.

What would be the situation of our country, did bigots and fanatics rule it? Reason would be fettered—church and state be yoked together, and all the horrors of "puritan" times would return. Liberal Christians, remember Dr. Ely's prediction: —be up and doing, or depend upon it the predicted curse will light upon you. Then will officers, chosen by limitarian priests and their sycophants, be as thick among you as the frogs of Egypt; then will you mourn the loss of that liberty you so criminally neglected to preserve. Parents! no longer suffer your children to be charmed away from beneath your own protection, by the Syren songs of those whose only ambition is to enslave you and them. Watch the signs of the times with a scrutinizing eye-nor suffer your sons and daughters to receive their education at the hands of the enemies to rational liberty. Keep them aloof from those sectarian gulltraps, called "Sunday schools;" for in them, Dr. Ely has prophesied, an army will be trained, that shall be able, in twenty years at most, to fill every office in the nation, from constable to president, with "sound presbyterians." Should such a state of things be brought about, our mild and equitable constitution and laws would be trampled under foot, and sanguinary edicts and decrees, suited to the iron hearts of ecclesiastical tyrants be issued; the heavy hand of oppression would fall, with relentless fury, on all who should be found stubborn enough not to yield implicit obedience to their sovereign will.

When we see the friends of freedom, cowering beneath the assumed consequence of bloated, ignorant and arrogant priests-when we see liberal minded parents sending their children to sectarian Sunday schools, and giving succour to the despicable thousand and one begging societies—and lastly, assisting to erect schools and colleges, in which are taught the degrading precepts of despetism and blind fanaticism, while at the same time they utterly refuse to render any aid to the upbuilding of liberal institutions of learning, we shudder at the prospect before us. Must our children be raised in ignorance, or be compelled to receive their tuition at the hands of sectarian bigots, whose aim is to deprive them of their unalienable rights and sink them to the condition of slaves? It verily seems so! If the consummation, so ardently desired by Dr. Ely, and his "Christian party in politics," be ever effected, it will be mainly owing to the aid rendered them by the pusillanimity of the professed friends of liberal principles!!

We do hope that the liberal minds will wake up, and avert the impending curse with which they and their posterity are now threatened: and the only possible way in which it can be done, will be to rear up and cherish institutions of their own, and with-

draw their support, entirely, from every sectarian concern—to give them no countenance whatever. This course, and this alone, can insure safety to themselves, their posterity, and their country: and may the God of universal philanthropy enable them to pursue it triumphantly.—Sentiael and Star in the West.

#### MARRIAGES.

In Seneca, on the 28th ult. by Rev. O. Ackley, Mr. Edward Brighen to Miss Margaret Rylands.

In Sing Sing, on the 1st ult. by the Rev. S. J. Hillyer, Rev. R. O. WILLIAMS, Editor of the Inquirer and Anchor, Hartford, Conn. to Miss Jane M. Burr.

### DEATHS.

In Mottville, on the 22d ult. of the consumption, Mrs. REMEMBER DOWNER, consort of Mr. Truman Downer, aged 30 years. She was an amiable and affectionate wife and mother, and a good nelghbour. Her loss will be deeply regretted by all her friends, and particularly by her kind husband and two small children, who are left to the protection of their Creator, Preserver, and the Saviour of all mankind. Bus while they are called to mourn the loss of her company and advice here, may they all have faith to look forward to that happy time, when they shall meet her in unclouded skies, beyond the confines of the tomb. May the blessing of our Heavenly Father rest upon all those thas are afflicted by this visitation of Divine Providence, and enable them to submit with the epirie and fortitude of Christians, saying, in sincerity:

"Into thine arms, O God above, I now resign her up to thee, Reposing in thy boundless love, For life to all eternity.

Cease, then, my soul, O cease to mourn, To me she never can return; Peace to my troubled breast, be still, Jehovah took her at his will."

W. Q.

Moltville, 1835.

## I. PRESCOTT & S. MILES, Proprietors and Publishers.

## CONDITIONS.

The HERALD OF TRUTH will be published every Saturday, commencing on the first Saturday in January, 1835, on good paper, with new type, in a neat quarto form; each number containing eight pages—the volume four hundred and sixteen.

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AGENTS, Universalist Clergymen in good standing, post masters, and responsible men friendly to the work, and disposed to render us their friendly assistance in giving our paper a more general circulation.

Subscribers who have their papers delivered at their houses or places of business, in this village, will be charged 25 cents per year extra.

All communications to the Editors or Publish-

All communications to the Editors or Publish ers, must be post paid or free.

# HOBALD OF THEFT.

"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."-ST. JOHN.

VOL. 11.

GENEVA, N. Y. NOVEMBER 14, 1835.

NO. 46.

From the Inquirer and Anchor.
THE COLEBROOK DISCUSSION.

Agreeably to previous arrangements, a public discussion was held at Colebrook, Ct. on Friday and Saturday, [Oct. 16th and 17th,] between Br. Fordyce Hitchcock, (Universalist,) of Trumbull, and Rev. Edward R. Tyler, (Presbyterian,) of the former place. The writer hereof was not present either at the opening or at the close of said discussion; but he nevertheless heard the greater part of it.

Mr. Tyler was formerly pastor of a Society in Middletown, and is the author of a small work entitled "Tyler's Lectures on Future Punishment." He professes to be a man of learning; and judging from his appearance, I should suppose him to be not less than 40 years of age. Those who are acquainted with Br. Hitchcock will readily perceive the superior advantages which his opponent had over him. Br. H. is quite a young man, and is comparatively inexperienced in the great work of a minister of truth. But under all his disadvantages, I greatly err in judgment, if he did not fully sustain his doctrine against the attacks of the very learned author of "Lectures on Future Punishment."

It is not the design of this article to give a full report of the discussion. I intend merely to give an outline of the principal arguments by which the disputants endeavoured to support their respective doctrines. The conjoint question in debate was stated (I believe) in the following words: "Do the Holy Scriptures leach that some men shall be punished throughout the never ceasing ages of eternity? Or do they teach the doctrine of Universal Salvation? The discussion was held in Mr. Tyler's Church; not by his permission, however, but by a vote of his Society! Mr. T. refused to enter the pulpit, and requested his opponent to occupy the lower floor of the Church. But the latter, not feeling disposed to regard this request, ascended, alone and uninvited, the stair of the holy place!

Mr. H. opened the debate, and Mr. T. was about half through with his first reply when I arrived. By invitation from the occupant of the pulpit I ascended, leaving Mr. T. with one or two of his clerical friends below.

I shall not attempt to state any arguments made use of by either party, but those that I heard and noted down at the time. When I entered, Mr. T. was labouring to prove that the second death, spoken of in the Apocalypse, refers to punishment in the future world. His argument was that it must be so! He next turns world?" Declares that "unquenchable fire" is immaterial, and must therefore refer to eternity. [Powerful reasoning!] which is immaterial, and must therefore refer to eternity. [Powerful reasoning!] which is immaterial, and must therefore refer to eternity. [Powerful reasoning!] which is immaterial, and must therefore refer to eternity. Examines John iii. 15, 16, and says that if Jesus came to confer everlasting life upon mankind, then surely they must have been in danger of "eternal death!" Regument was that it must be so! He next

referred to the bottomless pit, and spoke freely of the "Old Serpent" who lives there. [Poor old fellow! if he does not find bottom somewhere, he may starve to death for the want of dust!] The word Tartarus, 2 Pet. ii. 4, was next considered. It was contended that this word signifies a place or state of endless suffering, inasmuch as the succent heathens used it in this sense!

Mr. H. examines Deut. xxxii. 22, and maintains that the word sheel, herein used, does not mean a place of ceaseless suffering. Repeats the context—quotes Dr. Campbell's remarks on hades and sheel—refers to Professor Stuart's opinion of Job's being in hell, and of Jonah's being there when he was in the fish, etc. He next shows, that, allowing sheel or hades to mean a place of torment in the future world, its destruction is plainly declared by the highest authority. "O grave, (or hell.) I will be thy DESTRUCTION." Hos. xiii. 14.

A few remarks were here made on the word tartarus, and Gilpin's view of the same was quoted from Paige's Selections. And lastly, several texts were reduced in favour of Universalism; such as 1 Tim. iv. 10. It was contending, that although but a part of mankind enjoy that special salvation, which is peculiar to the believer; all men shall eventually partake of the salvation of God.

Mr. T. speaks of the valley of Hinnom, and declares positively that the Jews of our Saviour's time used it to set forth or symbolize the sufferings of the damned in the eternal world. Refers to Matt. v. 22, and still maintains that gehenna can mean nothing but the abode of wicked spirits in eternity. Reads Mark ix. 42-44, with the parallel passages. Speaks of "eternal life," contends that it means immortal blessedness, and affirms that but a part of mankind will ever enjoy it. Quotes Matt. x. 28, and declares unhesitatingly that the "immortal soul" is there spoken of, and that it shall be forever damned in that fire which shall never be quenched. He says there would be no sense in our Saviour's thus using the word gehenna, if it did not signify a place of future torment. Reads Luke xii. 4, 5. Repeats James iii. 6, and remarks that "the tongue is set on fire with the malignant spirits of the future world!" Declares that "unquenchable fire" is immaterial, and must therefore refer to eternity. [Powerful reasoning!] "Unquenchable fire" must moreover mean endless fire, because it is applied to the future punishment of the wicked. Aionios, as applied to the same subject, Matt. xviii.

a little; catches first at one thing and then at another; and at last hits upon Matt. xxv. and asserts that it is an account of the last judgment. Reads Mark iii. 29, without comment. Brings forward 2 Thess. i. 6—9, and says that the passage proves endless misery. Cites Jude vi. 7, and repeats the passage by way of comment! Reads Isa. xxxiii. 14, and by way of appropriate remarks repeats the same!

Mr. H. denies that the Jews of our Saviour's time used the word gehenna to denote a place of ceaseless torment in eternity. Explains the phrase "eternal life." It is not expressive of the duration, but of the nature of the life, to be enjoyed by the believer-it is the knowledge of God and Christ, and may be experienced a short time or a long time, in this world or in the future. Notices Matt. x. 28, and states many difficulties in the common interpretation of the same; and maintains that any view that can be taken of the passage utterly fails to establish the doctrine of interminable wo. Refers to Matt. v. 22, reads Clarke's comment thereon, and offers a few additional remarks. Complains of his opponent for merely quoting passages, without attempting to prove that they refer to the subject to which he applies them. Examines Matt. xxv. 46. Quotes a number of passages to prove that the word everlasting does not necessarily signify an endless dyration. Speaks of the coming of Christ, and shows that it was to take place during the life time of some of those who stood near him and heard him speak.

Mr. T. wishes not to spend time in replying to any thing that his opponent has advanced. He chooses to pursue his own course. Refers to John xvii. 3 and spends considerable time in labouring to prove the very thing which his opponent has already admitted. Speaks of the second coming of Christ-calls it final-and asserts that it is not to take place until the end of the material world. Aion, in at least 65 places in the New Testament means a proper eternity. Affirms that it bears this meaning when applied to the future punishment of the wicked. Reads 2 Peter ii. 1-17; Jude, xii. 13; Rev. xiv. 10, 11. Quotes Luke xiii. 23, and offers sundry remarks to prove that but a part of mankind will be saved, and that the rest shall be endlessly damned. Reads Heb. x. 38, 39, and declares that perdition does not mean annihilation, but eternal torment. Examines John iii. 15, 16, and says that if Jesus came to confer everlasting life upon mankind, then surely they must have been in danger of "eternal death!" Resoul there spoken of to mean the immortal part of man, and calls upon his opponent to prove that God will not do that which he is able to perform. Reads Matt. xxi. 44. Calls Christ "the stone," and declares that he will fall on the impenitent, and grind them to powder-utterly destroy them. Quotes a multiplicity of passages, and at last fixes his attention on Luke xiii. 5. Says that perish means interminable misery in eternity.

Mr. H. complains of his opponent for not noticing his arguments in proof of Universal Salvation, and assumes that he has established his doctrine by Scripture Coming of the Son of man testimony. considered. The nations were divided in the very generation in which Jesus lived on the earth. Proved by Matt. xxiv. 29-34. The kingdom of God, although not of this world, was shown to be in this world. The duration of the word rendered everlasting must be determined by the nature of the subject to which it relates. Quotes from Dr. Clarke on Matt. xvi. 27, 28, and maintains that Christ came in judgment upon his guilty foes when the nation of the Jews was destroyed by the Roman forces. Notices several of the passages relied upon by his opponentreads Gilpin's note on Jude 11, 12-and shows again that hell is to be destroyed. Remarks on Luke xiii. 23, and attempts to prove that the salvation of Jesus does not mean a deliverance from endless torments, but from sin. Considers 2 Pet. iii. 7, and closes with a note from Hammond.

Mr. T. He affirms that the word aionion must mean endless when applied to the future puni-hment of the wicked, because God inflic's it, and because God is an eternal being! He protests against citing the opinions of commentators; and says that he can prove by Adam Clarke that our first parents were tempted by a baboon! Quotes a passage, and says to the audience, "If this does not mean endless misery, what does it mean?" Calls his opponent a fool! Calls his attention to the 73d Psalm. Says the end of the wicked means their condition in some part of Hades, according to the philosophy of [Wonder what he meant by the Jews! the "philosophy of the Jews?"] must mean endless, because it refers to the future punishment of the wicked. Rends Rom. vi. 21-23: Heb. vi. 8: 2 Pet. iii. 10, 11: 2 Thess. i. 9: Phil. iii. 18, 19: 2 Cor. xi. 14, 15: 1 Thess. ii. The curse of the divine law was 16, etc. next spoken of, and declared to be eternal death. The punishment of the wicked must be either annihilation or endless misery. The former it cannot be, because there are degrees of punishment; and annihilation admits of no degrees. Appeals again to the audience, and asks, "What is the curse of the divine law?"

Notices the context, emph sizes the word likewise, and shows that the impenitent to whom the Saviour spake were to perish in like manner with those whose blood had been mingled with the sacrifices, and with those who had been slain by the falling of the tower in Siloam. Remarks on the impropriety of calling a man a fool. Considers Rom. vi. 21-23. Shows that the word perish does not mean endless suffering, for it is said, Isa. Ivii. 1, " The rightcous perish." Phrase "eternal death" not found in the Bible. Has not time to notice all the passages quoted by his opponent. Confines his remarks to 2 Thess. The unbelieving Jews were the troublers of the Thessalonian Christiansthey were threatened with everlasting destruction—and were actually destroyed. Salvation means a deliverance from sin, its condemnation, and its consequences. "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." The consequence of Adam's transgression was experienced on the day of transgression. The law of Moses punished mankind for sin; but its threatenings did in no case extend beyond the present life. Acknowledges that he believes in no punishment for sin in the future world—an acknowledgment which I thought was uncalled for and very injudicious.

Mr. T. Speaks of his own indecorum. He did not mean to call his opponent a fool; he meant that he was a fool himself! The moderators call him to order, and after some little altercation, he proceeds to speak again of the divine law, and declares its penalty to be, not annihilation, but eternal'death, or endless misery. Temporal judgments may be a part of the curse of the law, as in the case of Adam's punish-He says fearlessly that spiritual death is not the penalty of the divine law; but it is the forfeiture of the divine favour. Many will never regain this lost favour, and will consequently perish eternally. Christ came to confer eternal life on sinful beings, who had forfeited this life. Eternal death proved by the phrase eternal life. The one is placed in opposition to the

"If the penalty of the law is not eternal death, God is not a good governor, but is the greatest friend of sinners in the universe." Speaks of human governments, and calls none good, but those that threaten the greatest amount of punishment for transgression. "If (says he) God has threatened man with no greater punishment than Universalists believe in, and sin prevails to all eternity, God is to blame for not threatening more punishment." The wicked deserve eternal punishment. Salvation is conditional. Quotes Matt. vi. 14, 15: Luke xiii. 28, 29. Some shall not see life, but the wrath of God

gospel are made to the penitent—to a particular class of men; and not to all man-

"The design of Christ's mission proves endless misery. [Wonder if he had special reference to I John iv. 14!] doctrine of election proves endless misery. John xvii. Hundreds of texts prove it." Reads Rom. ii. 5-9, and comments thereon. Speaks of the Rich Man and Lazarus—asserts that the whole account refers to the future world—but forgets the exact phraseology, and passes it over very slightly. Quotes John viii. 21, and declares that some men shall never see Christ and God. Lays siege to Restorationism, and says if his opponent does not believe this doctrine, then all the passages which speak of future punishment he shall use in proof of endless punishmen. Proves his doctrine by a reference to the opinions of the heathen. If Christ did not teach the same doctrine that the Pharisees believed. why did he not reprove them for believing in endless misery!

Suppose men to be in the world of wo. There are no means of grace there-no preaching there-and they must there re-God's glorious law main eternally. proves endless punishment.

Mr. H. Briefly remarks on the coming of Christ spoken of in Matt, xxiv and xxv, and proves again that it was to take place during the natural lifetime of some of those to whom Jesus addressed his discourse. Admits that the penalty of Adam's transgression was not natural death; and contends that it was a death which was suffered on the very day of transgression. " In the day thou eatest thereof thou shalt surely die." It was a spiritual or moral death, which always has been, and ever will be, the consequence of sin. "To be carnally minded is death." Rom. viii. 7. "The wages of sin is death." Rom. vi. "Eternal life" is simply the true knowledge of God and Christ. Remarks that it is sufficient for us to know what kind of a law God has made, without speculating about what kind of one he ought to have made, in order to deter men from sinning. Affirms that Universalists do believe in punishment for sin. They believe that every man shall be punished according to his works. And they believe, moreover, that a just retribution is inevitable.

Considers the assertion that none can be saved except those who comply with certain conditions in this life. Shows that his assertion excludes all infunts, idiots and heathens from the enjoyment of future blessedness in Christ. All things have been given into the hands of Jesus; and he assures us that all that have been given him shall come unto him; and him that cometh he will in no wise cast out John iii. 35; vi. 36-40. Reads a written exposition of the parable of the Rich Man and Lazarus. Proves again that Mr. H. Calls attention to Luke xiii. 5. abideth upon them. The promises of the hell is to be destroyed. Declares that for

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ture punishment is not the question in debate, and refuses to notice any arguments of his opponent but such as are designed to prove endless punishment. Shows that the Saviour did reprove the Pharisees for adhering to the traditions of men, instead of deriving their doctrines from the Scrip-

Mr. T. Refers again to the penalty denounced agruest Adam. Affirms that the translation of Gen. ii. 17, is defective, and ought to read thus; "For in the day that thou eatest thereof, dying thou shalt die." The guilt that Adam experienced when he hid from his Maker could not have been his punishment, because he had already received that, and was still afraid of punishment. "If a man gets a thorn in his foot as the penalty of his disobedience, why hide from justice?" Reads 1 Cor. xv. 19. Speaks of the kingdom of Godsays it is the mansion of immortal blessedness—and declares that some shall never enter it.

Examines John xvii. 1—3. Says that Christ has received power over all flesh, but will confer eternal life on only a portion of mankind, whom the Father shall give him. Admits that hades is to be destroyed, but maintains that there is a place of future punishment, called gehenna, that never will be destroyed. Declares that if the punishment is not expressed in the Bible, it cannot be expressed in any language. Makes several remarks of the phrase "ages of eternity," which would not interest any being living if we were to write them down.

"The necessity of the atonement proves endless misery." Without the shedding of blood there is no remission. Christ suffered the penalty of his own law to show how much he respected it. There remaineth no more sacrifice for sin, etc. Heb. x. 26, 27. The necessity of regeneration proves endless torments in the future world. If a man dies without regeneration, all the fire in hell would not subdue him, without the grace of God.

"Drunkards believe in Universalism. What a glorious, excellent and holy law it is that threatens endless misery!"

If Universalism be true the gospel can mover be universally promulgated. Mr. H. here complains that his opponent wanders from the question in debate. Mr. T. proceeds by remarking that the Hindoos would never receive Universalism on account of its immoral influence. Moderators call him to order, and assure him that the tendency of doctrines is not the question in debate. Mr. T. leaves this subject, and speaks again of the Rich Man and Lazarus but thinks it quite unnecessary to spend time to show that it proves the doctrine of endless misery.

He avers that no separation of nations took place at the close of the Jewish dispensation, and that the Jews were admitted to equal privileges with the Gentiles in the blessings of the gospel.

Considers several Universalist texts, such as John xii. 32: Isa. xlv. 22, 23. "God (says he) invites all men to be saved; he desires the salvation of all men; but salvation is conditional; some will never comply with the conditions; and therefore all cannot be saved."

Mr. H. complains again that his opponent wanders from the great question in dispute between them, and hopes that in future he will do so no more. Proves that the Jews were not admitted to equal privileges with the Gentiles, and could not believe and onjoy the blessings of the Gospel. Reads John xii. 38—41. Shows that a time will come when all Israel, with the fulness of the Gentiles, shall be saved. Reads the greatest part of Rom. xi.

Speaks again of the penalty of the divine law, declares that Cain suffered it in the earth, and that his punishment did not extend beyond the present life. Universalism does not make the punishment for sin a trifling thing. Cain declared that his punishment was greater than he could bear. The prodigal son suffered great misery in the earth in consequence of sin.

A number of passages in proof of Universalism are now presented, such as Ps. xxii. 27: Isa. xlv. 22, 23: Eph. i. 9: 1 Cor. xv. 22, etc. It was shown clearly that all the nations, families and kindreds of the earth are to be blessed in the seed of Abraham, which is Christ; and that this universal blessedness of mankind in the heavenly nature will be accomplished when death is swallowed up in victory, and the last enemy of man destroyed.

The foregoing is all that I heard of the Colebrook Discussion. Mr. Tyler spoke half an hour after I lest there. Mr. Hitchcock being under the necessity of leaving there to fulfil appointments which he had made, the discussion was then indefinitely It commenced on Friday morning, and continued until Saturday noon; and whether it will be resumed I cannot tell. Mr. T. professed a perfect willingness to continue, or resume the discusssion; but was unwilling to leave home to meet his opponent. Mr. H. lives about 80 miles from Colebrook; and cannot get there without considerable expense and loss of time. And there is one circumstance which I think ought to dissuade him from trying to get there. It is this. Mr. Tyler keeps before him a large manuscript book, from which he has a great propensity to read, and that too without noticing any thing that his opponent says. I heard it intimated by several individuals, that this book is the very one from which Mr. T. published his Lectures on Future Punishment. There is no kind of satisfaction in disputing with a man, who, instead of replying to his opponent's arguments in a proper manner, reads a lesson from an old book! Asher Moore.

Religion is best understood when most practiced.

### Original.

REMARKS ON JAMES 1V. 14.

"Whereas ye know not what shall be on the morrow: for what is your life? It is even a vapour that appeareth for a little time, and then vanisheth away."

Nothing could more appropriately, or more forcibly remind us of the shortness of human life, than the figure used by the apostle in the above passage of holy writ. Life, he here compares to a vapour, which in fact "continueth but a little time." We have all seen the exhalation of the evening rising and spreading itself forth, and enveloping the whole face of nature, but when the sun arose, its rays immediately dispelled it, and like the "baseless fabric of a vision," it vanished, and "left not a wreck behind." Thus it is with human life; for a while we may sport our time on the vast stage of existence, we may run the giddy round of pleasure, and fondly hope to reach the summit of human happiness; but sooner or later the grim messenger comes, and compels us to take our departure for that " undiscovered country, from whose bourne no traveller returns." Well might the poet in view of this subject exclaim,

Time! what an empty vapour 'tis!
And days, h. w swif. they are!
Swift as an In lian arrow ties,
Or like a shooting star,

Our life is ever on the wing, And death is ever nigh; The moment when our lives begin, We all begin to die.

Not only is our life short and uncertain, but every thing by which we are surrounded is continually changing and passing away. We hold all our earthly possessions by a very uncertain tenure. Although we may have accumulated much of this world's gear, and possibly may be saving, " soul thou hast much goods laid up in store for many years, eat, drink and be merry," yet in a day we think not, and in an hour that we know not of, we may be stripped of our highly valued possessions and we become wanderers on the face of the earth. not having where to lay our heads. In fact, there is nothing in this world that is capable of affording complete satisfaction. There is always a void that is never filled. always a wish that is never gratified. The mind is ever sending forth the "fond desire" after something which is not at present enjoyed; something which if we were indeed to possess, would like all else fail to impart the anticipated pleasure, or satiate the longing desires. If every thing then is so fleeting and transitory, and above all, if we ourselves are not certain of one future moment, where can we find an abiding place? where shall we seek a refuge in the day of trouble? I answer, in the bosom of religion. There we shall find a safe harhourage in the time of the deepest distress: and when our souls are just hovering on the confines of the "uncom world," when we are about lexing down

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this mortal coil to be clothed upon with the vestments of immortality, religion will fill us with "joy unspeakable and full of glory," and enable us to sing the song of "redeeming grace and dying love" throughout the ceaseless ages of eternity. Brother Chase, sometimes when I am reflecting upon this subject, when I take into consideration the joy that will be experienced in the paradise of God, and furthermore, when I reflect, that this joy will continually increase while "endless ages shall roll on," I feel to exclaim, " O death, where is thy sting! O grave, where is thy victory!" O the joyful hope of the Christian! how it lifts him above the transitory things of earth, and gives him the blest assurance that if this "earthly house of his tabernacle were dissolved, he has a building of God, an house not made with hands, eternal in the heavens." Brethren in the faith once delivered to the saints, seeing we have such a glorious prospect in view, " what manner of persons ought we to be in all holy conversation and godliness?" Let us endeavor to walk worthy of our heavenly calling, and not "again be entangled in the yoke of bondage." Let us strive to copy the examples laid down by our crucified and risen Master; and while we remain sojourners here below, O,'let us adorn the doctrine we profess by a " well ordered life, and a godly conversation." Let the apostolical admonitions sink deep into our hearts, to "rejoice evermore;" to "pray without ceasing;" to "abstain from every appearance of evil;" to "deal justly, love mercy, and walk humbly with our God." By so doing we shall bonour the cause of our beloved Master, render ourselves happy, be bright and shining lights in the world, and convince the worldly minded that there is a divine reality in the religion we profess. God grant it for his Son's sake.

J. M. C. Buldwinsville, Oct. 80, 1835.

## original.

## ILLUSTRATION OF SCRIPTURE

The more I become acquainted with the various denominations of Christians, and hold converse with them on the awful dectrine of endless misery, the better I am satisfied of the fact that they would reject the doctrine if they did not suppose they had Scripture to support it. My dear Brethren, who honestly believe in the horrible sentiment of misery, duration without end, where is your strongest passage to be found? Is it not Mark iii. 29? "But he that shall blaspheme against the Holy Chest bath never forgiveness, but is in danger of eternal demnation." The argument in favour of your system of endtees misery, drawn from the text, is this: Where is no such punishment as eternal annuation, then no one could be in danger of the and if there is eacher thing as over-

nal damnation then there must be a subject to sufferit; for damnation could not exist separate from a subject. Now, I am willing to admit all this, for I have ever endeavored to be consistent, and will not resort to sophistry to support my sentiments. I sincerely believe there are those who will suffer eternal damnation; for I cannot conceive a being in danger of that which does not exist. Probably by this time your hearts beat high with the anticipation that one Universalist preacher is making rapid strides towards the doctrine of endless misery, and will soon renounce his former views: but I have not finished the conversation yet. Suppose you and I were to start at noon-day for the north star. You should travel directly south, while I made all speed for the north. You would have to travel several days from the object, notwithstanding you would eventually reach it; but my journey would be the shortest. Have you not erred in the premises? I believe that you have. You have taken it for granted that because an individual starts towards the south, he may travel to all eternity and he never will reach the north pole; he will surely have to travel through many a dismal swamp and over many a burning desert before he will be as near his journey's end as when he started. But just as sure as man has an existence parallel with futurity, just so sure will eternity bring him to the north pole; for man is ever active, and will eventually find the way round. Now for the examination of the text. You have taken it for granted, that eternal damnation means endless misery: just what you can never prove. I find by examining the Bible, that every sacred historian has his own peculiar manner of expression; and although each speaks the truth, yet the language of each is his own. To illustrate: the Revelator says, Rev. xxi. 8, after mentioning several classes of the wicked, they "shall have their part in the lake that burneth with fire and brimstone."-Jude speaks of the Sodomites, verse 7: they " are set forth for an example, suffering the vengeance of eternal fire." Paul, speaking of those who troubled the Thessalonian Church, Thess. ii. 9, says, "who shall be punished with everlasting destruction from the presence of the Lord, &c." Malachi says, iv. I, " and the day that cometh shalf burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Matthew, when speaking of the same circumstance with our text, observes, xii. 32: they shall not be forgiven in this world, [or age,] neither in the world [or age] to come." It is then very evident that each of these descriptions (and many more not here mentioned) refer to the same degree of punishment, and no one acquainted with the Bible would pretend for a moment that they did not. Where is the than who would pretond that, to puffer the rengentace of etarnal

fire was any more or less than to suffer eternal damnation; or that eternal damnation was any greater punishment than to be punished with everlasting destruction from the presence of the Lord? I have never yet found such an one. Now, if the Bible informs us, that in either of these cases the individuals suffering such punishment shall be restored or find mercy of God, then it informs us that they all will. Let us then bring the testimony first in the case of those Sodomites suffering the vengeance of eternal fire. Ezek. xvi. 35: "when thy sisters, Sodom and her daughters, shall return to their former estate, then thou and thy daughters shall return to your former estate." Again; 63d verse, "That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God." Let the reader now turn and read the whole chapter, and he will see that these were those suffering the vengeance of eternal fire .-Again; who were those addressed by our Saviour as being in danger of eternal damnation? They were the malicious Jews, who as the apostle Paul says, are "concerning the gospel, enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: even so have these also now not believed, that through your mercy they also may obtain mercy: for God hath concluded them all in unbelief, that he might have mercy upon all." Rom. xi. 28-32. Here are the very individuals (who were in danger of eternal damnation) made the happy recipients of the mercy of that God whose mercy knows no bounds. O, my heavenly Father! may thy children come to the knowledge of the truth and be free; and may I ever praise thee for "thy wonderful works to the children of men," while "life, or thought, or immortality endures!"

M. L. WISNER. Dundee, Oct. 30, 1886.

MINUTES OF THE PROCEEDINGS

In the United States, at its session held in the city of Hartford, Ct. September, 1835.

[Continued from page 357.].

11. The Committee to whom was refered the subject of Capital Punishment, made the following report, which after a protracted and spirited debate, was hild on the table for the definite action of this body at the next session:—

The Committee to whom will referred the subject of Capital Published.

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having had that matter under their serious consideration, beg leave to submit the following Report:-

The Committee are of opinion, that although this body is strictly an ecclesiastical body, yet they may with propriety advise the denomination to which they belong, on a subject so deeply affecting the

public morals.

The practice of punishing men with death, it is believed, is totally opposed to the spirit of the gospel of Christ. It is one of the highest commands of Jesus, that we should love our enemies, and in every thing seek their good; and the epostle has enjoined it upon all, to have "compassion on the ignorant and them who are out of the way." While it is perfectly compatible with this principle, for society to administer punishment for the good of the offender, your Committee cannot see how the punishment of death—a punishment without the hope or design of reformation—can in any way be reconciled with that principle. It is therefore opposed to the genius and spirit of the gospel of Christ

Capital Punishment is a very dangerous punishment. If a man be unjustly punished in this way there is no remedy, there is no way to repair the evil. The supposed criminal cannot be restored to life. When this fact is considered in connexion with the fallibility of human judgment, the liability of jurors to be deceived by the false testimony of witnesses, and sometimes by unexplained circumstances, the danger of this method of punishment ap-

pears appalling.

Capital Punishment is unjust. Those who inflict it have no power in justice to do so. The power of society has been derived from individuals, who have surrendered certain rights to the body politic for the general good. Now, no individual has a right to take his own life, and of course he could not confer that right upon society. In nature and in justice, society has sso right to take the life of an individual merely as a punishment, and therefore the Committee believe that Capital Punishcheat is utterly unjust.

· Capital Punishment is injurious to socioiy. It begets a very bad state of public seeling; it learns men to behold scenes of blood without emotion; it gradually brings them to set a little value on human life; it hardens the heart without remedy, and shereby prepares it for the perpetration of crime of every kind. Any practice must he injurious to society which produces auch lamentable effects. It is certain that Capital Punishment does produce those offects, and therefore it must be injurious.

Capital Punishment certainly does not restrain men from crime. Your Committee believe, that crimes have been vastly more frequent in countries where Capital Punishment has been frequently adminis-

the certainty of punishment that restrains The greatness of punishment, crime. especially where it is disproportionately great, increases the difficulty of convicting the offender, and gives him a hope of escaping all punishment. This is particularly true in England, where a large number of crimes are punished with death. The criminal constantly has a hope of This certainly increases crime, and the effect of such measures on the moral state of any nation must be decided-

The Committee, then, believing that Capital Punishment is totally opposed to the gospel of Christ; that it is exceedingly dangerous; that it is unjust and highly injurious to society; and that it does not restrain crime, submit to the Convention

the following Resolve :-

Resolved, That Capital Punishment is the relic of a barbarous age, and decidedly anti-Christian; that it violates the social compact; engenders a spirit of cruelty, and is highly dangerous. Therefore, we reccommend to the Universalists throughout the United States, to use their exertions for its abolishment, by petitioning the legislatures of their respective States for the repeal, or modification of the statutes by which it is enacted, and by the use of any other means which, in their deliberate judgment may appear proper and efficient.

Cornelius Holland, Chairman. 12. Voled, That Brs. C. Harsen, A. C. Thomas and M. Rayner, be a Committee to report a suitable place for the adjournment of this Convention.

The business of the Council was suspended, until immediately after the afternoon service.

13. Br. Thomas Whittemore offered the following preamble and resolutions, which were unanimously adopted :-

Whereas, Br. Oliver Smith, of Frederickton, in the province of New Brunswick, has visited this Convention at its present session, Therefore,

Resolved, That this Convention duly appreciate the zeal of Br. Smith, in travelling a long distance to be present on this oceasion.

Resolved. That the Universalists of the United States sympathize deeply with the Universalists of the Provinces of New Brunswick and Nova Scotia, in their struggles against the opposition they are called to meet, and in their exertions for the spread of truth ; and that we will render them all the assistance in our power to establish among them the truth as it is in Jesus. oberebousier vimescool of il

14. The Convention received from Br. Oliver Smith of Frederickton, N. B. the following note:

Br. O. SMITH of Frederickton, N. B. begs leave to return his grateful acknowledgments to the Council of this Convention, for its kind condescension in noticing tered. It is not the greatness so much as this present visit—the expression of its

sympathies for, and proffered co-operation with the few true believers in the Abrahamic faith, scattered over the moral wilderness of the said Province-and would also beg to be allowed to repeat those acknowledgments in behalf of his Provincial brethren. Br. Smith most cordially invites any ministering brethren, visiting New-Brunswick, to make his house their home while they remain at Frederickton.

15. The Committee to whom was referred the subject of Br. C. F. Le Fevre's visit to Europe, made the following report which was unanimously adopted :-

Whereas, The Rev. C. F. Le Fevre, a minister of the Reconciliation, and a respected and beloved member of the United States Convention of Universalists, has been induced to visit Europe, the land

of his nativity, and

Whereas, The said Convention at its Annual Session in the city of Hartford, Conn., on the 16th and 17th days of September, 1835, have appointed Rev. T. J. Sawyer, Col. C. Harsen and S. R. Smith, a Committee to draft a resolution expres sive of its interest in his well-being and safe return-whereupon it was

Resolved, That while we implore the protection of the Great Head of the Church over our well-beloved brother, we affectionately commend him to the hospitalities of all Christians, and especially to those of the believers in the final holiness and happiness of all the human race. wherever God in his providence may call

Resolved, That the Standing Clerk apprize Br. Le Fevre of the above proceed-

[To be continued.]

A FACT.

A sister in the faith of Abraham, a few evenings since, observed that it had been said, that Universalist clergymen were more subject to failing than those of any other order. Said she, "I tell them if it appears so, it is because they are, as a body, more strict in their rules than any other order. If our ministers do wres they are exposed and set aside. But it the Limitarian clergy are guilty of crime, they make every effort to hide it, and their fellowship is seldom interrupted." I say this is "a fact." Let Universalist rules he applied to the clergy of other denominations,, and many that are now thought to be exceedingly pious, would be "fixitives and vegabonds in the earth." .. Still I apprehend we are not sufficiently watchful. It is not enough that we are as strict and as moral as other people; if we have better principles we ought to be better men. Christ hath left us an example. and let us follow in his steps .- Inquirer &

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## HERALD.

JACOB CHASE, Jun. G. W. Montgonery, Editore.

GENEVA, SATURDAY, Nov. 14, 1835.

MR. PHILMORE'S QUESTIONS.

"Are the wicked to be as happy the moment after death as the righteous?"

We must necessarily be brief in our answers to your several questions, and still, we shall endeavour to answer them plainly and definitely. You are undoubtedly aware that it is much easier asking questions than answering them. A small child will sometimes propose a question that the greatest divine would find it difficult to answer, even to his own satisfaction; nevertheless, we are happy in having the privilege of answering the several questions which you have been pleased to propose, for, if they should not be the means of increasing year knowledge and moral improvement, they may be some benefit to others, and we labour almost wholly for the public good.

. In answer to the above question we would say, we are not among those who strive to be wise above what is written. The revelation which God has been pleased to give us, should be deemed sufficient, and beyond that we chould never allow ourselves to speculate. The religious belief which characterizes our denomination, and is peculiar to us as a society of Christian worshippers, is this; that "in the dispensation of the fulness of times" God " will gather together in one, all things in Christ, both which are in heaven and on earth," and that "the times of the restitution of all things, spoken of by all the holy prophets since the world began" will supersede all sin, and suffering, and imperfection, and fully consummate the endless joy and peace of every rational and dependent being.

As before observed, we do not believe that any sinner, as such, can ever be saved or rendered happy; but, as we believe that God "is the Saviour of all men," and "will have all men to be saved, and come to the knowledge of the truth," we are constrained to believe, that "ain chall be finished—transgression brought to an end"—and that everlasting and universal rightecomness shall ultimately reign triumphant in swary heart. We fully believe, however, that moral happiness, as well as knowledge and wisdom, is progressive in its nature and effects, and will continue so till the moral world is crowned with immortal perfection and glovy in the resurrection state.

It will thus be perceived, that we do not hold that all individuals, the moment they leave the world, enter into the same degree of spiritual enjoyment: still, we would have you to know that we whelly reject and discard the idea so tenaciously held by your people, of a local hell of the and brimstone in the future world, or any other place of cruel torture. Knowledge is hep-

piness, so far as true religion is concerned—hence, as we increase in spiritual knowledge, we shall increase in spiritual happiness, until we arrive at a state of absolute perfection in both. We know that this is the case here in a degree, and we have reason to conclude that we shall be much better prepared for moral improvement, when divested of this material body, with all its animal passions and propensities, and placed beyond the reach of all the tempting objects of a seductive nature by which we are here surrounded.

We are perfectly aware of that "very important" sentiment in your creed, which teaches that we are "probationers here for eternity"that "our probationary state closes at death," and that "as death leave us, so judgment will find us." But your imaginations and traditions are no proof to us: we must have something more substantial. If your sentiments are founded in revealed truth, how does it happen that the Bible is so perfectly silent upon the subject of " human probation-no change or improvement after death?" &c. &c. The great Apostle tells us that "one star differeth from another star in glory"-but you will remember that they are all stars, and all "in glory." Experience and observation teach us, that all mankind have some degree of enjoyment here, but they differ very widely in relation to the degree which each one enjoys. The more a man "grows in grace, and in the knowledge of his Lord and Eaviour Jesus Christ," the greater will be his degree of moral happiness; and if this should continue to be the case till all shall "arrive to the perfect measure of the stature of a man in Christ Jesus," we should have no reason, we think, to find fault with our God.

We are in hopes that this frank and candid answer will serve to check that corrupt propensity to which many of your people are excessively addicted, of forcing upon the untaught minds of your hearers the belief that Universalists make no distinction between the righteous and the wicked, but introduce the drunkard from the ditch, and the murderer from the gallows, into immediate, and immortal felicity at the moment of death. You have harped upon this vile and unfounded slander long enough, and we hope, if you are an honest man, you will do so no more, but try to "speak the truth in the love of it."

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## SKETCHES.-No. 5.

Notes on Genesis, vi. 1-8.

This passage of Scripture, which the reader of this article is requested to turn to and peruse, is little understood by the mass of professed Christians, or indeed, by the majority of unbelievers. It is frequently misunderstood, perverted and misapplied by the various individuals who refer to it as a source of religious opinion, or as containing matter for an objection to the truth of the Bible. From the phrases, "sons of God" and "daughters of men," the absurd notion has been imbibed, that angels came from heaven and formed union with earthly beings.

From the sentence, "My spirit shall not always strive with man," the enthusiast derives an exhortation for his hearers, and beseeches them not to resist the spirit of God, which he affirms is working in their hearts for salvation, lest they sin away the day of grace and be driven down to an unce using "lake of fire and brimstone" by the horrible tempest of divine vengeance. From the expression, "it repented the Lord that he had made man," the unbeliever concludes that the Bible contradicts itself, because God is elsewhere represented as being unchangeable in his nature, and if so, he cannot repent that he created any of his works. To cap the climax, the reprobationist, when he avers that man is totally depraved and wholly inclined to all evil, will quote the 5th verse, as proof of his opinion-"God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Thus, this poor passage is made to father the notion, of the union of angels and human beings, of a miraculous change, of the falschood of the Scriptures, and of total depravity-while, between them all, it is changed into a mass of absurdity, as difficult for the deeply reflecting mind to swallow, as it is for the true philosopher to admit that the sun revolves around the earth.

It will not be our object, now, to develope the inconsistency of these opinions, by attempting to show that the passage does not prove them. We shall simply endeavour to efucidate the true meaning of the subject—which, if effectuated by clear remarks aided by distinguished biblical critics, will convince the unprejudiced reader, that the common usages of the passage by different persons, are wholly incorrect. We shall commence this duty, by commenting upon the first portion of the selection.

Verses 1, 2. "And it came to pass, when men began to multiply upon the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they teek them wives of all which they chose."

Who were the sons of God and the daughters of men? The phrase "sons of God" does nes necessarily imply the inhabitants of a spiritual world-on the contrary, it is simply used to distinguish those who worship God in truth, from those who grovel in idulatry and sin. The fallowing passages establish this point. "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered: and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God." Hos. i. 10. "Beloved, now are we the sens of God." 1 John iii. 2. Although all men are the children of Ged by creation, yet the Israelites in the first passage, and the believers in Christ in the second, are called the sons of God, because their hearts were with God.

als who refer to it as a source of religious opinion, or as containing matter for an objection to the truth of the Bible. From the phrases, "sons of God" and "daughters of men," the absurd notion has been imbibed, that angels came from heaven and formed union with earthly beings. When men yield to their passions, they are said to be earthly, for, in the 5th chapter of Gentains, we are told that all manner of evil springs from the flesh. As a consequence, if the heaven and formed union with earthly beings.

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wicked, "daughters of mem" Who then, in the sense here given, are the "sons of God" and "the daughters of men"?

In Gen. iv. 26, we read: "And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the Lord." These descendants of Seth were the "sons of God," for they were not given to idolatry, but worshipped the living God. Caiu slew his brother. He was driven from among men. His monstrous crime separated him from his kindred, and in all probability, his descendants were brought up with his wicked disposition. Those descendants are called the "daughters of men." And "when men began to multiply," the estrangement between the children of Seth and Cain must naturally have ceased and been defaced by time. Hence, from this intimacy, the descendants of Seth, thus spiritually minded, married the "daughters of men" or descendants of Cain, who were wickedly inclined.

Eminent writers adopt this view of the subject. "'The sons of God,' as Seth's descendants are called, no sooner saw the daughters of men,' that is the females of the tribes of Cain, and began to intermarry with them, than they were gradually withdrawn from the upright path in which they had hitherto walked." Gleig's Hist. Bible, vol. i. p. 69. "As there is a distinction made here between men and those called the sons of God, it is generally supposed that the immediate posterity of Cain and that of Seth are intended. The first were mere men, such as fallen nature may produce, degenerate sons of a degenerate father, governed by the desire of the flesh, the desire of the eye, and the pride of life. The others were the sons of God, not angels, as some have dreamed; but such as were, according to our Lord's doctrine, born again, born from above, John iii. 3, 5, 6." A. Clarke on Gen. vi. 1. "'Sons of God,' of the great men; 'daughters of men,' meaner persons." Gerard's Bib. Crit. No. 478. Sec also Jahn's Bib. Archaeology, Part iii. Chap. i. No.

Verse S. "And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be a hundred and twenty years."

On this verse, Gerard, Bib. Crit. No. 250, presents the following note-" My spirit shall not always strive with man.' Eng .- remain, 70. Vulg. connexion, 'for that he is flesh, yet his days shall be 120 years." According to Gerard, the verse should read, "My spirit shall not always remain with man,"-which agrees with the following comment-" the spirit, as opposed to the flesh, is put for the soul by which we are animated : (Gen vi. 3.) 'My spirit shall no longer abide in man, because he is but flesh; 1. e. I will destroy mankind, I will take from them my breath which I gave them, the soul that I infused into them; because they are all carnal, debased by vile inclinations, by brutish passions; because, in a word, all flesh have corrupted their way upon the earth." Calmet's Dictionary, Art. spirit.

In consequence of the union of the descend-

ants of Cain and of Seth, there rose up a race, who were full of wickedness. To punish their fleshly mindedness, and reward them for their evil deeds. God determined that his spirit or the existence he had given them, should not remain with them for the natural term of human life. but as bloody and deceiful men do not live out half their days, Ps. Iv. 23, so these individuals were to meet a loss of life by divine judgment. Still they were to live 120 years, while the ark was preparing for Noah and his family, when the flood came upon them with overwhelming power, and they were all cut off. Thus, after the 120 years had passed, the spirit of God or breath which he breathed into man, so that he became a living soul, Gen. ii. 7, was withdrawn from the wicked descendants of the "sons of God" and "daughters of men," and they per-G. W.M.

## [To be continued.]

## UNION OF PAPERS.

We cheerfully insert the following for the benefit of our worthy brothren in the ministry who are zealously engaged in the arduous and expensive labours of enlightening and reforming the world, and for the information of all whom it may concern. We wish success to the valuable enterprise.

C.

We have the pleasure to announce to the Patrons of the Messenger and Universalist, that an arrangement has just been closed with Brs. I. D. Williamson, of Albany, and R. O. Williams, of Hartford, Proprietors of the "Religious Inquirer & Gospel Anchor," by which that paper and the Messenger are to be united, and hereafter issued under the title of the "Universalist Union," to be published simultaneously in New-York, Philadelphia, Albany, Troy and Hartford. The general business of the establishment will be attended to in New-York, by the subscriber, under the firm of "P. Price & Co."

Brs. Williamson and Williams will attend to the local business, and superintend the editorial departments at their respective places, Albany, Troy and Hartford. Subscribers will communicate with them on all business in the same manner as formerly.

Br. T. J. Sawyer and the undersigned will attend to the editorial department of the Messenger, for New York, and Br. Abel C. Thomas, that of the Philadelphia Universalist, for Philadelphia and vicinity. As far as may be convenient, however, it is desired that communications on business may be direct to the New-York Office, as being attended with the least rouble and expense. Letters should be addressed, post paid, "P. Price & Co., No. 2 Chatham-Square, New-York." P. Price.

TERMS.—Two Dollars per ann. in advance. \$2 25 if delayed three months, and \$2 50 if delayed six months. No paper will be sent over six months without a remittance.

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## EDITORIAL CORRESPONDENCE.

The following is an extract from a letter just received from brother James F. Owen, of Peru, Huron Co., Ohio, and exhibits a zeal and interest in the good cause worthy of universal imitation. O, that our brethren in the belief of a world's salvation, would take a decided stand in the promotion and defence of truth and right-eousness; then would the strong holds of the adversary crumble into decay and ruin, and

mental slavery, bondage and corruption give place to the enlivening and reforming reign of peace, and union, and charity universal. C.

Br. Chase—I am happy to set down this evening, and address a few lines to you; and my happiness is augmented by the reflection that I have a few dollars in cash to remit to you.

I will say to you, that we had such a time of refreshing from the presence of the Lord as I never experienced before, at our Convention. Our brethren in Ashland applied to the Methodists and the Presbyterians for a house to hold our meetings in, (of which houses our brethren owned the greatest share,) but were wholly refused. Consequently, our much esteemed Br. Whiting, a second Potter, went to work four weeks before the Convention, and at his own expense erected a house large enough to accommodute 600 hearers, enclosed and furnished is with common bench sears; and we, in this house, had the unspeakable satisfaction of meeting with twelve of our ministering brethren from different parts of the country, and hearing two discourses from Br. L. L. Sadler, and two from Br. George Messinger, of N. Y.; two from Br. Jolly, one from Br. Bond, one from Br. Tenney, and one from Br. Davis, of Ohio; and one from Br. Kidwell, of Indiana. The exertions of our friends in Ashland to make the stay of our many brethren from a distance both easy and happy, was truly of a Christian character.

## —<del>∞o</del> NEW AGENTS.

The following brethren will act as Agents for the Herald of Truth in their respective neighbourhoods.

Dr. E. D. Wight, West Bloomfield.
A. Bickford, East Bloomfield.

## 

"N. B." is thankfully received; we hope he will not forget us. "W. Q." shall appear next week. He was omitted this week through mistake. His articles are very acceptable. We hope "A. C.'s" eyes are improving. We want very much to hear from him again, and so do our readers. Where is "T. P. A."? we have not heard from him for a long time. "W. A." is rather sparing of his favours to us. "J. M. C." would do us a favour by writing often. "A. M'C." we hope has not deserted us; his faticles are valuable. "D. B." would do us a favour by presenting himself in our columns. There are several other valuable correspondents from whom we should rejoice to here. Come, brethren, be industrious and faithful in the good cause.

N. B. We shall furnish our readers with an excellent original *Prize Tale* in the first number of our next volume, the design of which will be, to exhibit the good moral tendency of Universalism. We have the promise of it, and there will be "no mistake."

## LETTERS

Received during the week ending on Wednesday last.

M. L. W. Dundee—T. D. Mottville—P. M. Rush—P. M. Walworth—N. B. Henrietta—K. T. Victor—G. W. M. Auburn—J. F. O. Peru, Ohio—P. M. Watertown—A. G. Virgil.

## RELIGIOUS INTELLIGENCE.

BR. QUELL will preach in Liverpool, on the 5th Sabbath in this month.

BR. K. TOWNSEND will preach in South Bristol, on the 3d Sabbath in this month, A. M. and P. M. There will be no meeting in Victor, on that day.

## POBTRI.

## Original.

REFLECTION ON DEATH.

What if our day were always bright,
Our sun forever high,—
No lowering, black and frowning night;
How could we bear to die?

What if our path were strewed with flowers, No theen was larking by; How could we leave our happy bowers To lay us down and die?

Tis better far that clouds rush on And blacken all our sky; Our hope is placed on Heaven alone, And thus we learn to die?

A. S. R.

Caroline.

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## THE FALL OF THE LEAF.

The flush of the landscape is o'er,
The brown leaves are shed on the way,
The dye of the lone mountain flower
Grows wan, and betokens decay;
The spring in our valleys is born,
Like the bud that it fosters, to die,
Like the transient dews of the morn,
Or the vapour that melts in the sky.

All silent the song of the Thrush,
Bewilder'd she cowers in the dale;
The Blackbird sits lone in the bush—
The fall of the leaf they bewail.
All nature thus tends to decay,
And to drop as the leaves from the tree,
And man, just the flower of a day,
How long, long, his winter will be.

HOGG.

## TOLERATION.

The following article on toleration was written by the immortal Franklin. It is an appeal direct to those meddlesome, self-righteous creatures, who assume the right of sovereignty—ascend the throne of Omaipotence, and judge and sentence their fellow creatures to hell to gratify their revengeful dispositions.—Christ. Int.

Who art thou, vain mortal, that dares intrude thyself between my God and me? If I have an account to settle with Heaven, am I not competent to settle it myself?-Can you be more interested than I am? or if you are, why insult me-why publish me to the world as the vilest animal in existence? May I not possibly be right, as well as you? If so, by what grant, either of heaven or earth, can you be justified in assaulting the purity of my motives? The great God of Heaven suffers me to enjoy liberty—suffers me to investigate freely, and without any fear, all subjects my mind may chance to pursue, and informs me by the eternal laws of nature, that I can only believe as my understanding directs me.

would do that which heaven refuses to do! you would stay the progress of my mind—you would end all inquiry which did not exactly suit you—you would prostrate me in the eyes of society, and send me headlong to eternal punishment! Away from this land, thou persecuting spirit! Away from this fair earth, thou spoiler!

## MY WISH.

I care not for the pomp and grandeur of the world. I ask not nor wish to have a splendid tomb erected over this poor frail tenement—nor a marble slab placed at my head, to point out the little spot of earth which my bones may occupy. Let my body rest in peace, after being committed to the bosom of mother earth.

My only wish is to have some kind and faithful friend to stand by me in the last hours of dissolving nature, to cheer my drooping spirit, to wipe the cold sweat of death from my brow, and soothe me with the voice of affectionand tenderness. And when the last struggle is over and death has made me his victim, and the purple gore has ceased its ebbing and flowing, to be safely laid in the narrow house which for me is appointed, and to make up my loss, by attention to the living. And this I think is not unreasonable.

### CONTRAST.

Observe the difference between a religion which God makes for man, and a religion which man makes for God. Man in the vanity of his notions and the emptiness of his pride, would think the practical precepts of the Gospel as below the dignity of religion. He would think a smoking altar, a gorgeous temple, a sounding song of hallelujahs, pealing from ten thousand voices, far more sublime than a deed of gentle generosity quietly done to a poor, afflicted, humble creature, sinking down into the dust of oblivion and wretchedness. What a deal of smoke and noise there is about the religion men make for God!-How generous, gentle and blessed is the religion which God makes for man!— London New Monthly Magazine.

# <del>−∞∞</del> : CAUTIOUSNESS.

Its imperfection as a source of morality is seen in the fact, that where it does not act, the man whose show of morality depends upon it, must cease to be moral. Thus, take two men, one having small cautiousness, the other large. Both are tempted to commit a forgery: the one sees little or no danger, the other perceives a lion in every path; the one does the rash act; the other abstains. If, moreover, the sword of justice, is not able to hurt the man with large cautiousness, then no obligation recognize. Hence remany who will be

filled with terror, at the thought of committing any crime which could bring them to the gallows, are continually engaged in violating the moral laws, in ways where the strong arm of the law cannot lay hold of them. They rob their neighbour by legal flaws; by injuring his character; by depreciating his merits; by plagiarism; by taking advantage of his necessities, and by various other methods. In fact, the morality of this faculty, combined in its operation with love of approbation, may be summed up in this query, Shall I be found out? It is the morality of the beaten dog, when caught in thieving. How many persons wish to go to heaven, not from a love of heaven but from a fear of hell.—Dr. Epps.

## ANECDOTE.

An illiterate preacher in company with one of another sect, contended that it was unnecessary for a man to be learned—that it was useless, to attend to literary acquirements in order to be qualified forthe Gospel ministry. He believed he said that every man who had a "call" to preach was inspired by the Holy Ghost, that the Lord dictated at the moment what they should say; and as a proof of his position he cited the case of Balam's ass, speaking. The other coolly replied; H is no evidence because Balam's ass spoke that every Jackass has a license to do so.—Christ. Int.

## MARRIAGES.

In Sheshequin, Pa., on the 28th of September, by Rev. S. Ashton, Rev. George Sanderson, of Cortland, N. Y., to Miss Marion W. Kingsburt, daughter of Col. Joseph Kingsburry, of the former place.

ry, of the former place.
In Virgil, on the 27th ult., by Rev. O. Whiston, Rev. Sanuel Ashton, of Smithborough, to Miss Adeline Capron, of Harford, Pa.

In Dundee, Yates county, on the 14th ult. by Rev. M. L. Wisner, Mr. Thomas Cook to Miss Martha Staunton, both of Benton.

## I. PRESCOTT & S. MILES, Proprietors and Publishers.

## CONDITIONS.

The HERALD OF TRUTH will be published every Saturday, commencing on the first Saturday in January, 1835, on good paper, with new type, in a neat quarto form; each number containing eight pages—the volume four hundred and sixteen.

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may chance to pursue, and informs me by the eternal laws of nature, that I can only believe as my understanding directs me.—
Yet you, you dust and ashes of the earth gation remains. Hence many who will be

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"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."-St. John.

VOL. 11.

GENEVA, N. Y. NOVEMBER 21, 1835.

NO. 47.

## Original.

### CORRESPONDENCE.

[Continued from page 357.] LETTER .- No. XVII. VICTOR, OCT. 30, 1835.

To Rev. K. Townsend:

DEAR SIR-In your letter of March 81, you inform me that you "did not intend to be understood that there could not possibly be an innocent corruptible person," and yet you meant to show "that when man was immortal and incorruptible he would be eternally saved from sin and death." Again; you "never doubted" that Paul (in 1 Cor. xv.) "speaks simply of the body," as that which shall be raised immortal and incorruptible. Still you add, that "in the text you quoted, he does not say, our bodies, it, or they, but we. 'We shall all be changed." All this appears to me like a mysterious envelope for a doctrine that shrinks away from light. Yet I suppose, this is what your editors call an exhibition of "the majesty, simplicity and strength of truth." But these gentlemen must know by experience, that the doctrines of the serpent cannot be maintained but by a serpentine course. You must give the snake its windings or it cannot move. Doubtless, they will give your production another puff. Why, Sir, do you fly from a position and then immediately resume it, leaving us as much at a loss as ever to divine your meaning? Are you unwilling so far to commit yourself, as to take one side or the other of the dilemma, decidedly and candidly, and abide the issue? Why not say at once, that "the subject of immortality and incorruption mentioned in 1 Cor. xv. is the body," or that "it is the mind?" Can it be either? Is it both? If you say that it is the human body merely, then all the odious consequences which I pointed out in Letter, No. V. will attach to your position. If you take the other side of the dilemma, the equally odious consequences pointed out in Letter, No. X. will attach to it. But, as appears from your ambiguous, equivocal statements, you will have your windings and give up neither, your system is chargeable with the consequences legitimately deduced from both; with all the absurdity and ridiculous nonsense of the one, and all the disgusting tautology and blasphemy of the other. You "did not intend to be understood that there could not possibly be an innocent corruptible person." Pray, Sir, how did you intend to be understood, when you said, Man is now corruptible, therefore sinfal ?" and what did you mean when you said, that "an incorruptible being must" whose steps take hold on" danger.

be a sinless one?" and that a resurrection to immortality and incorruption is "proof positive" of endless salvation from sin and death? Having conceded that no necessary connexion exists between sin and corruption, it will be difficult to show that such a connexion does exist between sinlessness and incorruption. Why may not an incorruptible being be sinful as well as a corruptible being be sinless? Having made this concession, with what consistency can you say that a resurrection to immortality and incorruption is "proof positive of endless salvation?"

Your remarks on pronouns are a strange specimen of biblical criticism. Who does not know that the same pronoun is applied to body and mind indifferently, both in Scripture and ordinary conversation? The passage you adduce to show the contrary, is when taken in its connexion, com-

plete evidence of the fact.

After saying that I have a disposition "to represent things in their most odious light," you inform me that I take the liberty to draw conclusions from my own mistakes. I can see but little candour in such a remark while you labour so hard to protect your positions behind the curtain of darkest ambiguity. Until you show that I perverted your propositions, (as you know that you have perverted mine,) or that I did not reason justly from them; or until you take one side or other of the dilemma, so as to remove mistakes, your assertions are idle as the wind. Never yet has it appeared to me as inconsistent with the office of a "gospel minister," to exhibit the legitimate consequences of a false doctrine, odious as they may be. I can see no more immorality in logically evolving the consequences of a position of Mr. Townsend, than in a process of pure arithmetic. If such process "tends to stir up strife," instead of leading to the acknowledgment of the truth, I am sorry for it; though I ought likely, to be thankful that the only weapon with which it has armed my powerful opponent, is, the affectation of a dignified "silence."

. You cannot pass along, however, without doing something for the morality of your system, not by attempting to refute my arguments on that particular; but by saying that "if I will inform myself of the result of an examination of the Auburn prison made in 1826 by my own party, I will hereafter be careful how I make odious comparisons and incorrect statements." Will you please inform me what "the result" was? This accords well with the studied ambiguity of some of your other statements. You tread lightly like one

What I said about the immorality of your system was by way of inference from your position; and the Auburn story is no evidence that my inference is incorrect. I cannot tell what constitutes a man a Universalist in the opinion of Mr. Townsend -whether he must be a member of a Universalist Society, or one who embraces the doctrine of universal salvation as held forth by your preachers. The moral tendency of the system can be tested by the latter as well as the former. However it may have been in 1824, it is certain that in 1833 or 4, quite a large minority of the convicts, (nearly one third,) were avowed Universalists, and those who had been such, but had renounced the doctrine after they were sent to prison. Suppose then, that in 1824 there were but few of your party in the prison: does it prove the system to be favourable to morality that in nine or ten years, nearly one third of the vicious and abominable in Western New-York became Universalists, and were made no better by their faith? Who can tell but that in a period of nine or ten years more, (if the system prevail as during the nine or ten past years,) there is not a vicious character in the country but will be a Universalist nor a prison but will be full of them? If men love darkness because their deeds are evil, and if evil-doers hate the light by which their deeds are reproved; what must we think respecting the origin of that system which in nine or ten years, has drawn to itself, by a law of moral affinity, so great a mass of the vicious and abominable in our land? So much. Sir, for your prison reference; and so much at present, for the morality of your

You tell me, I "assumed that the immortality and incorruption of mankind is not proof positive of endless salvation, because Adam lost his immortality." You know. Sir, that I did not say so. This is a kind of veracity quite too liberal for an upright conscience. Can you not meet my proposition without perverting it? Then you had best let it alone, and not assert that to be true which you and I positively know to be false.

The comparison you introduce for the purpose of showing that my remarks respecting the primeval immortality of Adam, are incorrect, I grant to be a fair one in its main principles. But you was certainly mistaken when you opposed it to my "assumption." The execution of the Thayers proves them to have been mortal, because men have no power to change an immortal being into a mortal one, so as to render him susceptible of death. Punishment thus inflicted for murder, is an evi-

dence that, but for the crime, the life of the criminal would have been spared and even defended. On the same principle, the sentence pronounced against Adam because he sinned, is an evidence that, had he not sinned, he would not have been subject to that sentence, but spared and defended in his life and happiness by Almighty God. "By man came death. Death entered by sin." You are obliged, therefore, to abandon your position or to show positively that Adam did not lose his immortality in consequence of sin. But this it seems, involves a kind of logic with which I suppose you deem it no misfortune to be unacquainted.

With respect to "Professor Robinson," I observe, that when you reconcile the principles of your own comparison with the position you have taken, I shall be the better prepared perhaps, to reconcile what I have assumed with your quotation from ROBINSON'S CALMET.

Towards the conclusion of your letter now under consideration, you suggest a very remarkable discovery—that I will have my "work to begin again." This, Sir, is about the sagest remark you have made. So long as you make use of shuffling artifice and barefaced misrepresentations, little else is to be expected, but that I shall have my work to begin again. By stating that I "have speculated about what God may do, when the question is to be decided by a revelation of what God will do; and if I claim that men will sin after the resurrection I should prove it," &c. you seem to intend, not only that I shall have my work to begin again, but on principles directly the opposite of those you agreed to follow. If I indulge speculations about what God can do, it is your business to show from Scripture, (according to agreement,) what he (certainly will do, and set all my speculations aside if they be such. You have the consistency to require me to furnish evidence-Scripture evidence of endless punishment, when you know the agreement to be that you in the first place, furnish this evidence of endless salvation, and then that I adopt the same rules. And you have the grace to smooth it all off with an humble request that "God would guide us in the way of all truth," when you know the conditions to be fair, and that you attempt to evade them by every species of chicanery. You need not expect to baffle me in this manner. Establish your positions by fair argument. Prove that when men are endowed with a dependent corporeal immortality and incorruption, they will endlessly be saved. Establish this in the manner agreed upon; or grant that it can not be done consistently with a defence of your system; and that the Universalist doctrine of endless salvation is a mere assumption, and all their boasting and challenging on this point, nothing better than empty noise and hypocritical pretension.

You say in reply to some of my remarks, "that if Christ had not risen, preaching Christ and him crucified would have been in vain." But Sir, what does preaching Christ effect? Does it help forward the endless happiness of man?-That, according to what you assert, is secured to all men by the resurrection.-What, therefore, does the preaching of Christ and the resurrection accomplish so as not to be in vain? It can indeed, on your principles, do no more than add to the happiness of men in this world. But if as Universalists affirm, the "light afflictions" of all men, which they experience "here for a moment, work out for them a far more exceeding and eternal weight of glory," then the preaching of Christ and the resurrection relieves the light afflictions of a moment, by hindering an increase of endless happiness, and is therefore, worse than in vain. What kind of love for mankind induces Universalists to preach Christ and the resurrection, and thus diminish from the joys of eternity by removing the light afflictions of a day? This diminution extending through eternity, must be an infinite loss, and the crime of wilfully causing it can therefore, be little less than infinite. Such, however, are liberal philanthropy and liberal consistency.

But if you wish to know how it can be true that the apostles never predicated the salvation of men on the bare fact of a resurrection, since independently of Christ's resurrection their preaching of him would have been in vain; I observe, that the resurrection of Christ proved the truth of his Messiahship, and that salvation might be rationally hoped for as resulting from his death. This might be established by a reference to the word of God, which my limits will not admit. I repeat it therefore, the apostles never predicated the salvation of men upon the simple fact of a resurrection from the dead; and in this as well as in other respects held a doctrine totally different from that of my opponent.

Yours, &c. RICHARD KAY.

[To be continued.]

## Original.

ILLUSTRATION OF SCRIPTURAL PHRASES.

THE END OF THE WORLD-WORLD TO COME-KINGDOM OF HEAVEN, &c.

No. I.-Br N\* B\*

I shall respectfully offer a few thoughts at this time upon a subject which has for many years engrossed the time, talents and attention of numerous "inquirers after truth;" and notwithstanding there has been so much written upon this subject, and by far more able pens than mine, yet I am confident that "yet there is room." I refer to the phrases "world to come" and "the end of the world," &c. as occurring in the New Testament, and which are ecy of the seventy weeks in Dan. ix. 24most generally applied by Christian wri-

ters, to the future immortal state as to the first, and to the literal destruction of the elementary world as to the latter. this application of these phrases I must dissent. During the apostolic age, the Christian dispensation was represented, according to the customary phraseology of the Jews, as "the world" or dispensation "to come:" while the Jewish dispensation was frequently mentioned, according to the same phraseology, as the world or dispensation then existing. Of this we have abundance of proof. I would here refer the reader to a few of the passages which I think decidedly sustain the position here taken, and also add the remurks of Prof. Robinson, in his Greek Lexicon, on the peculiar phraseology of these pas-Eph. i. 19-21: ii. 7: Heb. ii. sages. 5: vi. 5: 1 Cor. ii. 6-8: Gal. i. 4: Eph. vi. 12: 2 Tim. iv. 10: Tit. ii. 11, 12.

"Aion o mellon, the world to come, or age to come, saculum futurum, the reign of the Messiah, distinguished for the prevalence of liberty, piety, and every kind of felicity. O aion outos, the present age or world, hoc ævum, i. e. the age or period antecedent to the coming of the Messiah, [or the Jewish dispensation,] with the accessory idea of imbecility, ignorance, vitiosity and calamity. The Jews were accustomed to dispute concerning the two ages of the world, the one of which they called the present age or world, and the other the age or world to come. The former in their opinion was to comprehend the time from the creation to the advent of the Messiah, and was marked with imbecility, imperfection, ignorance, vice, misery and calamity. The latter they referred to the joyful time when the Messiah should come in majesty to establish his dominion: when in short, he should introduce a new era, diststinguished by knowledge, liberty, piety, and felicity of every kind."-Robinson's Lexicon, Art. AION.

It is admitted by many celebrated commentators and critics that the phrase "this world," in the New Testament, means the Jewish dispensation, and that its opposite, the world to come, means the dispensation of the Messiah. This interpretation is rendered necessary, not only by the Jewish origin and application of this phraseology, but also by the connexion in which we find it in the New Testament-hence it was proper for the apostles to speak of the Jewish dispensation as existing during the whole period intervening between the day of Pentecost and the destruction of Jerusalem; then was the dispensation of Christ, during all that time, a dispensation to come, and of course, the perfect reign of the Messsiah had not commenced.

That the second coming of Christ to establish his kingdom, was coincident, or nearly so, with the destruction of Jerusalem, appears to be evident from the proph-"Seventy weeks are determined ap-

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on thy people, [the Jews,] and upon thy holy city, [Jerusalem,] to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy, [or to constitute the Most Holy, Christ or Messiah, both which signify anointed.] Know therefore and understand, that from the going forth of the commandment [by Cyrus or Artaxerxes Longimanus | to restore and to rebuild Jerusalem, which had been destroyed by Nebuchadnezzar, ] unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, [i. e. of Jerusalem, which had been destroyed by Nebuchadnezzar, even in troublous times, [which was literally fulfilled in the days of Ezra and Nehemiah. And after threescore and two weeks shall Messiah be cut off, but not for himself: [for the sins of the people:] and the people of the Prince that shall come [viz. the Romans under Titus | shall destroy the city and the sanctuary; [Jerusalem and the temple;] and the end thereof shall be with a flood, [i. e. of calamities,] and unto the end of the war desolations are determined. And he [the Messiah] shall confirm the covenant [the new and everlasting covenant] with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, [by the destruction of the temple where they were offered until that time,] and for the overspreading of abominations, he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

As there are four hundred and ninety days in seventy weeks, and as in prophecy days undoubtedly always stand for years; by seventy weeks, therefore, we are to understand as meant four hundred and ninety years. Now these seventy weeks, or four hundred and ninety years. include the whole time which intervened between the time of the going forth of the commandment to restore and to build Jerusalem, (i. e. the period from whence they are dated,) and the destruction of Jerusalem by the Romans. That the seventy weeks were to extend to the destruction, appears to be certain, 1. From the distinct enunciation with which this prophecy commences-" Seventy weeks are determined upon thy people, and upon thy holy city," i. e. four hundred and ninety years determines the period of their existence as a distinct nation, and of the holy city Jerusalem as their capital. "The people of the Prince," i. e. the Romans, "that shall destroy the city and the sanctuary." 2. That the seventy weeks extended to the destruction of Jerusalem is further evident from the declaration, that in the midst of the last week he should cause the sacrifice and the oblation to cease, which was reg-

ularly offered in the temple up to the time of its derstruction; hence was made to cease at that time and not before. 3. This is also evident from the date fixed to the period of the Messiah's death in this prophecy-"And after threescore and two weeks shall Messiah be cut off, but not for himself:" hence, when the Saviour's death occurred, there still remained eight weeks to complete the seventy. 4. From the date fixed to the period of his coming as the Messiah, the exalted Prince and Saviour to reign as such over his people-"Know therefore and understand, that from the going forth of the commandment to restore and to rebuild Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks." Threescore and two, or sixty-two weeks from the date of the seventy, the Messiah as King of the Jews was to be cut off, but not for himself-seven weeks, or fortynine years after this, he was to come as Messiah, the Universal Prince, "the blessed and only Potentate," (see 1 Tim. vi. 14, 15,) exalted upon the throne of his glory to commence his perfect and everlasting reign. 5. Here are sixty-nine weeks—the one remaining to make up the seventy, it is said should be occupied in causing the sacrifice and the oblation to cease, and in confirming the new covenant with many. 6. The confirming of the covenant, the carrying of the new covenant into full effect, were coincident, or nearly so with the destruction of Jerusalem, and the formal abolition of the Jewish religion.

This view of the prophecy of the seventy weeks, may conflict with the prevailing chronology, or at least with the dates of the events named in this prophecy, as understood by a great number of chronologists; but this gives me no concern, as we know that the dates fixed to the events of biblical history in chronological tables, to use the words of Prof. Robinson, "rest chiefly upon mere conjecture," and of course possess little authority. Besides, chronologists differ very widely among themselves, even to the extent of a thousand years, in regard to the dates of some of the most important events. from all this we will believe the Bible, though it be against all history, and all

human chronology.

Again, that the Jewish dispensation or age was not abolished or passed away until the destruction of Jerusalem, is further evident from the predictions of Christ in the 25th chapter of Matthew, and in the parallel places in Mark and Luke, in which the dissolution of the Mosaic economy is made coincident with that event. "And Jesus went out, and departed from the temple: and his disciples came unto him for to show him the buildings of the temple. And Jesus said unto them, See ve not all these things? Verily I say unto you, there shall not be left here one atone

upon another that shall not be thrown down. And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" the aion, the Jewish "world" or dispensation. In relation to these questions proposed to the Messiah, Bishop Newton remarks, "These are only different expressions to denote the same period with the destruction of Jerusalem; for when they conceived would be the destruction of Jerusalem, then they conceived would be the coming of Christ, and when they conceived would be the coming of Christ, then they conceived would be the 'end of the world,' or rather, as it should be rendered, the conclusion of the age. The end of the world, or the conclusion of the age is the same period with the destruction of Jerusalem; for there being two ages, as they were called among the Jews, the one under the law, the other under the Messiah; when the city and temple were destroyed, and the Jewish polity in Church and State was dissolved, the former must of course be concluded, and the age under the Messiah commenced."

That the "end of the world," in this passage, means the termination of the Jewish religion, polity and Theocracy, is clearly demonstrated by the answer Jesus gave to the questions proposed by his disciples. Now the time when the aion, or Jewish dispensation would end, is given in the following verse: "And this gospel of the kingdom, [which at that time was-the kingdom of heaven is at hand,] shall be preached in all the world for a witness unto all nations, and THEN shall the end come;" i. e. when this should take place, then would the Jewish dispensation end. The fulfilment of this prediciction is re-corded by Mark and Paul thus: "And they went forth and preached every where: the Lord working with them, and confirming the word with signs following"-"The gospel is come unto you, as it is in all the world"-"The gospel was preached to every creature under heaven"-" Their sound went out into all the earth, and their words unto the end of the world." Therefore, it is evident that the gospel was preached or promulgated in all parts of the known world; consequently, when this event took place, then, coincident, or nearly so, was the destruction of Jerusalem, the Jewish polity and dispensation-alias, the end of the world.

It appears to be evident that the Saviour understood the disciples as inquiring when the legal or Jewish dispensation would end, and that his answer was intended to meet their question in this form, because it is evinced in the following figurative language, which was intended to describe the extinction of the moral glory of the Mosaic religion, together with the civil and ecclesiastical institutions connected with it,

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"Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken. And then shall appear the sign of the Son of man in heaven, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. Verily, I say unto you, this generation shall not pass, till all

these things be fulfilled." That the kingdom of the Messiah was not fully established before the destruction of Jerusalem, is clear from the positive declarations of the Messiah. See his own words, as recorded in the three evangelists, Matthew, Mark and Luke. 1. Matthew's Gospel. "The Son of man shall come in the glory of his Father with his angels; and then shall he reward every man according to his works. Verily, I say unto you, there be some standing here that shall not taste death, till they see the Son of man coming in his kingdom."
2. Mark's Gospel. "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. Verily, I say unto you, that there be some of them that stand here, which shall not taste of death, till they shall have seen the kingdom of God come with power." 3. Luke's Gospel. "For whosever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels. But I tell you of a truth, there be some standing here, which shall not taste of death till they see the kingdom of God." These passages from the Gospels involve two conclusions which the reader will please bear in mind. 1. That the Son of man was to come in his kingdom and commence his perfect reign, before the generation cotemporary with himself had tasted death or expired, That when he did come in his kingdom with power and great glory he would then reward every man according to his works. The retribution here connected with his advent in his kingdom, during the existence of that generation, can mean nothing less than judgment which was executed upon the Jewish nation at the destruction of Jerusalem, &c. I think it must be evident to the candid and careful examiner of the Gospels, that the phrase "end of the world" is synonymous with end of the age, or Jewish dispensation, Theocracy and polity, and that the phrase "world to come" is likewise synoymous or equivalent to the "kingdom of heaven," or the Christian dispensation upon the earth. This "world to come" or "kingdom of heaven" was introduced before, but not fully established until after the "end of the world," or the total abrogation of the Mosaic religion in

capital and temple. This event took place before that generation had passed away, which was cotemporary with Christ, and before all had "tasted of death," or died, whom the Messiah addressed.

But I have protracted this communication I fear to an unjustifiable length, and very probably the reader will think many of my thoughts are somewhat desultory or hackneyed; yet such as they are, you have them, and I am content to let them go for what they are worth. I did not expect to communicate any thing "new under the sun" when I sat down to write, nor did I expect to protract my treatise to this length; but I found my subject a fruitful one to write upon, an important one, and worthy of the attention of every "inquirer after truth." Let this be my apology. "The half is not told yet," and that but illy told, I fear. Will our Limitarian brethren, after carefully examining the New Testament, and comparing the passages we have quoted with their contexts and with one another, deny that the phrases "world to come" and "end of the world" do not refer to the future immmortal state in the one, and the destruction of the elementary world in the other? should be happy to hear from some of their writers upon this subject. Reader, "Search the Scriptures." "Prove all "Search the Scriptures." "Prove all things, hold fast that which is good." Truth is mighty and must prevail."

## <del>-∞-</del> Original.

### LOVE YOUR ENEMIES.

Christ and his apostles have taught us, to inculcate the principles of better morality, than was taught by the Mosaic law. In that dispensation the spirit of retaliation was practised, an eye was required for an eye, and a tooth for a tooth, &c. But our Saviour says " Love your enemies," and a more sublime piece of morality was never given to man. And if all intelligent beings should practise it, then their hearts would expand with that love and affection, which is due from man to man. should have no more wars and bitter contentions to destroy the domestic peace and public tranquility, its renovating spirit would subdue the direful commotions of all, and mantle their feelings with calmness and peace.

of Jerusalem, &c. I think it must be evident to the candid and careful examiner of the Gospels, that the phrase "end of the world" is synonymous with end of the age, or Jewish dispensation, Theocracy and polity, and that the phrase "world to come" is likewise synonymous or equivalent to the "kingdom of heaven," or the Christian dispensation upon the earth. This "world to come" or "kingdom of heaven" was introduced before, but not fully established until after the "end of the world," or the total abrogation of the Mosaic religion in Jerusalem by the destruction of the Jewish beings, to be more perfect, than himself.

who is an infinite, all-wise, unchangeable being. He is no respecter of persons, for he does good to all without any distinction, both friends and enemies, and so ought we. For whatever pretensions we make to religion, we cannot be the disciples of Jesus unless we obey his commandments.

It is in acts of love and kindness towards our fellow creatures, that we give the strongest and most convincing evidence of our love to God. If our enemy is suffering and in want, we should go to him with an unfeigned wishfulness and drop gently the tear of pity, and promptly render him the needful aid. How then will the heart of the bestower and those who receive the bestowment, rejoice together, even with joy inexpressible; all enmity is then dissolved, and nought but a stream of tenderness flows to the thirst of each.

We all have an example to imitate in the parable of the good Samaritan. Like him, if we see a fellow creature in want, we should not stop to see whether he is a friend or an enemy; we should not ask whether he is a Christian or a Mahometan; we should make no inquiries respecting his creed; but should hasten to pour in the oil and wine of consolation.

And when every intelligent being will embrace and practise that doctrine, which teaches "peace on earth, and good will to men," then, and then only, will lattred and revenge be destroyed, and peace forever reign: they "will not hurt nor destroy in all God's holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the mighty deep."

Mottville, Oct. 1835.

## Original.

### THE COAT FITS.

It will be recollected that a few weeks ago, we published an original Anecdote furnished by Br. Queal. The aged brother to whom it relates seems to have recognized its intended bearing, and to receive the reproof contained in it with the best of feelings. We therefore give the following amusing reply to it with pleasure. There is more truth than poetry in the old brother's remarks.

C.

BR. CHASE—Reading your Herald a few days past, I saw an old strait bodied Coat. I looked at the old Coat, and I thought it would suit me well. I put it on and buttoned it up; it suited in every part; I had worn it about forty years; but a while past, on a journey, I was called to hard labour; perspiration rose high and I took off my Coat and layed it down. Some gentleman has come along that way, and has been kind enough to take up the old Coat and send it to me, for which I return him my sincere thanks. If that gentleman should ever be called to hard labour, and his perspiration should

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rise so high as to make him pull off his Coat and lay it down, and I come across it, he may be sure, I will do the same kindness to him and see his Coat sent

home to him again.

But one thing more—bees make comb to put honey in—but comb is one thing and honey is another—science is one thing and the gospel is another. St. Paul had his science at the feet of Gamaliel; but he had his gospel at the feet of Jesus. After all the wisdom he obtained from Gamaliel, he was consenting to the death of pious Stephen; but after he was taught of Jesus, he does violence to no man. God is a spirit and requires all intelligences in the universe to worship him in spirit and in The branch must abide in the vine, or it cannot bear fruit.

From your aged brother in the truth,

Virgil, Nov. 5, 1835.

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MINUTES OF THE PROCEEDINGS OF THE GENERAL CONVENTION OF UNIVERSALISTS In the United States, at its session held in the city of Hartford, Ct. September, 1835.

[Continued from page, 365.]

16. Statistical reports of the state of our denomination were received from Maine, New-Hampshire, Massachusetts, Connecticut and New-York.

### MAINE.

In answer to the inquiries relative to statistics of the state of Universalism in Maine, we are unable to be very definite, or perhaps to be strictly accurate in every The Associations in that particular. state were holden before it was known that such information was expected by the General Convention, consequently the necessary reports were not made from our Societies. But from what acquaintance we have with the same, we will proceed to make the following statement:-

We have about eighty regularly organized Societies. Three Churches. Twenty Meeting Houses, owned exclusively by Universalists. About fifty houses, partly owned by Universalists. About thirty Ministers. Our Societies will probably average about forty Members each. Probable number of Universalists ten thousand. Three Associations.

Convention.

Periodicals and number of Patrons as

Christian Intellige	encer	-	1,500
Christian Pilot	-	-	1,200
Gospel Banner	-	-	1,400

Total 4.100

Our cause is now thought to be much more prosperous in this state than at any former period.

NEW-HAMPSHIRE. There are in this state about seventy should be added at least four, which have pier.—Watch. Fig.

Societies; from twenty-five to thirty Preachers; five Associations and one Convention; at the last session of which twenty-nine preachers were present.

There are two papers published in the state-the "Star and Universalist," published at Concord; and the "Impartial-

ist," at Claremont.

The cause of truth here is surely onward, and believers in the Gospel have reason to rejoice in the prospect before

## MASSACHUSETTS!

To the "General Convention of the Universalists in the United States," the " Massachusetts Convention of Universalists," sendeth Christian salutation:-Grace, mercy, and peace be multiplied unto you, through our Lord and Saviour Jesus Christ.

Brethren, - Since our last epistle, the progress of Universalism, which we believe to be the progress of truth, has been gradual, and, on the whole, encouraging, within our borders. This is less strongly marked, however, by an increased number of preachers and societies, than by the change which is steadily taking place in the public mind. The seed sown has taken root, and the fields are becoming ripe for the harvest. Pray for us, brethren, that the labourers may be faithful and diligent in the Lord's vineyard; and that much fruit may be produced to the honour of his name.

At the present time we have in our Convention sixty-two Preachers—six more than were reported last year. And assuming the former estimate of the number of our Societies to be correct, we have now one hundred. The following statement will exhibit the organization of our body in this Commonwealth, and the relative strength of its several parts.

CONVEN'	TIO	N, ORG	ANIZ	zed in 1	834.
Union Association,		org	ranized Bočieties.	1816. Preachers.	
Berkshire c	อนก	ty	-	1	1
Franklin	46	-	-	2	2
Hampden	"	-	•	5	2
Hampshire	46	• '	-	1	2
Worcester	*	-	-	22	6
Old Colony	As	sociati	ion,	organiza Societies.	ed 1827. Preachers.
Barnstable county		•	6	5	
Bristol	"	•	•	4	0 '
Plymouth	66	-	-	8	7
Dukes	46	-	•	0	0
Nantucket	44	-	-	0	0
Boston A	-	ciation	, ore	anized	1829.
				Societies.	Preachers.

Suffolk 3 Twenty-eight of these Societies (seven in the Old Colony and twenty-one in the Boston Association) now enjoy the constant labours of pastors; to which number

20

16

6

Middlesex

Norfolk

heretofore enjoyed the same privilege, but which are providentially destitute at this moment. It will thus be seen that about one third part of the whole number are regularly and constantly supplied with the ministration of the word. Of the remainder, some employ preachers, half the time, some more, a larger number less, and some probably are entirely destitute.

No death has occurred among our preachers during the past year; for which we praise God. One very worthy brother, Winslow W. Wright, was called away from his earthly labours, a few months since, soon after removing into a neighbouring state. As he had laboured among us before that period, it is proper that we should bear testimony to his faithfulness He possessed our and uprightness. confidence and affection; and he will long live in our remembrance. The memory

of the just is blessed. Universalism was early proclaimed and embraced in this commonwealth. Here was formed the first Universalist Society in the United States, at Gloucester. And it may not be uninteresting to you to learn. that of the little band who presented such a noble example to their brethren, wherever scattered, one individual, Colonel William Pearce yet survives. Through his life he has been ardently devoted to the advancement of gospel truth. His bodily strength is now decaying, but his faith abides firm and steadfast; and he cheerfully expects the day of his departure. While he contemplates the vast and astonishing progress of light and truth during his life, he seems filled with the spirit of aged Simeon, exclaiming with him, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."

This society (at Gloucester) is one of the most prosperous in the commonwealth, and now enjoys the services of our venerable brother Thomas Jones, the immediate successor of John Murray. He has laboured with them in word and doctrine, thirty-one years. We cheerfully commend him and Br. R. Friend, a member of his society, as two of our delegates to your body.

[To be continued.] \$384

AN IDLE HEAD .- It is very pertinently said by some maxim-maker, that an "idle head is the devil's work shop." If such be the case it would be well for us all to be filling up our heads with such a stock of information, by reading and meditation, that the devil could find no place there. Let every moment of leisure be applied to reading good and useful composition and making a profitable observation on what we hear and see, and we should be hap-

## HERALD.

JACOB CHASE, Jun. G. W. MONTGOMERY, Editors.

GENEVA, SATURDAY, Nov. 21, 1835.

MR. PHILMORE'S QUESTIONS.
 No. IV. and V.

"Do any die in their sins?—Can they be saved in their sins?"

In answer to your 4th question we would say—If you mean eternal death, we frankly deny that any "die in their sins;" and if you think otherwise, the columns of the Herald are at your service to prove that we are in an error. We hope you will attempt it. If you mean a moral or spiritual death, we contend and stand prepared to prove, that all "die in their sins" who are capable of moral action. See Rom. v. 12. But if you mean natural death, which is probably the fact, we would take the liberty of suggesting a few inquiries by way of preparing your mind for a definite answer, which we shall give in its proper place.

We shall presume that, by dying in sin, you mean dying a sinner, and if we have presumed too much, you will please to notify us of the fact, and inform us what you do mean, that we may be able to do you justice.

If you are as conversant with the Scriptures as a clergyman should be, you must have read of Samson, whose history is therein given; and you must be aware that his general conduct through life was such as to forbid his being properly denominated a good men. At his first setting out in life, he violated the injunction of his parents and his God, in uniting in matrimomy with a Philistine damsel. The unholy passion of revenge constantly rankled in his bosom. and he rendered himself famous for murdering his fellow beings by thousands. After effecting the destruction of all the standing corn of those who had offended him, he returns from Philistia into his own country. But his own people having just cause to dread his society, bind him and deliver him into the hands of the Philistines to be brought to justice. Here again he exerted his muscular faculties, broke loose from his confinement and slew a thousand Philistines. After this he went to Gaza, a city of the Philistines, and took up his lodgings with a harlot. His injured enemies ascertaining his place of residence, attempt to secure him, but he makes his escape. The next we hear of him, he becomes strongly in love with a woman called Delilah, whose perfidy is evident from the intrigues she resorts to in effecting the ruin of her new paramour. We next behold him in the hands of the Philistines, shorn of his strength, and deprived of his eyes. After laying in prison about a year, and recovering his strength again, the Philistine princes take him before the assembly which had gathered in the temple of Dagen, to thank God for putting Samson into their hands. After the feast is concluded, they order Samson to be brought into the temple, that he may contribute

to their amusement. Under these circumstances, with his heart overflowing with revenge and murder, he obtains permission to lean against the pillars of the temple, while it is filled above and below. Having obtained this permission, by the practice of deception, he lays his hands upon the two pillars, saying in his wrath, "Let me die with the Philistines," and tears away the pillars, involving himself and 3000 of his enemies in instant destruction.

Samson might have had faith, but his works through life, and even in death, were certainly of a vicious kind—he lives a sinner, and dies a wilful murderer and suicide. Here is one individual, at least, who died a sinner; and what are we to suppose became of him? You will undoubtedly say, "he is lost forever," and bring in proof of the assertion, a declaration which has long been supposed to have been uttered by our Saviour: "If ye die in your sins, where God and Christ is, ye can never come." But unfortunately for your system, such language is not to be found in the Bible.

Now if we can prove to you that as great a sinner as Samson was when he left the world, will obtain the promises of God, I need not be at the trouble of proving that those who are less wicked will obtain them. Turn then to Paul's epistle to the Hebrews, chap. xi. verses 32, 33, and read the following: "And what shall I say more? for the time would fail me to tell of Gedeon, and of Barak, and of Samson," &c. "who through faith [faith without works is dead] subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions," &c. Whatever may be said of the others named here, it will not do to say that Samson was a righteous man: if he was, I know not who could be called a wicked man.

But if the foregoing is not satisfactory, we would call your attention to the hosts of the Egyptians who were swallowed up in the waves of the Red Sea, while in pursuit of the departing Hebrews, and who died by the sword and in various other ways. That they were sinners, will not be questioned, and that they "died in their sins," you dare not deny. And yet, in the 32d chapter of Ezekiel, we read of them as follows: "Pharaoh shall see them, and shall be comforted over all his multitude; even Pharaoh and all his army, slain by the sword, saith the Lord." Here you will perceive that thousands who went "down to hell, [state of the dead,] with their weapons of war," shall yet be comforted together in a state of reconciliation and purity.

Again—your people are frequently referring us to the Sodomites, who evidently "died in their sins," as examples of endless despair and wretchedness. But if you will consult the latter part of the 16th chapter of Ezekiel, you will find that the covenant of God stands sure, and that the Sodomites are to return again from their captivity to sin and death, to their first estate of innocence and joy.

But why need we mention these extreme cases? There are none who do not die sinners, their pious professions to the contrary notwithstanding. We do not say that all die sinners in the same

degree—but there are none absolutely and perfectly holy. But thank Heaven, we can "behold the Lamb of God, which taketh away the sin of the world"—who "shall see of the travail of his soul and be satisfied"—who shall "draw all men to" himself by the "three fold cord" of love, grace and truth.

In relation to your 5th question, I would only say, that no person can be saved in his sine. Salvation, as we have before shown you, is a deliverance from sin—hence, when all are saved, all will be delivered from sin—and "then will be brought to pass the saying that is written, Death is swallewed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the low; but thanks be to God who giveth us the victory through our Lord Jesus Christ."

We have only glanced at a few of those arguments by which we are enabled to defend our sentiments. We have deemed it unnecessary to do more; unless, as we hope will be the case, you should see fit to call in question the correctness of our conclusions, in a proper manner. If this should be the case, you shall have "line upon line, and precept upon precept."

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#### THE RESTITUTION ... LICENTIOUSNESS.

No objection against the final holiness of mankind, is so common, as that of licentious tendency. It is said—to preach that all men will be saved, is calculated to break down the barriers of virtue and open the floodgates of iniquity, inasmuch as it removes all moral restraint. To clinch this argument, the opposer subjoins—if I believed that all would be made happy, I would rush into all manner of crime, lie, cheat, steal, murder and then commit suicide. The sum and substance of which objection is—unless the fires of hell are kept continually before me, to destroy, not me, but my neighbour or some other sinner, I will pay no regard to the welfare of myself or my fellow beings.

It is not my intention now, to unravel the folly of this objection by reference to the prisciples of divine government and the nature of man—but simply to present an apostolic instance which places the subject beyond farther controversy, and forever settles the question. This instance is obtained from the apostle Pau!.

In the 11th chapter of Romans, after having presented reasons why the Jews were cast off, he remarks-"For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sales. For the gifts and calling of God are without repentance, For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy." verses 25—31. And lest any should suppose, as some have supposed, that Paul was only speaking of the church, we add the next verse, "For God hath concluded them all in unbelief, that he might have mercy upon all." verse 32. This cannot mean the church, since the church will not admit that God hath concluded it in unbelief. The church has too often advanced its own opinion as the substance of divine tryth, and then planted a cannon beside it, in order to convince people by the argument of iron, that it was right.

In this language then, the apostle expressly speaks of the salvation of all men, when the fullness of the Gentiles shall be come in and all Israel shall be saved. What did the apostle deem would be the influence of producing this sentiment? Let this be decided-and let his conclusion be our conclusion. What was its result upon his own heart? Hear him! "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him are all things: to whom be glory forever. Amen." verses 33-36. We are here certified, that the contemplation of the glorious theme did not vitiate Paul, but it caused his heart to glow with sacred joy in view of the fulfilment of the promises—so much so, that he could exclaim, "Odeath! where is thy sting? O grave! where is thy victory?"

But what effect did he suppose it would have upon those to whom he was writing? He has informed us. After teaching the doctrine of which we have spoken, he says-"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." xii. 1. How clear! He beseeches them by the tender "mercies of God," and then informs them, that to yield themselves to God, is their reasonable service. Nothing is said of fear--nothing is remarked of the sentiment being so liberal as to make them licentious-but it so exhibited the love of God, as to possess the strongest claims upon their gratitude. Paul understood the heart of man. He knew, that if its affections could be engaged, it would be bound to the service of God.

Such then, is the apostolic instance we present as an answer to the objection we have mentioned—and it appears to me, that it is so final, as to leave the objector to settle the question, not with us, but with the apostle he venerates.

G. W. M.

## OUR OWN AFFAIRS.

The time is soon coming when we shall commence the third volume of the Herald of Taure. We have sent prospectuses to many

of our supposed friends, with the confident expectation of their cheerful assistance. Must we be disappointed in our moderate anticipations? Impartial friendship forbid it!

Brethren of the Abrahamic faith, it is to you we look with confidence in this trying hour. We have been encouraged to venture every thing, and several hundred dollars more, which lies in notes against us, in our present enterprise for the public good. The business in which we have embarked must progress, whether we "sink or swim;" it cannot now be discontinued. It is our intention to furnish our readers with a chaste, interesting, and useful periodical, and at a price cheaper by one third than any other paper in the state, according to its amount of patronage. We have engaged a number of the best writers in our connexion, as regular correspondents, and we shall spare no pains in rendering the editorial department as interesting and instructive as our abilities will permit. We shall be careful to make such selections as shall be both amusing and useful to our readers. Notices of every important event conneted with, or having any bearing upon, our cause, will obtain an early insertion.

We have concluded to publish our paper after the commencement of the next volume, on Friday, instead of Saturday; and by this means, nearly all our patrons will get their paper on Saturday, instead of Monday, and with many, this, we think, will be an accommodation. We mean to have all the numbers mailed regularly on Wednesday of each week.

Our brethren will pardon us for manifesting so much anxiety in this case, for, in a pecuniary point of view, we stand on a "slippery place," and we feel very much opposed to falling, lest it may not only hurt us, but also the great and good cause in which we are engaged.

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#### DR. ADAM CLARKE.

This learned individual was the author of a celebrated Commentary on the Bible, commencing with Genesis and ending with Revelationa work, which in many instances, exhibits vast rescarch and extensive knowledge, as well as exalted piety. True, he has in his great work, presented statements to the world, which must be considered inconsistent-but still he has given us comments rich with fact, redolent with reason, noble in thought, and well worthy of our acceptation. Among such instances, is the extract given below, taken from the concluding passage of his work. We do not believe, to be sure, all the doctrines to which he alludes-but still he believed them, and he avowed his belief with an independence to be admired and adopted by all. G. W. M.

"To conclude, the doctrines or principles which I have stated above, and defended in this work, I believe to be the truths of God. Those against which I have egued, I believe to be either false or unproved. The doctrine which cannot stand the test of rational investigation, cannot be true. The doctrines or principles already enumerated, have stood this test: and those which shrink from such a test, are not doctrines of divine revelation. We have gone

too far when we have said, 'such and such doctrines should not be subjected to rational investigation, being doctrines of pure revelation.' I know no such doctrine in the Bible. The doctrines in this book are doctrines of eternal reason; and they are revealed, because they are such. Human reason could not have found them out; but, when revealed, reason can both apprenend and comprehend them. It sees their perfect harmony among themselves; their agreement with the perfections of the divine nature. and their sovereign suitableness to the state and nature of man: thus reason approves and applauds. Some men, it is true, cannot reason; and therefore, they declaim against reason, and proscribe it in the examination of religious truth. Were all the nation of this mind, Mother Church might soon reassume her ascendancy, and 'feed us with Latin masses and a wafer

"Men may incorporate their doctrines in creeds or articles of faith, and sing them in hymns, and this may be all both useful and edifying, if the doctrine be true; but in every question which involves the eternal interests of man, the Holy Scriptures must be appealed to, in union with reason, their great commentator. He who forms his creed or confession of faith without these, may believe any thing or nothing, as the cunning of others, or his own caprices, may dictate. Human creeds and confessions of faith have been often put in the place of the Bible, to the disgrace both of revelation and reason. Let those go away: let these be retained, whatever be the consequence. Fiat justitia: ruat cœlum."

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This is the title of an excellent literary paper, published in Boston, Mass., and conducted by John Neal and Henry F. HARRINGTON, assisted by several popular and well known authors. It has been before the public eighteen years, and the 19th volume will commence with the ensuing year. The columns will be mostly filled with sterling Original Articles, of which, Tales, Poetry and Essays, Notices of New Publications, and of the Times, Sketches of Foreign and Domestic character and scenery, Biographical Notices of eminent Individuals, and Letters from Correspondents, etc. will form prominent features. The Publishers offer in Prizes, \$100, as follows: \$50 for the best, and \$25 for the second best TALE, and \$25 for the best PO-EM. The subjects and length of the several articles to be at the option of the competitors.

TERMS .- \$3 PER ANNUM IN ADVANCE.

## LETTERS

Received during the week ending on Wednesday last.

T. W. Boston, Ms.—G. S. Cortlandville—J. F. O. Peru, Ohio—P. M. Jerusalem—K. T. Victor.

## RELIGIOUS INTELLIGENCE.

THE FIRST QUARTERLY CONFERENCE of the CATTGA ASSOCIATION will be held in Scipio, at the Baptist Meeting House, (near Bishop's tavern,) on the 25th and 26th of this month. Ministering brethren are invited to attend.

Per order of the Committee.

BR. K. Townsend will preach in South Bristol, on the 4th Sabbath in this month, A. M. and P. M. There will be no meeting in Victor, on that day.

The notice last week was a mistake in brother

Γ. This is a correction.



## POBTRY

#### Original,

WHY ART THOU SAD?

Why, thou lone and sorrowing one, Why art thou sad? Lamentest thou for pleasures gone, Or love forbade?

Hast thou by Friendship been deceived And then forgot-Or mourn for losses unretrieved, Or humble lot?

Has Death conveyed thy friends away To the cold dust, And left thy stricken heart a prey To sorrow's rust?

Grieve not for sublunary bliss Or transient joys, Nor look for constant happiness In earth's vain toys.

But trust in God-His power will heal Thy wounded breast, And kindly sooth the woes you feel, With Heavenly rest!

A. S. R.

### PROCLAMATION

By WILLIAM L. MARCY, Governor of the State of New-York.

- The people of this state, throughout the whole period of their existence as a political community, have been in an especial manner the objects of Divine favour. The same Almighty arm which protected and sustained our forefathers, has also been our shield of defence: the same bountiful hand, which administered temporal and spiritual blessings to them, has been more abundant in good gifts to us. In the dispensations of Divine Provdence towards us during the past year, we have been mercifully exempted from all those calamities by which nations are frequently visited; peace and contentment have prevailed among us; we have been favoured with a season of health and plenty; our civil and religious rights have been enjoyed without molestation; moral, intellectual and physical improvement has rapidly advanced; the spirit of enterprise has been active in multiplying the means of social happiness, and industry in all its various branches has received appropriate rewards. All things essential to our prosperity have been graciously offered for our acceptance. Surrounded as we are by numerous and signal manifestations of Divine goodness toward us as individuals and in our social and political relations, it behooves us to render to our Munificent Benefactor the tribute of our love and gratitude.

I do therefore, in conformity to established usage, appoint Thursday the 10th of December next, as a day of Public Thanksgiving; and recommend that it be observ- your leave, I will go with you." The hus- ers, must be post paid or free.

ed, as such, throughout this state, with due solemnities.

Given under my hand, and the privy seal of the state, at Albany, [L. s.] this thirty-first day of October, one thousand eight hundred and thirty-five. W. L. MARCY.

### MAGAZINE AND ADVOCATE.

THE EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE will commence its seventh volume on January 2, 1836, with many literary and typographical improvements. It will continue to be edited by D. Seinner, S. R. Smith and A. B. GROSH, and devoted to the cause of universal salvation and religous freedom. The volume will commence with the publication of a number of Prize Essays, Tales and Poems, written expressly for it, on selected subjects; and will be enriched with sermons, essays and dissertations, doctrinal and practical, written by some of the ablest writers in the order. In short, no pains or expense in our power will be spared to render it the equal in merit, as it is in cheapness, of any Universist paper in the United States.
TERMS.—The Magazine and Advocate is

published every Saturday, on a royal sheet, good paper, fair type, neat quarto form, each number containing eight pages, (the volume four hundred and sixteen,) including a complete index at the end of the year, for \$1.50 if paid in advance—\$2.00 if not paid within three months, or \$2.50 if not paid within the year. Agents or companies paying for eight copies receive the ninth gratis.

For further terms see the paper, of which PSPECIMENS will be furnished to order. Address, free of postage,

GROSH and HUTCHINSON, Utica, N. Y.

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## THE STORMY DAY.

The moral conveyed in the following anecdote, which we copy from "Peter Parley's Almanack for old and young," must prove beneficial to a certain class of persons. If any such should peruse it we trust the practical and cutting reproof of the anxious wife will have its deserved effect.—Boston paper.

It was a drizzling, half-snowy day, just such a day as puts nervous people in a bad humor with themselves and every one else. Job Dodge sat brooding over the fire, immediately after breakfast. His wife addressed him as follows: "Mr. Dodge, can't you mend that front door-latch to day?" "No," was the answer. "Well can't you mend the handle of the water-pail?" "No." "Well can't you fix the handle of the mop?" "No." "Well can't you put up some pins for the clothes in our chamber?" "No." "Well can't you fix that north window so that the rain and snow won't drive in?" "No-no-no!" answered the husband sharply. He then took his hat, and was on the point of leaving the house, when his wife knowing that he was going to the tavern, when he would meet with some of his wet day companions, asked him kindly to stop a moment. She then got her bonnet and cloak, and said to her husband, "You are going to the tavern; with

band stared. "Yes," said the wife, "I may as well go as you; if you go and waste the day and tipple at the tavern. why shall I not go and do the same?" Job felt the reproof—he shut the door, hung up his hat, got the hammer and nails, did all his wife had requested, and set down by his fire at night—a better and a happier man.

A GOOD REMARK.-O, the cursed madness of many that seem to be religious! They thrust themselves into a multitude of employments, till they are loaded with labours, and clogged with cares, and their souls are as unfit to converse with God, as a man to walk with a mountain on his back; and as unapt to soar in meditation, as their bodies to leap above the sun! and when they have lost that heaven upon earth, which they might have had, they take up with a few rotten arguments to prove it lawful; though indeed they cannot. - Baxter.

The enemy of art is the enemy of nature.

## MARRIAGES.

In Auburn, on the 1st inst., by Rev. G. W. Montgomery, Mr. Aaron Newton to Miss Rachel Higgins, both of Auburn.

On the 4th inst., by the same, Mr. HENRY Moore, of Buffalo, to Miss Hannah Bradford. of Auburn.

In this town, on the 12th inst. by Rev. J. Chase, Mr. NATHAN H. CLARE to Miss SUSAN Hughson, all of Seneca.

## DEATHS.

In this village, on the 8th inst., after a shore illness, Gen. George Gounday, in the 50th year of his age.

## I. PRESCOTT & S. MILES, Proprietors and Publishers.

## COMDITIONS.

The HERALD OF TRUTH will be published every Saturday, commencing on the first Saturday in January, 1835, on good paper, with new type, in a neat quarto form; each humber containing eight pages—the volume four hundred and sixteen.

PRICE \$1,50 per annum, in advance, or within three months from the time of subscribing-\$1,75 if not paid within three months, and \$2 if paid within the year, if not paid before the close of the volume \$2,50.

Agents or companies, paying for seven copies, will be allowed the eighth copy gratis. and so in proportion to a larger number. No subscription received for a less term than one year, unless the money be paid in advance, and none discontinued, unless at the discretion of the Publishers, until all arrearages are paid up.

AGENTS, Universalist Clergymen in good standing, post masters, and responsible men friendly to the work, and disposed to render us their friendly assistance in giving our paper a more general circulation.

Subscribers who have their papers delivered at their houses or places of business, in this village, will be charged 25 cents per year extra.

All communications to the Editors or Publish



# HIDRALD OF TRUTH.

"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."-St. John.

VOL. 11.

GENEVA, N. Y. NOVEMBÉR 28, 1885.

NO. 48.

REPORT ON CAPITAL PUNISHMENT.

The Joint Select Committee, to whom was referred the Memorial from the Vassalborough Quarterly Meeting of Friends, together with other Memorials and Petitions praying for the abolition of Capital Punishment, have had the same under consideration, and ask leave to submit the following

## REPORT.

The papers aforesaid relate to a subject of deep interest to the community, and one to which the public attention has been for some time forcibly drawn. They propose a change in our penal code no less than the total abolition of capital punishment in all cases.

If Capital Punishment can be laid aside consistently with the safety of Society and our duties and obligations as a Christian Community—humanity would seem to require that it should be. There is something so shocking, so awful, so forbidding in the idea of deliberately taking human life, that nothing but absolute necessity can give to it any colour of justification. The inquiry then is, does this necessity Formerly there was but one response to this inquiry. All agreed that it did exist. It was necessary to take life, not only for the more atrocious crimes of murder, and treason, and arson, and the like; but also for offences of a much lower grade, descending sometimes even to simple larceny. By the laws of Draco. all crimes were punishable by death. The English Statutes affix the same penalty to no less than one hundred and sixty different offences. France, in the revolutionary period of her history, presents the most shocking spectacle of human butchery under a sanguinary code of laws. Suspicion fixed the guilt, and the guilt was death. Vengeance has been dealt out with a liberal hand by the government, under the belief that the peace and safety of the Governments community demanded it. have assumed to possess the indubitable right of punishing crime at pleasure, little regarding the line where justice ends and cruelty commences. Laws have been dictated rather by a spirit of revenge than from feelings of justice and humanity. Such at least has too often been the case. But the spirit of inquiry is abroad, and the right and the necessity of these severe measures are called in question. Public opinion seems fast travelling towards the point that forbids capital punishment altogether. But yet there is a portion of our citizens, how large a portion we know not—who meet us with the objection that capital punishment is an institution of divine appointment—always binding and

never to be dispensed with. Respect for those who urge this objection, as well as veneration for the high authority they refer to, demand of us an attentive and scrutinizing investigation of the grounds on which it rests: because, if well founded, it forever puts at rest all inquiry in regard to the expediency of a change, so far at least, as the crime of murder is concerned. The text referred to, is in the ninth chapter of Genesis-"Whose sheddeth man's blood, by man shall his blood be shed." This text is a part of the revelation of God to Noah and his sons on leaving the ark, and stands connected with liberty granted to man to make use of animal flesh for food, having before been restricted to the use of herbs and fruits. "And the fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air"-" Every moving thing that liveth shall be meat for you"-" And surely your blood of your lives will I require: at the hand of every beast will I require it." It may admit of doubt, whether the text in question should be considered as a command or a declaration having a prophetic view. It might well be parallelled by a passage in Matthew-" For all they that take the sword shall perish by the sword." But considered in the form of a command, it may still be doubtful whether it refers to human murderers, or to beasts that might ferociously destroy the life of a man. Those conversant with the Hebrew tell us that the passage in the original decides nothing. An ellipsis is to be supplied—and the word whatever referring to beast, might as well be supplied, as whose referring to man. It is the opinion of many that it does refer to beasts, and accords with the provisions afterwards made in the Mosaic law, that the beast which should gore a man that he died, should be stoned and his flesh not eaten. If these considerations throw a doubt upon the meaning of the passage, we may well hesitate before we adopt the belief of a divine injunction, from which there can be no release. But admitting its applicability to human actions, it may yet be questionable whether it be binding at the present time; and if so, to what extent. are aware that such as consider it binding, will generally answer that it may be dispensed with in all cases except murder. But where is the authority for such an assertion? It certainly is not derived from the language of the text-" Whose sheddeth man's blood,'-no exceptions, no circumstances or conditions are namedbut "whoso sheddeth man's blood," whether of malice prepense, or from the sudden ebullition of passion without mal-

ice, or by accident, or necessarily in selfdefence—"by man shall his blood be shed." All the different species of homicide are reduced to a level, and one tremendous doom, without the possibility of reprieve, is denounced against the whole. Nor can the public executioner claim redemption. Blood must succeed blood till the last man finds none to destroy him. Now this is evidently claiming too much for the text, but who shall limit it? Who is authorized to narrow it down to one particular set of circumstances? It is sometimes said that the cities of refuge appointed many centuries afterwards, indicate the extent to which it should be understood to apply. But this would not remove the difficulty. Our laws already exempt from death, those guilty of man-slaughter, and no one complains—no one pretends that we are violating a divine command by the exemption. And yet the cities of refuge afforded no protection to crimes of this sort except in its lowest degrees. Those guilty of the higher species of man-slaughter should surely be put to death, and could not claim the privileges of these cities. From the promulgation of the text in Genesis, to the adoption of the Judicial code at Sinai, was about eight hundred and sixty years. During this period we read of three cases of killing among the Hebrews, all of which would be murder by our laws-and yet in neither case was the penalty of death inflicted. May it not be then, that the text in question, though it might be well understood by those to whom it was spoken, is of very doubtful meaning with us at this distant day?

The Jewish nation for a long period enjoyed the peculiar privilege of living under a Theocracy. God himself condescended to be their lawgiver, and to direct their movements. At the foot of Sinai in the wilderness they received by the hand of Moses not only the Decalogue, and the ceremonial law, but a full and complete Judicial code. This code was written out by Moses-read to the people and adopted. Here there was established a system of rules for the regulation of Society and for the direction of the Magistrate-a system broad and extensive, and particularly full in the criminal part of it. The penalty of death was denounced against quite a variety of human actions. Not only killing a person was death; but if a man smote his father or mother without killing, or even cursed them, he should surely be put to death. Adultery, Witchcraft, Sabbath-breaking and Idolatry were punished with death. If one enticed another to forsake the Lord and turn to the worship of idols—though it were a brother or a son, a daughter or a wife—the command was, "Thou shall surely kill him"—"Thy hand shall be first upon him to put him to death." Now is it reasonable to suppose that after the adoption of this code, the Jewish magistrate could travel out of the compass of these Statutes and inflict penaltics by virtue of the text in Genesis? If not, then that law, if it be called a law, was virtually repealed by the adoption of this new code. It was hence no longer binding on the Jews, and cannot be obligatory on us.

But it is said by some, that the obligation descends to us from the Mosaic code, which required life for life, in accordance with the text in Genesis. But if any part of the Judicial code of the Jews is binding on us, it may be difficult to say what part is not binding. This law was suited to the character and condition of that peculiar people; but it has not been understood that its requirements were to descend to people in Gospel times. Governments are at liberty to make their own laws and fix their own penalties, not inconsistent with the great principles of the moral law. Were it otherwise, there would be no alternative but to adopt the Judicial code of the Jews entire, without addition or retrenchment.

But another text is quoted in Romans as pointing to the text in Genesis, adopting its principles into the Christian system-"The magistrate beareth not the sword in vain"—"He is a revenger to execute wrath upon him that doeth evil." Hence it is inferred that the Sovereignty of the State is always bound to punish some offences capitally. It may be well to glance at the context a moment, in order to show the danger of fastening upon a particular insulated passage, and insisting upon its yielding an authority which it might never be designed to do. "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation." Now the text, rightly considered, conveys important instruction, and guides the citizon in his duties towards the Government under which he lives. But suppose we insist upon all that its language, in an unqualified sense, would seem to import. Our fathers resisted the powers of the Mother Country. Have they all received to themselves damnation for that act? We cannot venture upon a conclusion so rash, yet it would most irresistibly follow. Again, Rulers are not a terror to good works, but to evil-do that which is good, and thou shalt have praise of the same. Now was the promulgation of the Gospel in the Roman Empire, a good work or an work? And did it meet the cordial approbation of Nero, and have his praise, or did he not rather put on all his terrors

against it, and endeavour to crush it under foot? The danger, again, is most awfully exemplified in the history of the Romish Church. A pertinacious adherence to the supposed authority of a few particular texts, has led them to spill much innocent blood. The history of that Church is the history of cruelties and oppressions, at the view of which, humanity recoils and the blood chills in our veins. But all this, in their opinion, is only carrying out, and accomplishing the will of God as expressed in the Scriptures. It is for the extirpation of heresy, and the punishment of evil doers. Thus thousands and thousands have fallen victims to a mistaken zeal for the honour of God's law, which is supposed to speak imperatively that all heretics should be cut off. Not men only, but women and even children have been brought to feel the excruciating tortures of the stake, and been consumed by the devouring element—whole cities of peaceable, unoffending inhabitants have been inhumanly butchered—all the horrors and tortures of the inquisition have been designed and inflicted under shelter of the same high authority. Nor are the Catholics alone chargeable with these errrors and delusions-Protestant history is stained with errors of the same character, though different in degree. Even our Puritan fathers, to whom we are so deeply indebted for the valuable religious and pclitical institutions we enjoy, could argue themselves into the belief that the Scriptures enjoined it upon them as a duly to extirpate heresy, by taking the life of the Thus were the meek, the humheretic. ble, the unoffending followers of George Fox, and in one or more instances, a Female too, suspended between the heavens and the earth for preaching another Gospel among them. Now, in all these cases, both among the Catholics and the Protestants, the behest of Heaven was pointed to as the authority under which they acted. But do not these examples admonish us to beware how we spill human blood under the supposition of divine injunction? They most certainly do.

The art of Printing has been the means of diffusing much light—light is still increasing. Science and Philosophy have felt its renovating influence-Christianity, too, has been disencumbered of many errors heaped upon it by human hands, and is exhibiting itself in its native excellence and beauty. It holds forth mildness, gentleness, benevolence and good will, and frowns upon every thing harsh and revengeful. As light has advanced, many opinions venerable for antiquity, and of supposed unquestionable soundness, both in philosophy and religion, have been swept away—and we cannot but indulge the belief that ere long the doctrine of a divine command for the infliction of Capital Punishment, will find little favour in

the eyes of this people.

But there is another class of our citizens, certainly very respectable, both in point of numbers and moral worth, who believe that in no case can human life be intentionally taken by human hands, without violence to the true spirit and intent of the religion of Christ. Some of the Memorialists are of this class—they believe that Government can derive no authority, either from Scripture or from any other source, which will justify the infliction of such a penalty. The right to punish capitally has generally been considered a necessary consequence of the formation of Society. The man who unites with Society and becomes a member of the body politic, yields up a portion of his natural rights for the security of others, more dear to him, and hence it is inferred, that he gives to the sovereignty the right, in certain cases, to take his life. But it may be difficult to conceive how a man can be supposed to have yielded up what he never possessed. Life is the immediate gift of the Creator, inherent by birth in every individual. But does the individual possess the right of disposing of that gift! If so, he must necessarily be judge of the time and manner of such disposal, and hence suicide is no longer a crime. We may turn our eyes with complacency to the ancient examples of self destruction, and view in them only that unyielding virtue and heroic courage which drew forth such admiration among the Greeks and Romans. Again, they say a man cannot be supposed to have given up this right, on the supposition that he EVER POS-SESSED IT: because it would be impossible he should receive an equivalent. He might yield the power to regulate, not to destroy his life.

But the spirit of the Gospel, it is said, forbids capital punishment. Christ did not condemn the adulteress, though the Mosaic law hung with all its penalty over her head. The language of the law was (and that law was given by God himself) the adulteress shall surely be put to death. Nothing could be stronger than this language—and yet she was pardoned. Gospel light was then breaking upon the world, and those laws that were given "because of the hardness of men's hearts," were to vanish away. It was the work of the Messiah to establish a spiritual Kingdom, and in that Kingdom the sword should be beat into plough shares and the spear into pruning hooks. "The lion and the lamb lie down together," and none should hurt or destroy in all the holy mountain. In accordance with this, Christ says, resist not evil-love your enemies; bless them that curse you-do good to them that despitefully use you. And again, I came not to destroy men's lives but to save them. It is said that Dr. Rush with his finger upon this passage, exclaimed, that though an Angel should declare it, he could not be persuaded that

capital punishment were authorized by Scripture.

Having now glanced at the different views taken of the subject by two different classes of our citizens, we will pass to the question of expediency. And here a wide field is opened, and room for much conflicting opinion.

The advocates of capital punishment have but a single argument which appears to us deserving of much consideration. It is this, that Capital Punishment is more effectual than any other in the prevention of crime. Whether this be true or not, it is certainly very natural that we should fall into the belief. From childhood, we have seen the law upon our Statute books. Our fathers have told us, when we could but lisp the inquiry why a man was hanged, that it was necessary and right. History has shown us the belief and the practice of other Governments, and the laws of our mother country, from which we derived our own, are ample in these sanguinary provisions. The opinion has grown with our growth and strengthened with our strength. Coming into our minds by the force of education, we nourish it and cherish it, and array all our prejudices against any attempt to examine the foundation on which it rests. Reluctantly indeed, do those prejudices yield which were early imbibed, and have been long cherished. If we speak of the substitution of some other punishment for that of death, we are met by those who start from the idea, as it the ruin of Society would be the consequence. They picture before our eyes the fell murderer with his weapons of death, and then ask if we would remove the only barrier between the bosom of innocence and the steel of the assassin? Every heart responds in the negative. But this does not establish the position that capital punishment is more efficacious than other punishments. The first emotion excited in the breast by these strong appeals and high wrought representations, is that of revenge. This passion springs up involuntarily; and without stopping to think, we denounce the vengeance of death upon the head of the guilty. But a little reflection will show, that while under the influence of this feeling, we shall not be likely to come to a fair decision. The question is not, whether we shall remove the barrier, and give the murderer full scope, but what sort of barrier will be most effectual for our protection. It was once thought and is still believed among some Nations, that the greater the tortures inflicted upon the criminal, the more effectually would others be deterred. Hence the rack, the knot, the practice of slowly sawing off the head, of nailing iron shoes upon the feet before execution, of roasting by a slow fire, tearing the flesh with hot pincers, drawing in quarters, and many other modes at which humanity shudders, and from which we turn with abhorrence.

But did these cruelties accomplish the desired object? Far from it-they contributed largely, it is believed, to the formation of that savage and ferocious character which prepares men for the commission of the most shocking and atrocious crimes. From habits of thinking we fall back upon the heaviest penalty our laws inflict as affording the greatest security against crime. But it is obvious to every one that it does not afford perfect security. If it did, we might well cling to it with a tenacious grasp, and fear to exchange it for one of doubtful efficacy. But such is not the fact. This barrier is often overleaped-and it is far from being certain that it gives even as great security as could be gained by some other provision. Those men who commit homicidal acts may be ranked under two descriptions. The first class is composed of men, generally of firm, athletic bodies, often of more than ordinary powers of mind, of a bold and daring spirit, and whose habits of life have wrought deep depravity of morals, and nearly or quite silenced the voice of conscience. From this class, proceed those cold blooded, deliberate acts of murder, which strike the mind with such horror. These they perpetarte in full view of the penalty of the law, and upon a deliberate calculation of all the chances of avoiding it. The other class embrace men of less depravity, and of less uniform daring, but men of strong and violent passions and generally of many vices. These men, under the influence of sudden and violent excitement of passion, seize upon the first weapon that comes to hand, and commit those acts termed manslaughter. In these acts the perpetrator does not stop to think whether the penalty of the law be one thing or another, or whether there be any penalty at all. Now it is evident that the first class only, can be operated upon by penalty, and the question is what penalty is best suited to the moral condition of this class of people. In other words, what will most effectually deter them from the commission of crime. Is it death, or is it imprisonment for life? It is confidently believed, it is the latter. Death it is said is the greatest of all penalties. True, but it does not hence follow, that it always appears so at a distance. The sun is the largest body in the universe—but a marble at a certain distance from the eye is of the same apparent magnitude. Because death, when brought nigh and made certain is most terrifying, it does not argue that it is necessarily so at a distance. The corrupt state of morals among these men, wholly changes these natural relative proportions of power in the different penalties. Death, they know, they must eventually meet in some shape or other, and they have hardened themselves against it. All beyond that is, in their view, an eternal sleep, or an uncertain existence, about which, conscience has long since ceased

to trouble them. Hence death at an uncertain distance, has but a few terrors for them while roaming at large. It is no argument against this to say that they shrink from death when brought to the gallows. The circumstances are then wholly changed-and the mind is changed with them. The bold and daring assassin possesses in an eminent degree the love of liberty. Not rational liberty, consistent with the rights and happiness of others; but an unconquerable, uncontrollable, and criminal love of natural, unrestrained liberty-liberty to act as he pleases-to go where he pleases. and to have what he pleases, let the consequences to others be what they may. This unbounded and criminal love of liberty exists only in minds deeply depraved. And if you would restrain that depravity from breaking out in open acts of wickedness, you must hold out those threatenings which carry with them the most terror to a deprayed and vitiated mind, though they might be less powerful than some others upon a mind in a healthy state of morals. Perpetual imprisonment would, we think, strike a greater dread upon men of such character, than taking life. They have made up their minds in the first place not to be detected, but if they should be, they think they could meet death at the hand of the public executioner. But they have not made up their minds to endure imprisonment for life. It is totally inconsistent with their character and feelings. Hence when viewed at a distance, the prison has more terrors than the gallows.

But the fear of death can be subdued by men of different character. The good and the bad can brace up their minds to such an event, especially when uncertain. The Martyr goes to the stake, and the Soldier rushes into the battle. Now would the paltry pittance of the Soldier's pay induce him to hazard the number of chances of imprisonment for life, that he does of death upon the battle ground? We think not. Hence we come to the conclusion, that perpetual imprisonment would be even more efficacious as a prevention of crime than the penalty of death.

A few individuals of elevated character, and enlightened views, have sometime since given us the result of their extensive inquiries and observations in relation to the effects and necessity of Capital Pun-The first we would name. ishments. though not the first in chronological order, is Mr. Justice Blackstone, the distinguished Jurist who commented so fully upon English law. "Though the end of punishment, (says he,) is to deter men from offending, it never can follow from thence, that it is lawful to deter them at any rate and by any means." "Every humane Legislator will, therefore, be cxtremely cautious of establishing laws that inflict the penalty of death." "He will expect a better reason for his doing so, than that loose one which is generally given, that it

is found by former experience, that no lighter penalty will be effectual." Is it found upon further experience that capital punishments are more effectual? Was the vast territory of all the Russias worse regulated under the late Empress Elizabeth, than under her more sanguinary predecessors? Is it now, under Catharine 2d, less civilized, less social, less secure? And yet we are assured that neither of these "illustrious Princesses have, throughout their whole administration, inflicted penalty of death—and the latter has, upon the full persuasion of its being useless, nay even pernicious, given orders for abolishing it entirely throughout her extensive dominions." Such is the testimony of an English Lawyer, a Judge of an English Court, a man who brings to the investigation of his subject, the powers of a strong and discriminating mind-a man of the deepest research, the most extensive and minute law knowledge-an acute observer of the springs of human action, and from his official situation must have been eminently qualified to judge of the effects of all the means employed by governments, not his own, but others, for the prevention of crime. And what testimony does he bear in the case? Why, after clearly intimating bis own opinion that capital punishment is not necessary, he points to the experiment of another State, as affording ample proof of the correctness of his belief. authority-connected with the instance alluded to, we consider as a most triumphant refutation of the argument, that capital punishment, more than any other, deters from the commission of crime. But this opinion does not stand alone. The Marquis Beuaria, a Milanese General, is another authority to whom we would refer. His treatise on crimes and punishments had been published, and is referred to more than once by Justice Blackstone; and its powerful arguments no doubt had their influence upon the Judge's mind. So powerfully did they impress themselves on the mind of the Grand Duke of Tuscany, that he broke through all the fetters of his former prejudice and abolished capital punishments entirely. And what was the effect? If any where, we may look to these old Countries where the population is more dense and the distinctions of society greater, for a people that can be restrained by nothing but the fear of instant death. But not so in this case. Fewer murders perhaps occurred during the succeeding twenty years than was commononly five it is stated, for the whole term.

It was the doctrine of Beuaria, as it now is of many others, that "crimes are more effectually prevented by the CERTAINTY than the SEVERITY of punishment"—"The CERTAINTY of a SMALL punishment will make stronger impression than the fear of one more severe, if ATTENDED WITH HOPES OF ESCAPING." If punishments be yery severe, men are naturally led to the

perpetration of other crimes to avoid the punishment due to the first. To the opinion of these gentlemen might be added that of many more, both in Europe and America, together with many facts and arguments in support of them, but the limits of this report will not permit.

We will now state, in short, what we consider to be some of the principal objections to capital punishment. And in the first place, its moral tendency is believed to be bad. If Government give the example of setting lightly by human life, individuals will follow it. It is well observed by the Marquis Beuaria, that cruel punishments have a hardening influence upon the mind. Severity in the laws excites bitter and revengeful feelings. It has been observed that those countries most remarkable for their cruel and sanguinary laws, are also remarkable for the frequency and atrocity of crime. Veneration and respect for the law can never be secured when the law is considered severe beyond necessity-on the contrary such a law will be viewed as an enemy, and feelings of a hostile character will rise against it. By the indulgence of these feelings the mind becomes soured and depraved, and prepared for the commission of crime.

In the next place, there is much weight in the consideration that men having committed crimes for which the penalty is death, often commit others to prevent detection. Thus in countries where death is the penalty for robbery as well as for murder, we are told, the robbed is almost sure to be murdered. While in countries where a different penalty is provided for robbery, it is seldom accompanied by murder. The testimony by Pirates, taken and executed, is full to this point. Why are you so cruel as to murder the crews, we ask them, when you have robbed them of all they had? Because, if we are taken, you murder us, is the reply-and we do it to prevent detection. A rape and murder were once committed on a young female in Vassalboro'. Death was then the penalty in both cases. The man was apprehended, convicted and executed. confessing the whole-he was asked why he murdered the girl? Then was disclosed the startling fact-"she begged of me, said he, to spare her life, I hesitated, but I knew I should certainly be hanged if she told of it, and she would tell of it if I did not kill her." Nerved by this consideration, he applied the savage gripe to her throat and ended her earthly existence.

Another objection is, that so long as capital punishments are inflicted at all, they must and will occasionally fall upon the innocent. In what proportion of the cases, it is impossible to say, but many have been ascertained. It is but recently, that two lives at least, in New England, have but just been saved by a timely discovery of the mistake. One in Vermont where

the murdered man arrived but the very day previous to the one appointed for the execution of his murderer. Another in Boston, where the man was tried and convicted, but was afterwards found innocent. These instances show that when suspicion becomes strongly excited, it is not all the guards and cautions which the law can throw around the prisoner that can always shield him from conviction though he be innocent. English history abounds in instances where rage and malice have been the chief instruments and the principal witnesses in procuring conviction and death. The term murder originally signified the secret killing of a person. A killing seen by no one and known to no one but the perpetrator of the act. It is now generally committed in a clandestine manner, and the perpetrator is hunted out and convicted by the force of circumstances. These can never amount to certainty, and hence there is always danger of convicting the innocent. But if death is the penalty, there is no rectifying the mistake, however clear may be the proof of innocence in after time. The deed is done, and the man is sent by a violent and ignominious death into the presence of his Maker. But who can estimate the injury to the wife and children the parents, the brothers, and the sisters? Who would dare approach the forlorn and despairing wife, and attempt to soothe the deep anguish of her soul by a cold lecture on the possible utility of such a law in the prevention of crime? The children, the parents, the brothers, the sisters-language can only point to them, it has no power to describe their distress. What advantages are within the reach of imagination that could offset one such case as this? And yet such cases there are, no doubt-and many that are very similar to it, are of record.

Another objection is the difficulty of conviction when indicted for a capital offence. The very fact that innocent persons have been sometimes convicted, has a startling effect upon the Jury and the witnesses, and they will scarcely believe what is perfectly apparent. Hence the cunning rogue calculates his chances of acquittal should be be apprehended and tried. He knows that the law is considered the relic of past and less enlightened agesthat it is but feebly supported by public opinion—that the moment a man is on trial for his life, the commiseration and sympathies of the people gather around himthat the utmost eloquence of the ablest counsel will be put forth in appeals to the best feelings of the heart-and he thinks that all these influences must raise a doubt in the minds of the Jury, upon which doubt he may escape unhurt. Most certainly he has examples enough to encourage him in such a belief.

one more severe, if ATTENDED WITH two lives at least, in New England, have Again, we object, that the execution of HOPES OF ESCAPING." If punishments be but just been saved by a timely discovery criminals, whether it be public or private, very severe, men are naturally led to the of the mistake. One in Vermont, where sheds an unhappy influence upon the com-

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munity. We have now no reference to such as witness the scene, but those who are at home, and whose sensibilities would not allow them to be present, were nothing else to prevent. In the vicinity of an execution, the effect is great-particularly on the feelings of women and children. The man to be executed is in their view continually-he is the subject of their thoughts by day, and their dreams by night. The aggregate of suffering in the community from this source, is far from being inconsiderable. But this is not all. The tendency of this pressure upon the sensibilities is to deprive them of their life and vigor, and thereby rob the heart of one of its best and most valuable attributes.

If the execution be-public, as is commonly the case, further effects of a most demoralizing nature are the result. Those in Augusta at the time of Sager's execution, will call for no proof on this point. It has been argued that public executions are calculated to make a deep and solemn impression, which must long be remembered. Doubtless such impressions are produced on the minds of many, but these are not of that class of people from which to expect crime. Those whom it would be desirable to affect solemnly, and from whom we have most reason to fear crime, make the day of public execution a day of drunkenness and profanity.-These with their attendant vices, quarrelling and fighting, were carried to such an extent in Augusta, that it became necessary for the Police to interfere, and the Jail which had just been emptied of a murderer, threw open its doors to receive those who came to profit by the solemn scene of a public execution.

In conclusion, your Committee would remark, that the investigation of the subject, has resulted in a thorough conviction in their minds, of the truth of the following propositions:—

1st. Capital Punishments are not enjoined upon us in Scripture, so as to impose an obligation for their continuance.

2d. The Spirit of the Gospel most clearly forbids the infliction of any punishment having its foundation in a spirit of revenge.

3d. Government has no moral right to take life, unless it be very clear that the public safety imperiously demands it.

4th. The public safety in this State does not demand the taking of life in time of Peace, and hence we have no moral right to do it.

In accordance with these views, your Committee recommend the total abolition of Capital Punishment, in all cases except Treason and misprision of Treason, and the substitution of imprisonment in State's Prison for life, as per Bill accompanying this Report.

All of which is respectfully submitted.

J. R. ABBOT, Per Order.

## STATE OF MAINE.

In the year of our Lord one thousand eight hundred and thirty-five.

AN Additional Act, providing for the punishment of certain crimes, and for the prevention thereof.

SECTION 1. Be it enacted by the Senate and House of Representatives, in Legislature assembled, That the laws of the State providing for the Capital Punishment of certain descriptions of offenders, be and hereby are so altered as to substitute in lieu of said punishment by death, confinement to hard labour for life in the State Prison.

SECTION 2. Be it further enacted, That when any person shall hereafter be convicted of any crime punishable with imprisonment for life, all contracts of whatever nature to which the person so convicted shall be a party, shall be affected, changed, or annulled, in the same manner as they severally would have been by the death of the person so convicted. The bonds of matrimony between the husband or the wife, as the case may be, and the person so convicted, shall be dissolved; the person so convicted shall cease to have any title to, or interest in his own estate real and personal, and the same shall be treated, be disposed of, and descend, in all respects as if his actual death had taken place on the day when he was convicted as aforesaid; and all power and authority of whatever nature, which he might lawfully have or exercise over any other person or persons, shall, from and after his conviction as aforesaid, cease and determine as if he were dead.

SECTION 3. Be it further enacted, That all acts, and parts of acts, inconsistent with the provisions of this Act, be, and the same hereby are repealed.

House of Representatives, March 16, 1935.
This Bill having had three several readings in this house, and having been amended, was referred to the next Legislature, and ordered with the report to be published in all the newspapers that publish the laws of the State.

Sent up for concurrence.

JONA. CILLEY, Speaker.

In Senate, March 17, 1835.
Read once, and concurred.
JOSIAH PIERCE, President.

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## GOD'S WILL AND MAN'S POWER.

#### A PARADOX.

Ask our Limitarian brethren if they believe God to be an infinitely good and merciful being, and they will answer in the affirmative. Again, ask them if God has the will and power to save the whole human family, and the answer will generally be, Yes, certainly. Press the question if they actually believe that this infinitely good, merciful and powerful Being will really save all mankind, seeing he has the will and power to accomplish it, and they will answer, No. Strange and paradoxical answer indeed! But let us now "turn the tables." Ask them if they believe man to be infinitely good, merciful, powerful, &c. and their answer would be in astonishment, No-man is a mere weak, frail worm of the dust, whose heart is "prone to evil as the sparks to fly upwards." Again, ask them if it is not their will and heart's desire that all should be saved; and that if they had but the power, if they would not save all: Yes, assuredly, is the prompt reply.

Now God is either not an infinitely good and merciful being in having the will and power to save all and not to accomplish their salvation, or our Limitarian brethren are very, very inconsistent, yea, desperately wicked in virtually wishing to act contrary to God's actual design, by declaring that if they had the power they would save all, when they know that God has both the will and the power and yet He will not save all. Shall mortal man be more just than God? O, what a paradox!

## •••••••••• Original.

## CHURCH RECOGNITION.

On the 4th Sunday in September last, a Church was recognized in Ridgeway, Orleans county, N. Y. Though there were few who came forward at this time. yet there is a prospect of a very respectable number who will unite in this connexion before long. I regret the lukewarmness of many good Universalists on a subject so nearly related to our prosperity, but more the opposition it receives from several important papers. I am happy to receive instruction and counsel on all subjects pertaining to the interests of our cause, but I am never thankful for railing against institutions and the wholesale condemnation of ordinances, which I cannot understand in the light of many of my C. H.

Royalton Centre, Nov. 17, 1835.

## <del>--∞∞--</del> A FEW QUESTIONS.

When the Almighty conceived the great plan of peopling the world with a race of intelligent beings, did he intend a portion of those who were to be created to suffer an eternity of misery, and the remainder to enjoy ineffable bliss. If so how much better would such a determination be in the Deity, than a similar one in frail man, who should inflict daily on one of his children stripes without number and on the other lavish caresses and favours?

When God gave Adam the code of laws by which he was to be governed in Eden, did he not know that Adam would transgress? And if endless misery was to be inflicted in consequence of transgression, is it not evident that he created them expressly for that purpose?

If the doctrine of endless condemnation be true, why did not God in passing sentence upon the guilty pair, tell them, that the pains of a never ending hell would be their portion?

Is not the doctrine of Universalism, the doctrine of the Scriptures? What meaneth that sentence which reads thus: 'God will have all men to be saved, and to come unto the knowledge of the truth'?

If man be totally depraved can he perform a good action?

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#### HERALD.

JACOB CHASE, Jun.
G. W. MONTGOMERY, Editors.

GENEVA, SATURDAY, Nov. 28, 1835.

MR. PHILMORE'S QUESTIONS.

No. VI.

" Is there a day of judgment after death?"

To this question we unhesitatingly answer, there is not, in your understanding of the phrase. In a day of judgment, we fully believe. And that it commenced nearly eighteen centuries ago, is abundantly evident from the New Testament. In John ix. 39, Jesus says: "For judgment am I come into this world." Again; xii. 31, he says: "Now is the judgment of this world." We might multiply quotations to almost any length, but we will forbear until you shall undertake to show that Christ came into this world to judge the inhabitants of another. That the judgment day commenced at the introduction of the Messiah's reign, is as true as the word of God. And that it will continue till every man shall be judged, and rewarded according to his work; till "every valley shall be exalted and every mountain brought low, the crooked made straight and the rough ways smooth, and all flesh shall see the salvation of God together," is also equally as true.

We are positively informed by St. Paul, that Christ "must reign, till he hath put all enemies under his feet," and that "the last enemy shall be destroyed, death." But I hope your good sense will forbid your understanding the above language, as I once heard your brother PUFFER explain it. He admitted that Christ would conquer all his enemies eventually, but contended that he would subdue them by "putting his feet upon their necks," and treating them infiniteby worse in the future world than the Jews treated him in this. But I endeavoured to convince him that this was not the way in which Christ conquered his enemies; for if so, he would most shamefully violate every moral precept which he bestowed upon his disciples while on earth. His admonitions were-"Love your enemies; do good to them that hate you; and pray for those who despitefully use you and persecute you." These were not only the precepts of Jesus, but his examples also. Did he not love his enemies, the Jews; and was not his love evinced in the tears that he shed over them, while contemplating the national destruction that awaited them, in this world? Did he not love even his murderers, when he raised his trembling voice to his Father in their behalf, saying, while in the cruel agonics of expiring mature-" Father, forgive them; for they know not what they do?" Tell me not, dear Sir. that Jesus will ever charge his disposition from love to hatred-and his conduct towards his enemies, from heaven-born charity, to hellish wrath and vengeance! To be under the feet of Jesus, is the greatest blessing that the sinner onn ever receive, short of immortal glory. And,

as he must reign till all enemies are put under his feet, and death the last enemy forever destroyed, we conclude that the judgment day will continue, till " all things shall be subdued unto him; the Son himself be subject unto him that put all things under him, that God may be all in all." Then will the "mystery" of the general resurrection be unfolded to view-"this mortal put on immortality-this corruption, incorruption." Then "we shall all be changed, in a moment, in the twinkling of an eye, at the last trump"-the judgment day forever close, with the mediatorial reign of the Redeemer, and "every creature in heaven, and on earth, and under the earth, and such as are in the sen, and all that are in them," shall be heard, saying, "blessing, and honour, and glory, and power, be unto him that sitteth on the throne and to the Lamb forever and ever."

When you will lay before us your understanding of the "day of judgment," and the evidences by which you think it can be supported, we will attend more particularly to the subject. Till then the foregoing answer to your question must suffice.

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SKETCHES.—No 6.
Notes on Genesis, vi. 1—8.
[Concluded from page 367.]

Verse 4. "There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them: the same became mighty men, which were of old, men of renown."

Although there have been instances of men. whose stature has been vast, being so far increased in size above the common form of man, as to be well called giants-and although, the term giants in this verse, has been thought to designate such monstrous men, yet, I am satisfied, such is not its meaning. From the whole complexion of the passage; from the fact, that the descendants of the "sons of God" and the "daughters of men" were wicked, and were denominated "mighty men;" the notion seems most plausible, that these giants were those descendants, so called, because of their strength and hardy though wicked conduct. It is not an unusual practice of modern times, to designate a man of superior strength and agility, by the term giant. True, in some instances in the Scriptures, giants are men of great size and power, as was Goliah with whom David fought; and history proves, that such men occasionally occur among human beings-still, such an application of the term "giants," in the above passage, is incorrect.

In the Cottage Bible, we find the following remark on this verse—"The Hebrew word here used for giants, means warriors, or rather destroyers, men of violence and blood, who fall upon the weak and helpless. It is applied also to the Sabeans, who fell upon Job's cattle; and to the soldiers of Joshua, who fell upon the Canaanites. Job i. 15: Josh, xi. 7." Dr. Clarke presents substantially the same opinion—while Gleig in his History of the Bible, on page 78, informs us as his persuasion, that the term giant

signifies men of rapine, robbers and plunderers. The children of the "sons of God" and "daughters of men" were corrupt, and given to plunder, rapine and vice, their warlike strength enabling them to overcome the helpless. Hence, they were called "giants" or men of power.

Verse 5. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

This passage has been quoted to prove the degrading notion of the total depravity of all men, but such an application of it, is mere presumption. What evidence have we, that the hearts of the "sons of God" were continually exercised with evil? And what evidence have we, because it was said of the descendants of Cain and Seth, that the imagination of their hearts was evil continually, that it means total depravity, and that all men are thus totally depraved? Yet these must be proved, in order to justify this application of the verse. We can well understand, how a virtuous person can become so degraded by sin, that the imagination or thoughts of his heart shall be exercised, not by ideas of goodness, but by plans of wickedness, and this almost constantly; but in this fact, there is no proof of the common base-born notion of total corruption.

The true meaning of the verse must be, that the descendants of the "sons of God" and "daughters of men" became corrupt, not because of the sin of Adam, but because of their own wickedness, and hence they were putting their hearts on evil and vice. The 12th verse proves this view, and that the idea of depravity through the sin of Adam, is not here taught. "And God looked upon the earth, and behold, it was corrupt; for all flesh [not Adam] had corrupted his way upon the earth." The people were very wicked—so very much so, that God is represented as declaring in

Verse 6. "And it repented the Lord that he had made man on the earth, and it grieved him at his heart."

This verse has been used as an objection to the Bible, since it represents God to be a changeable Being, and contradicts the Scripture, for it elsewhere declares, that he is "without variableness or shadow of turning," and hence, cannot repent. But we deem this view of the subject arbitrary, because it is contrary to fact, and the objector does not allow the Scriptures that latitude of expression which himself freely uses.

There can be no doubt, but that there are two kinds of truths, viz. philosophical truths and popular truths. The earth revolves around the sun—this is a philosophical truth. Yet, in common usage, we always say, the earth stands still, the sun moves, the sun sets—these are popular truths. They are fully understood, for a person thus speaking, is never viewed as telling a falsehood—to the physical sight, the sun moves—that is, in appearance. There are a great many instances similar to this, occurring in the Bible, and if interpreted in this way, are clearly understood. Among them is the verse under consideration.

It is certain that God, cannot repent-" God

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is not a man, that he should lie; neither the son of man, that he should repent." Num. xxiii. 19. This we call a philosophical, scriptural truth. But in a popular sense, in appearance, he repents—as much so, as the sun appears to set. The descendants of Seth and Cain, while the ark was preparing, saw nature smiling in all its loveliness, and shedding its blessings on all. But when the flood came, bringing death in its waters, it must have appeared to them, so far as this act was concerned, that the Being who made nature smile, had changed his mind. Yet he had not changed, any more than the sun revolves around the earth. It was only a change in the manifestation of his government. When the parent ceases to meet his child with the same outward acts of kindness, on account of disobedience, and inflicts pain upon him, the child might conclude, from this change in government, that the feelings of his parent had changed. But it would be appearance only, for his parent, in both cases, is actuated by the same love and kindness.

So God repented-in appearance, but not in fact. Hence, the simple meaning is; that God, in consequence of the wickedness of the antediluvians, altered his mode of government towards them. He made them for the earth-but they had abused his blessings, and in the same spirit with which he created them, he determined to sweep them from the earth, for their disobedience. Thus he changed, no farther than the good parent changes, to adapt his government to the different actions of his child.

Verses 7, 8. "And the Lord said, I will destroy mn, whom I have created, from the face of the earth both man and beast, and the creeping thing, and the fowls of the air: for it repenteth me that I have made them. But Noah found grace in the eyes of the Lord."

In this language, the determination of God to destroy the wicked descendants of Cain and Soth, is clearly made known. The judgment of heaven was manifested in the stupendous floodthat great event, of which traces are to be found in almost all tradition, and to whose accomplishment all pure geology attests, forming a strong powerful evidence of the truth of the Bible. It everflowed the whole earth, and drowned all ereatures, with the exception of Noah, his family and the animals in the ark, thus fulfilling the counsel of God, proving to all after ages, that the way of the transgressor is hard, and that there is a God who judgeth in the earth.

The explanation of the passage is finished; and if the remarks here offered, add one ray of light to a clear understanding of the Scriptures, she writer is fully rewarded. -920-

#### THE REPORT ON CAPITAL PUNISHMENT.

We publish in to-days paper, the Report of the select Committee on Capital Punishment, appointed by the last Maine Legislature. The article is certainly of a religious character, and chould be read with interest and attention by every true Universalist in America. If the senant embraced in this report, be generally approbated, Universalism has nothing to feardoctrine of endless misery will soon be numbered with the vain fancies of superstition and deluen, and sink, with Salem witchcraft, to rise more forever. Let the good work go on !

This Report should be earefully read, duly considered, and properly appreciated by every friend to humanity and lover of gospel consistency and truth. We have not room to add any thing more at present.

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#### TO REV. MR. ABEEL.

Pastor of the Dutch Reformed Church, in Geneva, N. Y.

DEAR SIR-After a silence of seven weeks, during which I have patiently waited for an answer to my previous letter, I presume once more to address you, still premising, that no other apology is deemed necessary for so doing, than the importance of the subject itself-a subject involving the truths of Christianity. From what reports have heretofore reached my ears, concerning your liberality of Christian feeling and pious deportment, even though I was eventually disappointed in those reports, so far as to find you harshly alluding to the religious opin-ions of your neighbours and palpably misquoting and misapplying your Bible, yet I had no doubt but that you would candidly meet my statements, and show me that your remarks had been mistaken, or that your memory, in the zeal of the moment, had failed you. But even here too, surprise meets me. To the considerations presented you in my first letter, you exhibit the usual contemptuous course of a "dignified silence"-and though you assume to be a co-working missionary from Christ with that Paul who "reasoned with the Jews," yet you refuse to reason with me and convince me of the falsity of what you deem heresy, either in the synagogue or out of it. True, silence is very often a convenient weapon to hurl at inquirers, but on the sacred subject of Christian truth, it belongs no more to the minister when called to shed light upon divine revelation, than it did to Peter on the Pentecostal day. Sir, had this contemptuous silence been exhibited by some petty fanatic, whose mind was as weak as his enthusiam was mistaken, and who, like the frog, was endeavouring to swell himself to the compass of a spiritual "Boanerges," it would have excited no surprise; but that you, a gentleman of your standing and respectable talents, should do so when your trumpet should be sounding on the hill of Zion, is beyond all question a matter of regret and marvel

Dear Sir; be pleased to recal to your mind the statements made in the first letter sent you-remember, that what is there pointed out, is irreconcileable with the duty of a "faithful minister of the New Testament"-remember, that you was charged with adding "to the words of the book"-remember, that reasons were given to show that you had misapplied passages of Scripture, palpably so, and in proof too, of indubitably the most horrid doctrine believed among men-remember all this, then inquire of your own conscience, inquire of the congregation who heard your funeral address, inquire of the divine Majesty, if you are pursuing your duty, to refuse clearing up the difficulties which were presented in that address and which are held up before you. If your misquotations were proper and your application of passages correct, your doctrine is established beyond question-why then refuse to answer the objections by me presented you, and convince me, that if I reject your doctrine, I reject it at the peril of my soul? Had you charged me, with adding to the testimony of the Bible, I should have deemed myself as imperiously called upon to meet the charge, as I should have been, had I inadvertently added to testimony where life and death were the depending questions. And had you given me reasons why I had misapplied certain passages of Scripture, I would have gladly seized the opportunity of investigating them, since if endless misery be true, it is unspeakably necessary that the evidence of its truth be relieved from all objections-while,

if the holiness and happiness of all men be the word of God, it is too glorious and benevolent to neglect any proofs advanced upon the subject.

If the objections given, why your application of Mark xvi. 16, and other passages be unanswerable, brief though they are, they take away some of your pillars which support a sentiment as diverse from the character of God, as it is wounding to true Christian feeling. Consider, wounding to true Christian feeling. Consider, Sir, the nature of your doctrine—of the unspeakable terments of the damined-and of the unpitying front of heaven, which refuses them even a drop of water. Trace the poor wretch, the victim of an infinite law which no creature can comprehend, as he passes age after age, period after period of increasing anguish—hear his groans and his shricks-mark the doleful lament upon his tongue, that, after he has passed the age of the sun, moon and stars, and that age multiplied by all the ideas ever conceived in the mind, his misery has just begun-and remember, O my God! can it be true? remember that the saints, even with the smoke of the hopelessly lost ascending in their nostrils, will sing, "Alleluia, for the Lord God omnipotent reigneth"-and then ask, if you can wonder that the eloquent and pious Saurin should exclaim, "I find in the thought [endless misery] a mortal poison which diffuses itself into every period of my life, rendering society tiresome, nourishment insipid, pleasure disgustful, and life itself a cruel bitter—I cease to wonder, that a fear of hell has made some melancholy, and others mad."

Sir, this doctrine is terrible, because it involves an evil, beyond comprehension greater than all other evils put together—and if there be the least probability of its being untrue for the honour of God and the good of men, let it be investigated on all proper occasions. Do not then let the present opportunity pass, but cast silence away on this all-important question. I ask a full and direct answer to my first letter, after which, if you require it, I stand prepared to examine the proofs of endless misery. And, as I close, let it be still understood, that the columns of this paper are open and call upon you to enter.

Wishing you the possession of truth and happiness, I subscribe myself respectfully yours, Geo. W. Montgomest.

#### -020-

#### NEW AGENT.

Rev. G. S. Ames, of Tully, Onondaga Co. is hereby authorized to act as agent for the Herald of Truth. He will receive subscriptions and payment for this paper from those who may wish to give it their much-needed patronage,

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#### REMOVAL.

Br. T. D. Coox, late of Auburn, has removed to WOLCOTT, WAYNE Co., and wishes all letters, papers, &c. intended for him, directed to the latter place,

#### NOTICE TO CORRESPONDENTS.

"G. S. A." "M. L. W." "N. B." "J. E. H." and several other valuable correspondents, shall receive as early attention as possible. Br Townsend's reply to Mr. Kay is received, and shall appear in our next. "A, P. S." is thankfully received; we hope she will continue her valuable favours.

#### LETTERS

Received during the week ending on Wednesday last.

C. H. Royalton-K. T. Victor 2-G. W. M. Auburn-N. W. Richmond-J. E. H. Westfield-S. M. Orville-P. M. Rochester-A Free Inquirer, East Bloomfield-G. S. A. Tully-L. W. Dundee-P. M. Locke-P. M. Tobehanna-P. M. Macedon-A. F. S. Union VilMINUTES OF THE PROCEEDINGS
OF THE GENERAL CONVENTION OF UNIVERSALISTS
In the United States, at its session
held in the city of Hartford, Ct.
September, 1835.

[Continued from page 373.] MASSACHUSETTS.—Continued.

The denomination of Universalists, within our limits, has enjoyed many privileges and advantages. Some of our most devoted and successful preachers have laboured here. It may not be proper to refer particularly to those who yet live, having grown gray in the service of the Lord: posterity will do them justice. But we may speak of John Murray. Here was the scene, if not of his first, yet of his early and long continued labours. Here, indeed, he dwelt and proclaimed the everlasting gospel, the larger portion of his -life-from the period when he landed at "Good-Luck," until he was called to his father's house. The seed sown by him was not unfruitful, as we are witnesscs. Having finished his course, he fell asleen; and his bones are with us unto this day. Several brethren are desirous to erect a monument to his memory; for no stone marks his resting-place. They have forborne to commence the work, however, under the impression, that as his memory is the inheritance and the property of the denomination, you might desire to take some order on the subject; so that whatever be done, may be regarded as the act of the whole denomination in the United States, of which body you are the representatives. The subject is respectfully submitted for your consideration.

As before observed, the members of our denomination, here, have enjoyed high privileges. In return, they have endeavoured to do something for the advancement of our common cause, both here and elsewhere, by their labours. A large number of books have been published here, (most of the number, too, were written here;) which, we humbly trust, have been of some service, in leading men to the knowledge of the truth. Among these, may be named Murray's Life and Works; Townsend's Gospel News; Winchester's Dialogues; Ballou's Treatise on Atonement; Notes on the Parables; Lecture Sermons; Select Sermons; Letters and Essay on Retribution; Balfour's Inquiries, (1st and 2d) Essays, Letters; Letters to Stuart, and Replies to Stuart, Whitman, Allen, and Sabine; Ancient History of Universalism, by H. Ballou, 2d; White temore's Modern History of Universalism, and Notes on the Parables; Universalist Expositor: Rayner's Lectures; Smith on Divine Covernment: Streeter's Familiar Conversations; Dods' Sermons; Paige's Selections; Eternal Hell Torments Overthrown; besides a large num-· ber of smaller books, sermons, pamphlets, and many editions of Hymn Books, &c.

The Universalist Magazine, the first Universalist newspaper in the United States, commenced in 1819, is still published weekly, by Br. Thomas Whittemore, under the title of "Trumpet and Universalist Magazine." The "Universalist and Ladies' Repository," commenced in 1832, is published monthly, by Br. Daniel D. Smith.

The denomination of Universalists in this commonwealth, is well united; its members live in harmony, and gladly cooperate with each other and their brethren elsewhere, in the blessed work of proclaiming the boundless love of God to men. In this spirit they salute you, and implore the blessing of Heaven on your present and future labours.

By order of the "Massachusetts Convention of Universalists."
LUCIUS R. PAIGE.

#### CONNECTICUT.

The Connecticut Convention to the General Convention of the United States:—

In the Minutes of the last session of the Connecticut Convention the following appointment is recorded:—

"Appointed Brother R. O. Williams, a member of the delegation above mentioned, to ascertain, as far as practicable, the condition of our order in this state; make out a full report of the same, and lay it before the United States' Convention at its next annual session."

In accordance with the spirit of this resolution, it becomes my duty to present to this body that statistical information which I have been able to obtain, relative to the condition of our denomination in this state. I have found it difficult to obtain the desired information, owing to various circumstances; but more especially to a want of attention to the formation of societies, and a neglect to represent such societies as do exist in the councils of our Associations. In consequence of this inattention and remissness, it is impossible to make a statement of the number of Universalists in this state. The following account, which is probably incorrect in many particulars, I submit to the consideration of this body, as the best my means would allow me to prepare:

#### HARTFORD COUNTY.

In the city of Hartford there is a society composed of 74 male members, flourishing and prosperous. M. H. Smith has heretofore been its pastor, but has recently resigned his charge. Preaching is supported all the time. In addition to the number of members there is, perhaps, double that number of regular attendants, (heads of families and young men,) on meetings of public worship.

Berlin.—At this place there is a society,

composed of 70 members; a new and elegant meeting house, and a church, where the Lord's Supper is administered periodically. Over this society Br. W. A. Stickney is settled as pastor, and ministers to it half the time.

BURLINGTON.—A society in this place was formed July 4, 1835, consisting of about 25 members. Br. W. A. Stickney is employed to labour with them one fourth of the time.

GRANBY.—A flourishing society; number of members not known; occupy an old Baptist meeting house, and employ a preacher one half of the time. Since Br. Spear removed to Springfield, Br. Shrigley and myself have been employed at this place.

HARTLAND.—In the eastern part of this town there are many good brethren, who have not bowed the irees to Baat. They enjoy occasion.

al preaching, but are not organized into a society. They give their influence and support chiefly to the society in Barkhamstead, in Litchfield county.

SUFFIZED.—At this place there is no regular society organized; but a small fund has been raised for the support of preaching, and there have been frequent lectures, and occasionally a Sabbath's preaching in the place during the year past.

Windson.—At the village of Poquonock, in this town, there have heretofore been many Universalists, and there are some at the present time. Br. Shrigley has recently made angagements with them to preach half of the time. They now appear to be in a prosperous condition.

EAST WINDSOR.—There are many Universalists scattered over this town. At the village of Broadbrook there is a society organized. They have engaged to employ a preacher one fourth of the time for a year. And the society is increasing. At Warehouse Point, a few miles distant, there are also several Universalists, but no society. The brethren there, I believe, assist in supporting the society at Broadbrook.

GLASTENBURY.—In this place there are a number of Universalists, strong in the faith, and men of worth and respectability. And, if I am not mistaken, thore is an organized society; but for a few years past they have had no regular preaching. An occasional Sabbath is all they have enjoyed. With a little exertion, however, it is believed, there might be a flourishing and prosperous society built up in this place.

MANCHESTER.—I believe also there are some Universalists in this place, but no society, and no regular preaching.

SIMBBURT.—An effort has been made during the present summer, by the brethren in this place, to build up a society and support preaching, a part of the time. A small fund has been raised, and so far they have had lectures delivered once a month. Their zeal and efforts are worthy of all praise. Heretofore Partialism in this place has had its reign of darkness unmolested.

[To be continued.]

#### MARRIAGES.

In Dundee, on the 19th inst., by Rev. M. L. Wisner, Mr. NICHOLAS JESSUP to Miss ELIZARYND, both of Tyrone.

#### I. PRESCOTT & S. MILES, Proprietors and Publishers.

#### COMDITIONS.

The HERALD OF TRUTH will be published every Saturday, commencing on the first Saturday in January, 1835, on good paper, with new type, in a neat quarto form; each number containing eight pages—the volume four hundred and sixteen.

PRICE \$1,50 per annum, in advance, or within three months from the time of subscribing.— \$1,75 if not paid within three months, and \$2 if paid within the year, if not paid before the close of the volume \$2,50.

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Agents, Universalist Clergymen in good standing, post masters, and responsible men friendly to the work, and disposed to render us their friendly assistance in giving our paper a more general circulation.

Subscribers who have their papers delivered at their houses or places of business, in this pillage, will be charged \$5 conts per year ages.

# HDRALD OF TRUTE.

"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."-St. John.

**VOL. 11.** 

GENEVA, N. Y. DECEMBER 5, 1835.

NO. 49.

#### Original.

#### CORRESPONDENCE.

[Continued from page 370.]

LETTER.—No. XVIII.

VICTOR, Nov. 20, 1835.

To Rev. Richard Kay:

SIR—Your letters in reply to mine of January and March last, are at length received. As I wish to keep you in mind of the agreement between us, I beg leave to call your attention to the state of the question, which you seem to have forgotten.

I have already presented evidence of the immortality and incorruption of mankind. You have conceded all that I claim in relation to immortality: 1st. By admitting that to say that an immortal being can die, would be a contradiction. 2d. By attempting to prove that Adam, who you say was immortal, lost his immortality before he could die. You have, it is true, opposed to the evidence presented by me, your assertions of what God could do, and what he had power to do. I admit God's power to be infinite. But as the question between us is to be decided by a reference to the Scriptures, by proof of what God will do, I would once more remind you that evidence, not assertions, but scriptural evidence is what is required.

You inquire if I have presented scriptural evidence that an immortal being cannot die. Did it devolve on me to make proof equivalent to showing that a living man was not a dead one, your admissions above referred to would save me that trouble, and is a sufficient answer to your mathematical illustration.

In the defence of my views of immortality and exposing the fallacy of yours, I have presented all the passages in the Scriptures where immortal and immortality are used, and have also shown that Cruden, a believer in endless misery, agreed generally with me and disagreed with you. Your quotation from Matt. XXV. is not sustained by a like reference to every passage in the word of God, where everlasting occurs. Do this and I am prepared to consider it.

You undoubtedly know or ought to know, the difference between corruptible and corrupt. In the commencement of your letter of Oct. 30, you have stated what I did say. Before the close of the first section, you however assume, that I had conceded that there was no necessary connexion between sin and corruption. I have made no such concession. My language is, "I did not intend to be understood that there could not be an innocent corruptible [not corrupt] person."

Of course, your reasoning upon your mistake will pass for what it is worth. If mankind were not previously corruptible, they could not have become corrupt. Their sinfulness is evidence of their corruption.

Your question would be readily answered, had I not already had abundant evidence of your disposition to argue from and not to the question at issue. When, however, you have disposed of the evidence already presented, I will attend to your HORNED DILEMMA.

You have frequently assumed the immortality of Adam. Whether it was a "dependent corporeal immortality" or not, I cannot say. As the position is yours, the affirmative belongs to you; and charges of shuffling and ambiguity would appear better after you have proved your assumption by the production of a passage of Scripture that says he was immortal. A person that insists upon "direct" evidence cannot complain when the same measure is meted to him, and one who talks so much of logic should certainly avoid assuming a position and calling upon his opponent to prove a negative.

In stating your positions, I have endeavoured to give the substance of them. If I said that you had assumed that the immortality, &c. of mankind was not proof positive of their endless salvation, because Adam lost his immortality, it was not to misrepresent your argument. All your evidence has been weighed and considered, and it appears to me that one of your positions was founded upon the assumption that Adam was immortal and lost his immortality and died; something which you have at least laboured to prove.

You have propounded some questions which I have before answered, and ask for information in relation to facts which you appear already to possess.

In the commencement of our argument you introduced a story, which I then informed you I had every reason to believe was a falsehood. I cannot conceive that it is the province of any man, for any purpose, to circulate stories calculated materially to affect the reputation of a young man, or any body of men, young or old, without being well assured that they are true.

I have repeatedly said that you had wandered from the question and the rules which you have yourself defined. I would cite you to the story above named; to your views of the influence of Universalism; your repeated charges of falsehood, blasphemy and hypocrisy; your reference to Hume, to Atheism, to Mormonism; the title pages of books, &c. &c.

Seeing your determination to denounce me down, if you could not argue me down, I thought proper to remind you that you lived in a glass house. I well knew that every sanctuary of virtue had been violated; that every caime which has a name had been committed by the Priesthood of the boasted evangelizing doctrine of endless misery; that believers in that sentiment were found in every receptacle of infamy in our land: but I also knew that the subject between us was one of solemn interest, to be decided by a reference to the word of God; and I chose as far as possible, to keep to the question at issue. I hoped that the hint would be regarded; but your story, introduced I suppose, like the other, for illustration, "whether true or false," will in due time be tested by a reference to facts. In the mean time I would remark, that if one-fourth of the convicts were Universalists, and have since their imprisonment become of the faith of the remainder, the exchange does not tell much for their reformation, unless the "soulsanctifying faith" exerts a better influence upon them than it did upon the threefourths who were before believers in endless misery. I should suppose at least, that they might all begin to think that repentance would not free them from punishment.

I have confined myself to quotations from our present version of the Bible. My reasons I presume are well understood. My assertions I shall at least attempt to prove, when necessary. If you will define in what respect I have made an incorrect statement in relation to the use and application of Greek-terms, I will endeavour to show you that you are mistaken; and I would farther remark, that I presume your knowledge or that of any other man might be increased in Greek or Hebrew by a reference to the works of critics or commentators. I have hitherte paid no attention to your references to the Greek Testament. It was unnecessary as you did not claim that I had erred in my quotations, and it appeared that the reference would not alter the facts already

You have introduced John v. 28, 29, and again inquire what this wants of being direct proof of the endless perdition of those spoken of. I answer, 1st. It wants proof of a reference to the resurrection of those literally dead: 2d. Of their resurrection to immortality: and 3. The mere trifling fact, that the damnation spoken of is endless. When these are proved, I will yield the question. You will not I presume complain if I vary the phraseology of some of your questions and declara-

tions, and ask, But "what does the preaching of Christ effect? Does it help forward the endless happiness of" the elect? "That, according to" your creed, is secured to them by the decree of God. "What therefore does the preaching of Christ and the resurrection accomplish, so as not to be in vain? It can indeed, according to your principles, do no more than add to the happiness of" the elect "in this world. But if as" Presbyterians "affirm, the light afflictions of" the elect "which they experience here for a moment, work out for them a far more exceeding and eternal weight of glory, then the preaching of Christ and the resurrection relieves the light afflictions of a moment by hindering an increase of endless happiness, and is therefore worse than in vain. What kind of love for mankind induces" Presbyterians "to preach Christ and the resurrection, and thus diminish from the joys of eternity by removing the light afflictions of a day? This diminution extending through eternity, must be an infinite loss, and the crime of wilfully causing it can therefore, be little less than infinite. Such, however, are" Presbyterian "philanthropy" and Presbyterian "consistency."

These queries you can answer at your You may suppose that it is better calculated to reform men to tell them of the joys of sin; to preach to them that a well timed repentance will extenuate for n life of crime; that they may sin, and sin, and never be punished: but I beg leave to differ from you; to declare that "God will by no means clear the guilty;" "that he will render to every man according to his deeds;" although "He will not cast off forever." It is true that you may choose to exhibit the influence of your evangelical faith by charging me with lying, blasphemy and hypocrisy. I choose to exhibit the influence of mine, by not returning railing for railing.

I am waiting for your proof of Adam's immortality; for an explanation how a man can be annihilated without dying in the process; and for any evidence that you can furnish from the word of God. having a bearing upon the question at issue. In short, I wait your return from your wanderings, to the discussion of the original proposition, and hope you will see the necessity of attending to business in But if you wish to congood earnest. ceal your inability to sustain your side of the question behind the fog of extraneous matter, you may issue another brief philippic against "your editors." Perhaps it may serve to screen your arguments from close examination.

K. Townsend. Yours, &c. · [To be continued.]

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A man's manners commonly form his Sertuno.

#### Original.

TALE OF A NOSE.—AN ILLUSTRATION.

"Behold, how great a matter a little fire kindleth !"-BIBLE.

"Once upon a time," as most legends and extraordinary stories commence, a wise, good and benevolent Father had a numerous offspring of sons and daughters. The Father's name was truly characteristic and deserving. It was "Love." All who fully knew him loved and respected him, and admired his amiable character and heaven-born virtues and perfections.

Of only two of his sons shall I speak at present. They were ushered into the world under the most extraordinary circumstances. The greatest astonishment and excitement were manifested in reference to their unique and singular appear-In short, they were both the offspring of one birth. But this circumstance is of too common occurrence to cause any special "wonderment." An extraordinary freak, or anomaly in nature characterized their appearance. They were born "Siamese twin"-like, held together by a flashy, inseperable ligament, that was impossible to be severed without causing immediate death. No wonder there was an excitement to be sure; but alas! to what an unreasonable, wicked and foolish extreme it was carried. Mingled feelings of wonder, horror, fear and trembling were manifested by all who saw the extraordinary children. The midwife shrieked in fright, and declared it all the work of the Evil One! The nurse threw them down in rage and disgust. The neighbours ran together, exhibiting their gaping astonishment and horrror-struck phizes, and readily declared the unique and unheard of birth as the dire precursor of some awful calamity—the forerunner of the appearance of the great Beast-or, that some judgment was soon to be poured out upon All was clamour and confuthe world. sion. Some were for crushing the infantile monsters in their cradle lair; others objected. Meetings were called - resolves and resolutions passed—to rid the country of the poor innocent children. At length they were, in compliance with the many urgent requests and threatening menaces, sent away into a far country and put under the guardianship and instruction of a venerable and godly man whose name was "Truth." Here, under the protection of this wise and good old man, the little innocents met with but little ridicule and reproach. He laboured to bring them up in the ways and paths of holiness and virtue. The children grew to the "tattling age of prattle and play." Their affectionate regard for one another was proverbial throughout the whole country. Their infantile sports were the same. taking of the same essence, bent and in- the phiz engrossed all their attention.

clination. They would eat out of the same dish, and play with the same toys. The same tarts, pies, cakes and sweetmeats that pleased the one, delighted the other. If one was pleased, the other was glad; if one laughed, the other was tickled; if one whimpered and cried, the other blubbered, and "followed in his wake." From infancy they grew up to childhood, and from childhood to youth, still manifesting the same brotherly affection and regard for one another as at first. Indeed, their love seemed to "grow with their growth and strengthen with their strength." Providence had blessed them with almost every physical and mental attraction or accomplishment, and they had been faithfully and thoroughly instructed in all the moral and religious duties, and also in all the important theological doctrines. They were early taught to love and revere their excellent Father, to love one another with a deep and lasting love, and to look upon the whole great family of man as the subjects of heavenly regard, and heirs to the same eventual immortal inheritance. Among their most favourite studies of relaxation and pleasure, that of Physiognomy is named. They looked upon one another's phizes, and scanned them closely and minutely-but not with a "critic's eye." A becoming and brotherly charity characterized their 'observations' for some time, and all promised fair. They could not pronounce one another's phizes the bon ton of perfection, nor did they fully agree in opinion about the relative beauty of their physiognomies, but they both declared, the apparent defects or difference which they discovered; were not of sufficient importance to become a "bone of contention" between them, and that if their phizes were not moulded to the same form or expression it was no sign but what they were "brothers indeed," and children of the same Father. The ligament of union, they declared was a sufficient testimony of their oneness of parentage, or being the children of the same Father.

But alas! the more frequently they scanned one another's phizes, and the more protracted their "observations," together with the almost continual conning of characters, hieroglyphics and comparisone, the greater were the defects discovered by their fastidious eyes, until that which had at first seemed but a mere "mole hill" affair, was now magnified into a mountain deformity! They at length accused one another of possessing the most deformed and hideous visages that ever graced the fabulous hydra himself! They denied one another the endearing appellation of "brother," and foolishly declared that they were not children of the same Father. They did not think of the delicate ligament of nature that bound Their them inseparably together; no-they did minds seemed moulded into one, and par- not deign to look so low as that; the phiz.

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magic spell seemed to have wrought the appalling and fearful change—the bonds of brotherly love were sundered—the fount of affection seemed dried up-" brother" was literally "arrayed against brother"and almost a total extinction or alienation of affection was the result. Alas! horibile dictu! the awful and astounding fact was at last fully apparent, that the great and horrible discovery was made, and consisted in the difference of the relative length and horizontal projection of-their noses!! Smile you may, gentle reader, for who can avoid it, possessed even of the most ascetic or morbid risibles? Now the "bone of contention" was, not that their nasal protuberances were both too long, or both too short; but that one was awfully too long to compare, or claim brotherhood with the awfully too short one!-but alack, in spite of the qualifying word "awfully," the whole difference did not make an inch by nearly two barley corns, some say two and a half! Even an inch of nose is no very insignificant addition to be sure; but one would scarce dream that this pigmy addition would seriously discommode the wearer, or essentially disgust or alarm the most fastidious observer, or the most bon ton amateur of noseology! Indeed, matters were at last carried to such a serious crisis, that from hard words they fairly engaged in an unhappy personal encounter. This quarrel and fault-finding was not altogether among themselves. If any new neighbour came among them, the all-important question was immediately proposed-" Does any one know the length of our new comer's nose? or, on which side of the centre of his phiz does it preponderate?" Instead of inquiring, Is he pious, virtuous, honest, or a good citizen? the ridiculous cry was heard from the once loving brothers-"The nose, the nose! give us the dimensions, especially the length of the nose, and we will tell you the man!" One declared that it was very immoral and unpopular to wear short noses; the other that it was very unscriptural and superstitious to wear long ones; and each declared that no privileges or Christian immunities should be granted to those of certain unfashionable noses! In this foolish and fatal quarrel they had forgotten their Father's and their guardian's instructions, and in short, the quarrel at last became so sanguinary, that from occasionally snubbing one another's noses, they now began to tweak them in right earnest. Rage, and a deadly combat was the result. The conflict was short but desperate. They were determined on a separation at the peril of their lives. They tore themselves asunder! Their very vitals were torn out in the awful strife and struggle! Death and an "everlasting reproach" was the result!

Reader, this tale, fable, or "what you will," is not without a moral; and I hope

it has not been written in vain. The nasal organ, as tradition, custom, or usage will have it, is a dignified organ. An insignificant defect in this member will readily be discovered by the most superficial observer. A man will bear an animadversion or insult upon any other organ before that of his nose. Give that but a playful snub, and it will generally be resented with spirit and despatch; but give it a feeling or lusty tweak, and wo to the almost sacrilegious mal-treater. The very magazine of wrath is at once on fire! O, what a delicate, sensitive thing is a nose! Beware how you intrude upon its dignity, or put the soul-exciting question-" What in the world is the matter with your nose?it is a world too long, or a world too short!-it is on one side of your face, or it is on the other," &c. Let it be as the God of nature made it, whether long, short, crooked, puggish, Roman or aquiline; it is of no essential importance, it is "none of our business." Do for heaven's sake find something of more importance to discuss upon, or contend about, than the length of a nose!

Now I hope this story will not be misunderstood. I intended it as an illustration, (though an imperfect one no doubt,) of the folly and fatality of Universalists or believers in the "final restitution," in contending among themselves about the "length" or duration of the punishment of the wicked, and "on which side" the punishment is to be received, in this or the future world. Brethren, do not let the length or the place of punishment be a "bone of contention" between you. It will be impolitic, injurious, yea, I fear fatal to our cause. We all believe that the sinner will be punished somewhere according to his "just deserts," and that there is "no escape." We all believe that the whole human family will be finally holy and happy, and upon this delicate subject let this suffice. We have work of far more importance which should engross our attention. Let us not neglect the "weightier matters" for the lesser. us "live soberly, righteously and godly in this present world"-do all we can to promote the well-being of man, and the prosperity of the "common salvation"-and all will be well with us at least. Remember not to meddle with the length of your brother's nose. Cultivate union, good and Christian feeling, and prosperity and triumph will be the result.

Henriella, N. Y.

# Original.

#### THOUGHTS ON DEATH.

Time is ever on the wing; the coldwind whistles past the windows of my study; the summer is past and gone; and while the cold blast heaves the dark cloud from the west, it often reminds me that the summer of life will soon be o'er, and the

cold icy arms of death will grasp this form of mine, change my countenance, and send me away; and while the withering thought pervades this throbbing bosom, hope, like an anchor to the soul, sure and steadfast, brings to mind the return of spring. O, blessed hope of immortality! shall I live again? How exhilarating the thought! Shall I meet all these dear friends again? My poor mother, who watched over me in infancy and ofttimes pillowed my little head upon her own bosom, who has long ere this fallen a prey to the winter of human life: my dear father, whose head is now silvered o'er with the frost of three score winters, who has ever been a present help in times of need; with him I must soon take the parting hand, to meet no more forever on the shores of mortality: my brothers and sisters, with whom I have spent many a happy hour. Shall we live again? Shall we meet again on the blest shores of Immortality? Yes, with all kindred spirits bound for an eternal home. Language can never express the happiness of that bosom,

"Where dwells a hope so bright as this."

It only

"Longs to reach the goal, And seize the prize of endless bliss."

M. L. WISNER.



#### THE BIBLE AND TRACTS.

The Board of Directors of the Philadelphia Tract Society, in a Card, call imploringly upon the public to give them money. This is well enough, perhaps, but there is a singular connexion between their premises and conclusion, which ve think entitled to notice. It runs in this wise, that whereas "the wide distribution of the printed word of life, is one of the grand instruments which infinite wisdom has ordained for the salvation of men," "Therefore resolved, That the Philadelphia Tract Society will endeavour to raise ten thousand dollars the present year for the Tract Cause." If by the "printed word of life," the Board intend the Bible, and mean to declare that whereas the circulation cî the Bible is necessary to Salvation, they will therefore print \$10,000 worth of Tracts, it strikes us that there is about as much connexion between the premises and the conclusion, as if they had resolved, that whereas bread was necessary to sustain the lives of men, they would therefore give them stones. But if, as there is some reason to believe, they meant to denominate their miserable Tracts "the printed word of Life," thereby exalting their trash to an equality with the Scriptures, their preamble and resolution, to our mind, amount to little short of blasphemy .- Gospel Banner.

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summer of life will soon be o'er, and the Malice seldom wants a mark to shoot at.

MINUTES OF THE PROCEEDINGS

of the general convention of universalists

In the United States, at its session

held in the city of Hartford, Ct.

September, 1835.

[Continued from page 384.]

#### CONNECTICUT.—Continued. NEW-HAVEN COUNTY.

CHESHIRE and SOUTHINGTON.—There is a society consisting of about 40 members, composed of brethren residing in these two places. It is prosperous and increasing, under the labours of Brother W. A. Stickney, who is employed by them one fourth of the time. No meeting-house. Meetings are held in school-houses.

MERIDEN.—At this place there are several brethren, but no organized society. Lectures are occasionally delivered here by Brother

Stickney.

WATERBURY.—At this place there are some brethren, and once was a society. Brother Boyden and Brother Stickney have occasionally preached here; but the society has now,

I believe, nearly become extinct.

New-Haven.—A society was formed at this place a few years since, and flourished with a luxuriant growth for a little season, under the labours of Brother T. Fisk, but it has now withered and died away. The brethren there have enjoyed little or no preaching since Brother Fisk left the place. Whether the last state of the society is worse than the first, I am not able to say. I believe, however, it is considered that there are difficulties, real or imagined, in the way of an immediate renovation. The cuses which led to its declension, I believe, are very generally traced, in some measure at least, to the indiscretions of Brother F., while he remained in the place. It is an important place for the establishment of a permanent society; and it is to be hoped that the brethren there for there are many good men and true, yet remaining-will again awake, arise from the dust, put on their strength, and build up the old waste places of Zion.

The same remarks, made in reference to New Haven, will apply very nearly to many places in its immediate vicinity, with this exception, that in no others, so far as my information extends, have there been societies organized. There was a very general awakening and attention to the subject of impartial grace and universal salvation, for a short period; but it has been followed by a spiritual deadness and inattention; a deep sleep, more profound than that which preceded it.

#### FAIRFIELD COUNTY.

Newtown.—This town is the residence of our venerable Brother Solomon Glover. Universalism has long been known and publicly advocated in the place. There was formerly a fine flourishing society, which enjoyed the regular ministration of the word of truth, under the care of Brother Glover, but it has now pretty much dwindled away. Brother Glover has become too far advanced in years, and too infirm to proclaim publicly the words of life, of which he has so long been a faithful minister. There are now between thirty and forty heads of families in the town, who are believers in the Gospel preached to Abraham; but disheartened by various circumstances, their zeal has abated, and they do not now support a preacher any portion of the time: there is yet hope, however, of a revival in this place.

DANBURY.—Here there is a flourishing society, consisting of twenty-nine members, and a church connected with the society. The brethren here have recently erected a large and beautiful house of worship. They have now no settled clergyman, but usually they have employed

one half the time. The brethren are steadfast, persevering, and increasing in numbers, and meetings are generally well attended.

MONROE.—At this place a society has recently been organized, composed of Universalists, residing in this and adjoining towns. What are its condition and prospects I am unable to

STRATFORD.—A society has been formed here within a few months, which now enjoys the labours of Br. Hitchcock a part of the time, and is in a prosperous condition. The brethren in Trumbull, I believe, are connected with it, assisting in the support of preaching, and having occasional lectures at that place.

occasional lectures at that place.

At Bridgeport, Westport, Norwalk, Darien, and Stamford, there are more or less Universalists; but there is no society I believe at either of these places. At each there is occasional preaching; and at some periods, there has been regular preaching at some of the places just named. There is much light and liberality at all, as I have been informed, and with little exertion and judicious management, there might be good societies established, I am confident, and permanently established.

Longridge.—In the north part of Stamford, at a place called Longridge, there is already a prosperous and permanent society. It is composed of Universalists residing in Stamford, and Bedford, an adjoining town in the state of New York. They have recently erected a neat and commodious house of worship, and enjoy the labours, one half of the time, of brother S. J. Hillyer, of North Salem, N. Y.

#### LITCHFIELD COUNTY.

In this county there are many Universalists scattered over a considerable extent of territory; but few societies. There are more or less in Woodbury, Watertown, Plymouth, Litchfield, Northfield parish in that town, Goshen, Sharon, Salisbury, Canaan, Norfolk and Colebrook. In some of these places there is occasional preaching. Br. F. Hitchcock has heretofore laboured some in the northern part of this county.

some in the northern part of this county.

WINCHESTER.—In this place there are a respectable number of brethren, who, during the present season, have had preaching one fourth of the time. I believe, however, there is no organized society; still, their prospects are fair, and the present interest that is felt and exhibited, promises increased prosperity and advancement in the cause.

BARKHAMSTEAD.—At this place there is a new but flourishing society. By the zeal and persevering efforts of a few individuals, a church has been obtained and fitted up at considerable expense, for the use of the society; and no place with which I am acquainted gives better evidence of the wonders that may be accomplished by patience, industry and perseverance. The society numbers — members, and a preacher is employed one half the time.

New-Hartrord and Hitchcocksville.— Here, also, there are many ardent friends of the doctrine of impartial grace, and preaching is occasionally chieved.

WOLCOTTVILLE.—At this place there is a society that has until recently enjoyed the labours of Br. W. A. Stickney.

#### MIDDLESEX COUNTY.

MIDDLETOWN.—There has been a society, I believe, in this place, but from some cause it has been suffered to die away. Still, many warm friends reside here, especially at the upper village; and occasionally there is preaching at the upper village—seldom, if ever, at the city, I believe. We must wait in hope for a revival.

DUAHAM—Is a place where Universalism has long been known, but for some years a coldness in respect to the subject has been exhibited. Recently, however, there has been some awakeming; and the hope is entertained that it will be permanent, for many good friends reside at this place.

KILLINGWORTH.—Here there is a society recently organized; the number of members I have not ascertained. The society appears to enjoy a good degree of prosperity; it employs a preacher one fourth of the time.

At Millington parish, in East Haddam, there are quite a number of brethren, and a fair prospect for building up a society. I have visited and preached in the place once, and found them quite desirous of obtaining the services of a preacher one fourth of the time. They will probably succeed.

#### NEW-LONDON COUNTY.

In this county the principal societies of Universalists are at New-London and Norwich. Their condition and prospects I know but little about. Br. Moore is settled at New-London; preaches at that place half the time, at Norwich one fourth. The remainder of his time is occupied, I believe, in Rhode Island.

At Voluntown, Preston, Salem and Colchester, I believe, there are few Universalists, but no societies, and the opportunities of enjoying the preaching of good tidings, are, "like angels"

visits, few and far between."

#### TOLLAND COUNTY.

STAFFORD.—In this county the chief societies are in Stafford and Union. At Stafford there is a large society, now in a very prosperous condition, under the latours of Br. J. H. Willis, who is employed there two-thirds of the time. A letter from the clerk of the society, addressed to the Connecticut Association, states, that the aspect of the society is more favourable than at any former period. "The people are awakened to a lively interest in the Redeemer's cause; meetings are more fully attended, and the friends of the society are increased." Union has a small society of firm and persevering believers; a preacher is employed six or eight Sabbaths in a year. This is all they have been able to do. Still, there is hope of an increase.

In Somers, Ellington, Tolland, Coventry, Bolton and Hebron, there are more or less Universalists, but no organized societies in any of these places. The brethren residing in these towns have enjoyed occasional lectures and sometimes a Sabbath's preaching, and there is much interest felt in the prosperity of the cause.

Coventry is the residence of Br. Henry Brown, an aged brother in the cause, who has heretofore devoted some of his time to preaching the gospel of a world's salvation. He is now so far advanced in years, that I believe he does not attempt to preach much.

#### WINDHAM COUNTY.

With the state of Universalism in this county I am but very little acquainted. With respect to societies, I do not know that there are any in the county. There are many Universalists; and in several towns in the county they have heretofore had some preaching; but no preacher of the order resides in the county.

There is a gentleman by the name of Bingham, a resident of Windham, who preaches sometimes, and preaches the final salvation of all men, but does not call himself a Universalist. He has preached in Windham, Lebanon, and some other places.

R. O. WILLIAMS.

#### NEW-YORK.

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Universalists
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PSRIODICALS.—Herald of Truth 1,300 copies Magazine and Ad-- - 7,000 vocate Christian Messenger and Philadelphia Universalist 2,300 Note.-It may be estimated that about one half the circulation of the Inquirer and Anchor, is also in the state of New-York - - - 1,200

Whole number of papers 11,800 Cause perminently prosperous. No deaths in the ministry since the present year commanced.

17. The Committee appointed to recommend a suitable place for the next meeting of this Convention, report :-

That after obtaining the opinion of many brothren, they do recommend the city of New-York as the proper place for the next meeting of this body. Report accepted.

Adjourned until after the evening service. Met according to adjournment in the Universalist Church.

18. The following resolutions were unani-

enously adopted.

Resolved, That the General Convention remember with emotions of affection and gratitude the labours of our departed Br. John Murray; and that we recommend the removal of his remains to Mount Auburn Cemetery, and the

erection of a suitable monument to his memory. Resolved, That Brs. Thomas Whittemore. Sylvanus Cobb and Lucius R. Paige, be a Committee to carry into effect the above recommendation.

19. Br. Thomas J. Sawyer of New-York, presented the following preamble and resolution, as a substitute for certain resolutions previously offered by him, and which had, after a spirited debate, been laid on the table :-

Whereas, The propriety and expediency of establishing a Theological Seminary, has been agitated in this Convention, therefore,

Resolved, That said subject be recommended to the consideration of the members of our de-

nomination. Resolution adopted.

20. Voted, That the thanks of this Convention be presented to Br. Stephen R Smith, for his able and highly interesting sermon delivered on the commencement of the public services of this Jubilee, and that he be requested to furnish a copy for publication.

21. Voted, That the Clerk prepare the Minutes of this Session for publication—that he accompany the same with a Circular, and cause these together with the Occasional Sermon of Br. S. R. Smith, to be printed in the form of a pamphlet.

22. Voted, That this Convention adjourn to meet in the city of New York, on the Tuesday evening preceding the third Wednesday and Thursday in September, 1836. Prayer by the Moderator.

HOSEA BALLOU, Moderator. T. F. King, Clerk. CALVIN GARDNER, Assistant Clerk.

ORDER OF PUBLIC SERVICES.

J. M. Spear.

Wednesday morning.—Prayer by Br. S. Cobb. Occasional Sermon by Br. S. R. Smith, 2 Chron. EXXI. 91. Prayer by Br. G. Bates.

Wednesday asternoon.—Prayer by Br. John Moore. Sermon by Br. W. Skinner, John xx. 13. Prayer by Br. W. S. Balch.

Wednesday evening.—Prayer by Br. A. C. Thomas. Sermon by Br. T. F. King, Prov. viii. 13. Prayer by Br. A. Moore.

Thursday morning.—Prayer by Br. L. Willis. Sermon by Br. G. Bates, 2 Cor. v. 20. Prayer by Br. H. F. Ballou.

Thursday afternoon .- Prayer by Br. H. Ballou. Sermon by Br. S. Streeter, Acts xv. 8, 9. Prayer by Br. Z. Thompson.

Thursday evening.—Prayer by Br. L. F. W. Andrews. Sermon by Br. A. C. Thomas, Eph. iv. 4. Prayer by Br. D. Skinner. Addresses by Br. D. Skinner.

#### LIST OF CLERGYMEN

PRESENT AT THE GENERAL CONVENTION AT HARTFORD.

MAINE.-M. Rayner, Portland; C. Gardner, Waterville; Z. Thompson, North Yarmouth; N. C. Fletcher, East Thomaston; G. Bates, Turner-5.

NEW-HAMPSHIRE .- T. F. King and J. Parsons, Portsmouth; John Moore, Lebanon; J.G. Adams, West Runney; J. V. Wilson, Jaffrey; W. S. Bulch, Claremont; M. Bullou, Bath; F. Loring, Hinsdale; W. C. Hanscom, Lamprey River-9.

MASSACHUSETTS .- Hosea Billou, S. Strecter, B. Whittemore, D. J. Mandell and D. D. Smith, Bosten; T. Whittemore, Cambridge; L. R. Paige, Cambridgeport; A. Bacon, East Cambridge; H. Billou, 2d, Roxbury; T. J. Greenwood, Marlborough; J. Boyden, Jr., Dudley; J. M. Austin and W. H. Knapp, Danvers; Lemuel Willis and Isaac Brown, Salem; G. Noyes, Spencer; S. Cobb, Mulden; T. B. Thayer, Lawell; J. C. Newell, Wrentham; J. Flagg and J. P. Fuller, Dana; C. Spear, Springfield; M. B. Ballou, Stoughton; R. S. Pope, Dedham; T. K. Taylor, Sippican; A. A. Falsom, Hingham; J. G. Burt, Chelmsford; J. A. Gurley, Methuen; J. M. Spear, Hyannis; D. A. Hathaway, Warren-30.

VERMONT .- W. Skinner, South Shaftsbury; II. F. Ballou, Whitingham; R. Strecter, Woodstock; K. Haven, Shoreham; H. Gifford, Shrewsbury; Otis Warren, Pomfret-6.

CONNECTICUT.—M. H. Smith, R. O. Williams, James Shrigley, Hartford; W. A. Stickney, Berlin; N. Dodge, A. Moore, New-London; J. H. Willis, Stafford; D. Tuttle, Furmington; A. S. Kendall, East Hartford; F. Hitchcock, Trumbull-10.

NEW-YORK.-I. D. Williamson, Albany; D. Skinner, Utica; S. R. Smith, W. E. Manley, F. E. Guild, Clinton; Job Potter, Cooperstown; C. S. Brown, Liste; S. J. Hillyer, North Salem; S. C. Bulkley, Peekskill; G. Sanderson, Cortlandville; O. Whiston, Harford; M. B. Newell, Schodack; Thomas Miller, Southold, L. I.; T. J. Sawyer, New-York-14.

PENNSTLYANIA.—S. W. Fuller, Z. Fuller, A. C. Thomas, Philadelphia-3

New-Jersey .- L. C. Marvin, Newark. MARTLAND .- O. A. Skinner, Baltimore. ALBAMA.-L. F. W. Andrews, Montgomery.

#### CIRCULAR LETTER-1835.

The General Convention of Universalists in the United States, sendeth salutations of peace and good-will to all within its extensive territory, and to all of like precious faith throughout the world.

BRETHREN BELOVED IN THE LORD :- It is with no ordinary emotions that we address you on this joyful occasion. The kind Father of our spirits, has been pleased, in the plenitude of his goodness, to grant us a Jubilce indeed. We journeyed to the place appointed for our Session-with elevated hopes, and high-raised anticipations, and we assure you that these hopes and anticipations were more than realized. The spirit of unity, the spirit of peace, the spirit of the blessed God were with us of a truth; and our minds were abundantly feasted and refreshed with the good things which appertain to the kingdom of our Lord and Saviour Jeans

BRETHREN—We congratulate you on the signs of the times. We believe a more auspicious day has dawned upon our denomination, than either ourselves or our fathers have ever witnessed. We believe that God has commenced, and is carrying on among us, a revival of genuine religion. The renovating and sanctifying power of his Gospel is being more extensively enjoyed both by the preachers and hearers of the word, than at any former period. It is with the greatest pleasure that we view a growing disposition among the strong men of our orderthose who can impress on the denomination its peculiar tone and its distinctive features-to cultivate the fruits of the spirit which are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance." There seems to be a very unanimous determination among them, to labour assiduously for a more thorough developement of the moral power of our doctrine. This is precisely what we want.

We do not mean that our ministers are determined to neglect the preaching of the great doctrines of the gospel, and to confine their labours to the delivery of dry moral lectures, such as Socrates or Antonine might give—God forbid. No, we mean that they will preach Universalism more, and yield less of their attention to the mere pulling down of error. It is not the mere rejection of error, but the belief of the truth, which imports to man the unutterable joys of salvation. Let the truth then as it is in Jesus, be preached prayerfully, affectionately, and with the demonstration of the spirit-let the pure morality which is inseparably connected with the evangelical system be exhibited in all its beautiful proportions, and we shall behold multitudes flocking to the standard of our Redeemer, who shall be an honour to the Christian name, the lights of the world, and the salt of the earth.

By a reference to the Minutes it will be perceived that several subjects of great importance were recommended to the careful consideration of the Universalist public. Among these we would particularly mention the report on the subject of Capital Punishment, and the resolution which relates to the establishment of a Theological Institution.

On both these topics there was elicited much warmth of feeling, especially in reference to the latter-but as it would be manifestly out of place to express here, any opinion as to the merits of these questions, we would simply suggest the propriety of the different State Conventions, instructing their delegates to the General Convention definitely thereon, so that we may have, in an authorized form, the views and wishes of our brethren throughout the Union. May the Lord grant you, brethren, on these and all other subjects, that wisdom which is profitable to direct. Remember that mutual forbearance and charity are among the most amiable of the Christian virtues.

The statistical returns from the different State Conventions, as reported in the Minutes, present occasions of thankfulness to our Heavenly Father, for the success which he has caused to attend our labours. From a few individuals, who fifty years since organized "the General Convention of the New-England States and others," God has swelled our numbers to a great multitude, and the signs of the times fairly indicate, that Universalism is destined to be the leavening principle, which shall pervade the whole mass of mind.

Brethren, we commend you to God, and the word of his grace. . May you be faithful to him, and to each other, and the pleasure of the Lord will abundantly prosper in your hands. By order of the Convention.

THOMAS F. KING.



Deride not infirmities, nor rejoice when others suffer.

The doing nothing, is very near doing evil,

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#### HERALD.

JACOB CHASE, Jun. G. W. MONTGOMERT, Editors.

GENEVA, SATURDAY, Dec. 5, 1835.

MR. PHILMORE'S QUESTIONS.
No. VII.

" is there any punishment after death?"

In answer to this question, we beg leave to remark, that we do not believe that God will punish his children any where, according to the Methodist understanding of the word, for such punishment would prove him to be an unfeeling and revengeful tyrant, whose cruelty as much exceeds that of a Nero as infinity exceeds finity.

If we have a right conception of your creed. you hold to divine punishment according to the modern and popular acceptation of the termor in other words, as it is defined in our common dictionaries, viz. "An infliction imposed in vengeance of a crime"-or, a revengeful infliction of tortures upon the sinner, without any reference to the ultimate good of the sufferer. In this sense of the word, we boldly affirm, that our Heavenly Father will never punish his children either "after" or before "death." His nature forbids it, for that nature is "love." His attributes forbid it, for they are wisdom, power and goodness. Every modification of these attributes forbid it, because it is inconsistent with justice, mercy and truth. Now, Sir, if you wish to oppose these several propositions, the columns of this paper are open to you. Come, Br. Philmore, present your " strong arguments" in defence of the above view of punishment-and prove to us that God does not chastise us for our profit, that we may be partakers of his holiness--that divine chastisement is not designed to produce the peaceable fruits of righteousness to them who are exercised therebythat God will cast off forever in your sense of the word-that he will not have all men to be saved-that he does not work all things after the counsel of his own will—that all who die in Adam shall not be made alive in Christ-that ein shall not be finished-that death shall not be destroyed-that sorrow and sighing shall not flee away-that the devil and all his works shall not be destroyed—that every creature in heaven, and earth, and under the earth, and such as are in the sea, shall not be heard to say, glory, and honour, and power, be unto him that sitteth upon the throne, &c .- that Christ shall not see of the travail of his soul and be satisfied—that God shall not be all in all. Prove all this, brother, and we will renounce our present views, and become as skeptical as you and many others seem to be.

That God will punish the disobedient subjects of his moral government all that they justly deserve, we have not only admitted, but clearly proved; and this is more than you dore admit, without first making up your mind to "leave the order." But, you must remember that we maderstand the word punishment as it is defined

in the Scriptures; and we would only remark here, that if mankind are not sufficiently punished before death, they will be punished after doath. But it is not for us to set bounds to infinite wisdom, power and goodness. It is enough for us to be assured, that our Heavenly Father is a "just God and a Saviour"—that he will "visit our transgressions with a rod, and our iniquities with stripes;" but will not utterly take from us his loving kindness, nor suffer his faithfulness to fail. (See Ps. lxxxix. 32, 33.)

We have not thought it necessary to go into a very laboured, or critical answer to the above question; because, it does not touch the great subject of difference between your system of faith, and ours. But if you wish to enter into a discussion of the all-important question whether all mankind will finally become holy and happy, or only a part of them, we have no objection to trying the strength of argument with you, through the columns of this paper. Such a subject is certainly worthy of a candid and thorough investigation. If we are in an error we are willing to be convinced of the fact. And if you are in an error, God knows we should be happy in being the feeble instrument of your conversion.

You will not look upon this as a challenge, but simply in the light of a friendly desire of promoting, establishing and defending the truth. Do not affect to consider us beneath your notice, for such affectation will not "go down" so well with the public now as it formerly has. Before we close this article we would invite you to inform us what that text in Prov. xi. 31, means: "Behold, the righteous shall be recompensed in the EARTH: much more the wicked and the sinner!"

Let us hear from you, brother, as soon as possible, and be assured that no unkind feelings towards you are entertained by C.

#### \*\*\*\*\*

#### "THE SERVANT IS NOT ABOVE HIS LORD."-Bible.

The fear of censure and persecution, and the love of approbation and honour, prevent thousands from publicly embracing and openly declaring what their better judgment teaches them is the truth of Christianity. Hence they will follow on in the "beaten track" of popular opinion to avoid the consequences which they fear will result from an open espousal and honest defence of those religious sentiments which reason approves and Revelation sanctions. Such Christians, if Christians they can be called, had rather be hypocrites and thereby secure the public favour and patronage of a popularity-seeking world, than suffer the reproach of Christ. But they should ask themselves this important question: What would now be the situation of the religious world, if our predecessors had all pursued the same course? They should carefully remember, that the illustrious founder of Christianity "endured the cross" and "despised the shame" which a judicious and benevolent opposition to the "traditions of men" brought him to. He was derided, mocked and contemptuously crowned with thorns and led to the fatal tree. where he patiently yielded up his life in support

and defence of an unpopular and despised refsgion—and shall we, who profess to be his servants, shrink from the avowal of that which we honestly believe to be the truth, and traitorously countenance and encourage religious errors, which we know are greatly detrimental to the good of human society? Heaven forbid it!

How many of us would be willing to sacrifice all earthly advantages, pleasures and profitsand even our lives, in defence of an unpopular religious truth,? But very few I fear. But we should remember that "the servant is not above his lord," and if Jesus, expressly for our good, voluntarily submitted to be despised, and set at nought by a vicious and gainsaying world; and to wear a crown of thorns in defending the truth, when, by a little hypocrisy, he might have swayed the sceptre of kingdoms and received a diadem of "gold and purple;" are we not clearly admonished by his example. and by the declaration which heads this article, to be honest, faithful and persevering supporters, promoters and defenders of that doctrine which our consciences approve, and which we secretly admit is the truth of heaven?

If our Lord voluntarily bore so much to set mankind free from the galling yoke of spiritual bondage and death, ought we not to prove our discipleship by patiently submitting to the scoffs, the sneers, the revilings and the persecution to which an acknowledged truth exposes us, for him and the gracious and glorious cause of Christianity? Reader, if we are not willing thus to do, and thus to suffer reproach for believing that God "is the Saviour of all men," let us never add hypocrisy to infidelity by endeavouring to deceive the world into the belief that we are Christians—for rely upon it—"the hope of the hypocrite shall perish."

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#### THE SCRIPTURES.

Martin Luther, the great reformer, once mid he "would not take all the world for one leaf of his Bible."

It will be recollected that he had then just renounced the Roman Catholic creed, and commenced making the Bible the man of his counsel. Under these circumstances he could estimate the good book according to its true value.

What a happy circumstance it would be if all mankind, at the present day, would value the Bible higher, and their creeds, catechisms and tracts lower. Then would truth predomi. nate over error and priestcraft; and charity and pure benevolence take the place of superstition, intolerance and persecution. To repose implicit confidence in man-made creeds, and neglect the instructions contained in the Scriptures, as in evidently done by thousands who fancy themselves pious Christians, betrays greater folly than is manifested by the barbarous Indiana of Mexico, who, though their woods abound with wax, the labour of the bee, yet only make use of fire-brands that afford but little light and a great deal of smoke.

I cannot forbear to notice here, as an illustration of our subject, an anecdote which is founded in fact, and which I stand ready to prove. I

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will withhold names, lest I wound the feelings of those concerned.

A certain Mrs. H-, of G-, who was honoured by the Presbyterian Church in that place with the office of "Tract-peddler," called on a Mrs. P-, and pressed her hard to receive a few of her excellent little soul-savers. Mrs. P---declined, telling her that she had the Bible, and she thought that was sufficient to teach her the way of truth, upon which Mrs. Hremarked as follows: "You had better take some of my tracts, Mrs. P-, for you may depend that they strengthen the Bible amazingly."

#### <del>-0</del>20-

#### DAMNATION.

Since this word has become so very fashionable, not only among the licentious and abandoned, but also among those who would wish to be thought better than their neighbours-and since it is frequently met with in the Bible, and very liberally applied by one religious sect to another, we have thought that it would not be amiss to offer a few remarks upon it, with a design to clear it from that unauthorized meaning which is generally attached to it by theologians. Every person of any observation must know that the word is generally used among religious people, to express a total loss of the soul, or a state of endless and infinite suffering under vindictive torture. "But this," says Calmet, "is not its proper import in all places." True, Mr. Calmet, and we should be more inclined to credit the horrid dogma of endless suffering, if it could be proved that this was its meaning in any place, in the Bible.

We will now notice a faw "places" where the word is found, and see whether it will admit of such a meaning. "In Matt. xxiii. 14, we read of 'the greater dumnation', which evidently implies a lesser damnation; and in Rom. xiii. 2-1 Cor. xi. 29-and 1 Tim. v. 12, we should read 'condemnation,' or 'judgment.'" (The reader will turn to the texts cited and read them.)

Thus says Calmet, the learned biblical critic, who was a full believer in endless misery, but had the moral honesty, like Dr. Clarke and many others, to acknowledge the true import and application of most of those words and phrases which the little lights who have substituted a noisy, ignorant and supercilious zeal, in the room of scientific knowledge and rational piety. delight in fulminating upon their "hell-deserving" neighbours.

Calmet further observes-"Rom. xiv. 23, 'he that doubteth is damned,' should be read 'selfcondemned'-if he eat flesh, or any thing else which may offend a weak brother." This danination refers to the true disciples of Christ, and if they are to be damned eternally because they are sometimes perplexed with doubts and fears, who can be saved?

But we have seen from Calmet, that damnation, judgment, and condemnation are all dcrived from the same original word. And if that word means endless torment, most people find it in this world-nay all-for Christ says, "for

judgment [damnation] am I come into this world." And again, "Now is the judgment [damnation] of this world," which would certainly prove too much, even for "orthodoxy" itself.

We would offer a few additional remarks, but our limits forbid it.

#### TO THE REV. MR. KAY.

DEAR SIR-Your communication to Br. Townsend, of the 1st inst. is received, and we regret to say that the language in which it is couched, and the rancorous spirit which it exhibits, are inconsistent with the character of a Universalist paper, and also with the disposition of a professed minister of the gospel. For a professed follower of Christ, in a religious discussion, to apply to his opponent the opprobrious epithets of "fool," and "liar," and "serpent," shows that he is governed more by the impure spirit of party zeal, than that charity which "behaveth itself not unseemly."

We have designed to grant you every proper indulgence within our power, that if posible, you might sustain a doctrine which appears to you in the shape of gospel truth. But we do not wish to give encouragement to the bar-room slang of enraged disputants, especially upon a subject which should be treated with the utmost sencerity and candour. Notwithstanding we are Universalists, we wish you to understand that we feel, and mean to manifest some respect for the character of true religion and the feelings of those who would wish to be treated

You will not construe this as an attempt to suspend the controversy now going on between you and Br. Townsend, for this is not our intention. We wish the controversy to proceed till the subject in dispute is settled between you. But we would not admit into our columns a communication from Br. T., or any other Universalist preacher, written in the same spirit breathed forth in yours to which we refer.

With some few alterations, your letter shall be forthwith inserted; but as it is, we cannot in conscience give it to the public, through our columns. We hope you will not be offended at this gentle reproof, but receive it as from a friend and well-wisher.

#### ·>> 89644 A SLY HINT.

The following is from the New-Bedford Mercury, and is really what it proposes to be, "a sly hint," to the laity of most religious denominations-especially to our Universalist brethren. Few of our preachers are favoured with an excitement of such a kind on Sunday, or any other day, unless, like Mr. B-, of N-, they berrow it. A word to the wise is sufficient.

The Rev. Mr. B—, of N to go to his neighbour every Saturday evening to borrow five dollars, which he always returned on Monday morning. As the same money which had been lent was invariably returned in payment, the lender became surprised at the repetition of a request so singular, and asked for an explana-

The good old parson replied that he had no use for the money but on Sundays, for he could preach much better with a five dollar bill in his pocket than if it was empty. If our readers have the sagacity which we believe they possess, the above story may suggest to them the reason why we sometimes write no better.

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#### CONFERENCES.

The subject of Conferences was brought before the Ontario Association at its last session, but for want of time was not definitely acted upon. The propriety of holding these meetings is generally conceded. Would it not be well for those who wish for Conferences, where a congregation can be obtained, a house to meet in, &c. to communicate with the Standing Clerk, (post paid,) stating the above facts? Three or four Conferences might be held between this and the next fall, if our friends desire them. They should be held on Wednesdays and Thursdays, so as not to interfere with our stated services. We should be pleased to attend them, and do all we can to promote the interests of our good cause. It will be recollected that Br. K. Townsend, of Victor, is our Standing Clerk. We hope the subject will not be overlooked or forgotten.

#### MEETING HOUSES, SOCIETIES AND DEDICATIONS.

A new Universalist Church is about being built in Springfield, Mass. Also, another in Winthrop, State of Maine. Also, one just finished in Rumney, N. H. A new Society has recently been formed in Kennebunk, Maine.

Universalist Churches have recently been dedicated at Augusta, Maine; Rumney, N. H. and Denmark, N. Y.

#### -020 REMOVAL.

# We are requested to state that Br. J. W. Hiscock has removed from Alabama to Parma

Centre, Monroe Co. and wishes all letters, papers, &c. intended for him to be directed to the latter place.

#### LETTERS

Received during the week ending on Wednesday last.

A Friend to Universalism, Newfield—P. M. Newfield—P. H. Buffalo—W. G. M. New-York—L. L. B. New-York—L. P. Skaneateles—N. W. Bristol-H. K. T. Middleport-T. P. A. Wyoming—G. S. Cortlandville—A. G. C. Castile—J. W. H. Victor—W. Q. Auburn—R. K.

## RELIGIOUS INTELLIGENCE.

Christmas Eve will be celebrated in the Universalist Church in this Village on the 24th inst. Services to commence at half past 6, P. M. An appropriate discourse will be delivered by the Senior Editor.

Exchange .- Br. Quest will preach in this village on the first Sunday inst. (to morrow,) and the Senior Editor at Mottville.

#### MARRIAGES.

In Salina, on the 18th ult. by Rev. S. Miles, Mr. Thomas Miller to Mrs. Aurilia Whee-LER, both of that place.

In Venice, on the 1st inst. by Rev. G. W. Montgomery, Mr. WILLIAM WOOD, of that place, to Miss MARY BRARDSLEY, of Fleming.

#### PORTRY.

From the Universalist & Ladies' Repository. ON THE DEATH OF REV. W. W. WRIGHT.

FATHER! thy will be done! But yet We cannot stop the falling tear That trembling drops upon the bier Of one we loved while dwelling here, On whom death's signet now is set.

O is it not a time to mourn, When from the guard on Zion's towers, In the full strength of mental powers, With the rich graces virtue showers, A good, a faithful one is torn?

Thine is a mighty power, O death! The victor's arm thou layest low, Cast palely clouds on beauty's brow, And the clear voice-'twas wont to flow With wisdom's streams—thine is its breath!

No strong embattlement of graces, Drawn from the wise, the Christian plan, To strengthen, purge the inner man, Can shake off thine, O Death's stern ban, Else Wright had not left our places.

. But thou art gone to taste that bliss Of which thou didst delight to speak; As living bread to others break, That they might of the joy partake, That came to thee from Jesus' kiss.

Joy to the mourning ones, to dwell On the rich goodness of thy life; On thy firm faith at the last strife, That thou would rise, with pleasures rife In Christ, o'er sin, and death, and hell.

Friends of the banner of our Lord! As falls the warriors from our band. Cling to its staff with firmer hand, And in Truth's own strength sterner stand, With the spirit's keen, mighty sword!

Forth from his tomb there comes a voice! Speaks of the beauty of our faith, As a sure guide in wisdom's path; And a strong staff, and hope in death ;-O may we in its truth rejoice.

## CHRISTIANITY VICTORIOUS.

We copy the following decision from the Philadelphia United States Gazette. Christians will read it with emotions of pleasure.

At an overcrowded meeting, held on the 30th ult., in the Temperance Hall, Northern Exchange, the following resolution was carried unanimously, and with enthusiastic applause.

RESOLVED, That after six night's public discussion between Dr. Sleigh in defence of Divine Revelation, and the Representatives of the New York and Philadelphia Free Inquirers in support of Infidelity, it has been satisfactorily proved, that genuine Christianity is of divine origin. and that the attacks made by Infidels on the sacred Scriptures, are as frivolous as

they are unsupported by reason and common sense, and destructive to the best interest of mankind (Nem. Con.) verse was then put, and not a single hand was held up to support it. Philadelphia, October, 30, 1835.

Signed, R. H. Close, John Steel, Jno: Martin, F. D. W. Ward, Thos. Brown, Moderators. Dr. Sleigh postpones his attendance at Temperance Hall till his return from New York, where he goes to accept the challenge of the infidels in that city. The Moderators request the editors of the various public papers will be so obliging as to publish the above.

#### \*\*\*\*\* FORGIVENESS.

Of all the graces which characterize the human mind, forgiveness may be called the most beautiful. In it are centred all the duties of the Christian towards his fellow beings, and in it are combined all the charms that beautify the character both of the public and the private man. It was the leading principle that marked the life of the blessed Redeemer during his sojourn on earth, from the time of his birth, even to the closing scene on Calvary's mount. It is that principle which must be rooted and grounded in love; and which, when once possessed, produces joy and peace, the true sources of happiness. It teaches us not to treat with indifference the poor wretch who can wantonly and maliciously injure us; but to love our enemies, and to return good for evil. And the assurance of the effects which we shall ultimately produce thereby, is, that we shall heap coals of fire on the head of the transgressor. Or, in other words, by receiving injury with a meek and humble disposition of mind, we will bring the offender to look back upon his conduct, and to trace the glorious effects of forgiveness which are produced on the individual who possesses that heavenly principle. In a majority of instances, good will be wrought out of the designed evil; for it is declared by the pen of inspiration, that to those who love God, "all things work together for good."-Universalist Union.

## CHRISTIANITY, A SOCIAL PRINCIPLE.

Christianity has been emphatically termed the social religion, and society is the proper sphere of all its duties as the ecliptic is of the sun. Society is a sphere that demands all our energies, and deserves all that it demands. He, therefore, that retires to cells and to caverns, to stripes and to famine, to court a more arduous conflict, and to win a richer crown, is doubly deceived—the conflict is less, the reward is nothing. He may indeed win a race, if he can be admitted to have done so, who had no competitors, because he chose to run alone-but he will be entitled to no prize, because he ran out of the

"Who hath required this at your This single question ought to hand?" have made the ascetic pause, before be weaved his horse hair, or platted his thong. Alas! how has the social and cheerful spirit of Christianity been perverted by fools at one time, and by knaves at another-by the self-tormentors of the cell, or the all-tormentors of the conclave. In this enlightened age, we despise perhaps the absurdities of the one and the atrocities of the other. The day is gone by when saints could post to paradise by the smack of their own whip, as if virtue, like beauty, were only skin deep, and devotion, like a top, could not be kept up, but by flogging-as though the joys of heaven, like the comforts of an inn, required to be heightened by the privations of the journey, and the ruggedness of the road.-But after we have laughed at these things, let us look a little seriously at ourselves. Are there no other words ending in ism. that are now creating as many self-tormentors as catholicism has lost? Are there no protestants who are their own popes? And are there no dissenters from truth, as well as from error? Are there none whom Calvin has placed upon a spiritual pinnacle far more giddy and aspiring than the marble pillar of St. Simeon? And are there none whom he torments with the scorpion-stings of a despair ten times more horrible than the whips of St. Dominicwho have perhaps escaped the melancholy of madness, only by exchanging it for the presumption of pride-denying that eternal mercy to others of which they themselves also once despaired, as though that were a fountain that thirst could diminis or number exhaust?

## 1. PRESCOTT & S. MILES,

Proprietors and Publishers.

#### CONDITIONS.

The HERALD OF TRUTH will be peblished every Saturday, commencing on the first Saturday in January, 1835, on good paper, with new type, in a neat quarto form; each number containing eight pages—the volume four has dred and sixteen.

PRICE \$1,50 per annum, in advence, or within three months from the time of subscribing,— \$1,75 if not paid within three months, and \$3 if paid within the year, if not paid before the

close of the volume \$2,50.

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All communications to the Editors or Publish

ers, must be post poid or free.

# INDRARD OF TRUTT.

"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."-ST. JOHN.

VOL. 11.

GENEVA, N. Y. DECEMBER 12, 1886.

NO. 50.

#### Original.

AN EVENING IN AUTUMN .- A FRAGMENT.

"When the last sunshine of expiring day
In Autumn's twilight sinks and dies away,
Who hath not felt the softness of the hour
Sink on the heart, as dew along the flower?
Who hath not shared that calm so still and deep,
The voiceless thought, which would not speak, but weep
A holy concord—and a bright regret,
A glorious sympathy with suns that set?
"Tis not harsh sorrow, but a tenderer wo,
Nameless but dear to generous hearts below."

I left that gay and giddy circle, ascended the eminence, and soon arrived at my favourite arbour, near which stood the mansion of my friend. She was there, and so absorbed in contemplation, that she did not perceive my approach until I stood by her side. She soon, however, awoke from her revery, and as she extended her hand, welcomed me with a smile which told that her past sorrows were for the time all forgotten, and that "love and joy alone were waking-such a love and joy as await an angel's meditation." "My dear friend," said she, as I seated myself by her side, "I am glad you are come, for I know you are a devout worshipper at Nature's shrine, and can appreciate the beauties of this scene. See, is it not beautiful? though 'passing away' is written on every thing we see around us."

It was indeed a delightful prospect. In the distance were to be seen the White Mountains, whose lofty summits towered to the beavens, and seemed, as the last rays of the sun fell calmly and brightly on their snowy crests, like some guardian spirit watching over the welfare of those who dwell on earth. Before us was our beautiful village, and its adjacent scenery. The sume in all its glory was departing from our hemisphere, and its beams were dencing radiantly on the calm, silent waters of the lake. The winds were asleep, and a profound stillness reigned above and around us. "I have been here often," resumed my friend, in a tone, as if fearful of disturbing the repose of Nature, "I have been here often, and witnessed many a glorious sun-set-but never, one more The evenings of Spring and Summer, it is true, have their charms; but they are not to me like the calm loveliness of a bland evening in Autumn. There is a -moral in such a scene as this-something which elicits all the best and noblest feelings from the deep fountains of the When we see the trees, which but a short time since were clothed in their freshness of green,' stripped of their verdure; the leaves so lately the beauty and pride of the forest, falling and dying around us; when we see the fairest flowers of earth laid low in dust, we are most forcibly perminded that such is the transitory life of man, that here, we have no continuing place, no abiding city.

"There is religion too, in every thing we see around us—a pure and holy religion, whose blessed influence comes peacefully and silently over the mind, diffusing its own gentle spirit, raising our thoughts from earth to Heaven, and giving us high and irresistible yearnings after a brighter and holier existence."

"Do you see," she continued, "that aged elm which stands in yonder church-yard, whose leaves, dyed yellow in the frosts of Autumn, shine so brilliantly in the last rays of the setting sun? I have looked upon it until I have involuntarily almost bowed down to worship, for

Not Horeb's bush, to Moses' eye, Seemed fuller of the Deity.

"It is a bright and beautiful pageant, and as I gaze upon its waving branches, I could fancy it some bright spirit who had descended from the celestial abodes to watch over and guard the slumbers of those who repose beneath in their lowly beds.

"There is no scene so well calculated to inspire contemplation as the churchyard. In that sacred repository all distinctions cease forever. Infancy in its innocence, childhood in its buoyancy and vivacity, youth with its bright hopes and beauty, manhood in its strength, and old age in its infirmity go down alike to people the realms of death. There the good, the wise, the honourable lie as low as the meanest peasant. The wealthy and the mendicant-the haughty and the humblethe innocent and the guilty lie side by side in their last earthly home. Oh! wretched, wretched home, had we no hope in our death, had we not the blessed assurance that we shall 'rise again,' and be equal unto the angels of God. Enrapturing thought! We shall all ultimately rise triumphant over death and the grave, and 'come off conquerors, and more than conquerors, through him that loved us. Beneath that elm, repose those whom I have loved as I shall never love again on earth-who sat out with me in the springtime of life-who visited with me the bright fountains and green bowers of youth, but who dropped away from my side ere they completed life's summer I have sat by their narrow iourney. beds, and thought of all I have loved and all I have lost, till the past and present were forgotten, and the future, the far-off future absorbed every feeling and every thought. I saw through the vista, that great day; not of dread decision and de-

grace, for which indeed 'all other days were made,' when he, who slept on the plains of Judea shall awake the countless millions of our race to light, life and immortality. Yes, my dear friend, beyond this reign of death, there is a clime of unspeakable delight—a Heaven of infinite beatitude; and you, and I, and a ransomed world will ultimately participate in all its joys and glories. 'Not unto us, O Lord, not unto us, but unto thy name be all the glory."

The sun's last rays had died in the west, the full moon had commenced her bright course through the azure firmament, and the stars had already begun to look out upon us from their own bright homes, when we arrived at the home of my friend. And I thought as I took my leave of her for the night, surely one evening, spent thus, with a virtuous and pious friend, is better than a thousand spent in thoughtless gayety and reckless mirth.

A. F. S.

Lisle, November, 1835.

Original.

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MESSRS. EDITORS:

Sirs—The writer does not wish the following inserted because he thinks it contains intrinsic value, or that it will be of great and incalculable interest to the Christian public; but simply, in order that an impartial community may judge to what degree the human mind may be trammelled by sectarian bigotry and religious intolerance.

By permission of Providence, I attended a Methodist prayer-meeting, (so called,) a few evenings since, and after anxiously waiting for, and confidently expecting some of the spiritual bread of life, but receiving none; I felt myself called upon to arise and remark on the deeply interesting subject of religion. Before, however, I had proceeded far, I was prohibited by a religious fanatic, who "broke out in an unknown strain"—crying so intensely and emphatically that I was compelled to resume my seat. Here it follows, as nearly as I can recollect.

side ere they completed life's summer journey. I have sat by their narrow beds, and thought of all I have loved and all I have lost, till the past and present were forgotten, and the future, the far-off future absorbed every feeling and every thought. I saw through the vista, that great day; not of dread decision and despair, but that great and glorious day of should be the last person under the cane

py of heaven who would arise and take up the cross as I have done, in proclaiming and defending the dogma of God's impartial and efficient mercy, especially in this case-seeing I am called to do so, among opposers and critics, who, I doubt not, will spurn at the idea of the truth of the sentiment which I wish to inculcate. But I never shrink from the convictions of right: duty to my God, and justice to my feelings, impel me forward in the momentous task, which I have involuntarily assumed. I have not arisen to court controversy, nor to censure those who differ from me in religious opinions; but simply in order to state such things as I consider absolutely essential to the happiness of man, and that which I believe calculated to ameliorate his condition. We are all quite certain that "truth can lose nothing from investigation"-and hence, if our friends feel confident of the truth of eternal torment in the future world, they must, therefore, esteem Universalism as false-consequently they cannot fear to let truth and error grapple. You, my friendly brethren, undoubtedly feel fully assured of the truth of endless sin and suffering beyond the resurrection from the dead, for all who die without a radical change in their natures, and believe your faith therein is warranted by the fair and unstrained testimony of the Bible. I am equally confident of the truth of universal salvation-that the Scriptures hegin and end the history of sin and suffering in flesh and blood—and that beyond this mortal state, they nowhere furnish us with any evidence of any other sentient being, save that called by the blessed name of life and immortality. Now then, the two sentiments are before us. Each believes his peculiar notion clearly sustained by the word of God, and hence we cannot be averse from hearing, What saith the Scripture? When I read that God "will have all men to be saved, and to come unto the knowledge of the truth"that "He worketh all things after the counsel of his own will"—that "He has no pleasure in the death of him that dieth. but rather he would turn and live"-that "His counsel shall stand, and He will do all His pleasure"-conviction fastens itself upon my understanding, that universal purity and consequent peace is the only doctrine which can be legitimately deduced from the Revelation of Almighty God."

Here I was silenced by an overflowing tide of enthusiasm, whose swell rolled to the very summit of uncontrollable fanaticism, and I was absolutely drowned in its irrepressible roar! But the drama did not end here. As soon as the religious tide had subsided, and the waters of chimerical fancy had become calm and unruffled, then came volleys of opprobrious epithets. One declared me "a false teacher"—"one dressed in sheep's clothing." Another declared me "an intruder on the meeting"—"a persecutor"—"actuated by im-

pure motives"-and in fine, "the devil's agent," etc. After all these base and unprovoked charges were made against me, I arose and solicited the indulgence of saying a few words by way of defence. But to my astonishment, I got for an answer, "Br. B., will you close by prayer?" Now, then, I ask, who were guilty of the above allegations? As soon as the concluding prayer was made, I pressed my way through the mass, and approached the gentleman who preferred the charge of my being the devil's agent, and interrogated him as follows: "Sir, is it not very strange that the devil should employ and send forth an agent who would teach his certain destruction, together with all his works, when, in fact, (as you suppose,) he will exist eternally?" He was so completely baffled by the query, that his answer was altogether unintelligible. brethren attempted to evade the subject by saying, I had spoken at an improper time, and in an improper place—had violated the rules of decorum, by improving an opportunity which was allowed me. "O shame, where is thy blush ?" One of them said I was "no fool," and that I knew the invitation, (though unlimited,) did not mean me, for which encomium I thanked him, and so passed off.

Yours, with regard, HENRY K. TAYLOR. Middleport, Nov. 28, 1835.

THE DEVIL NOT A UNIVERSALIST.

Col. Stone, the editor of the New York Commercial Advertiser, has recently published an article, concerning a forth-coming biography of Lemuel Haynes, a negro preacher of Culvinism in the State of Vermont. The Col. seems to have a powerful sympathy with the deceased preacher's family, the exact cause of which we have not been able to ascertain, as we have never seen his face to our knowledge. The Col. intimates very broadly, that the devil was the first Universalist. He is not content with exalting Lemuel Haynes by his lavished commendations; he must needs also say a few words in honour of another dusky preacher of falsehood, and so for sooth he represents the Devil as being a Universalist. Now, we disown the whole trio-Lemuel Haynes, Col. Stone and the Devil; neither of them is a Universalist; and they need not endeavour to thrust one another into good company.

The Devil a believer of Universalism! Astonishing falsehood! There is no doctrine he hates like this; and all his children hate it as greatly as he does. Is he willing to have sinners saved? Does he believe in the love of God? Does he believe in the testimony of divine revelation? Does he believe that every knee shall bow, not to him, but to Christ, and that every tongue shall confess that Jesus is Lord to the glory of God the Father?

Does the Devil believe that all sin shall he destroyed? that every deceived, beguiled, unhappy sinner shall be brought bome? Does he believe that for this purpose the Son of God was manifested, viz. "that he might destroy the works of the devil?" This is Universalism. Does the devil believe it? If so, he believes the trath; he believes what the holy apostle John believed, and what hath the sanction of Jehovah in his word. Does the devil believe the declaration of Paul, as follows: "that through death he might destroy him that hath the power of death, that is THE DEVIL; and deliver them who through fear of death, were all their life time subject to bondage?" This is Universalism. Neither the Devil, nor Lemuel Haynes, nor Col. Stone ever believed this doctrine; and the Col. knows it.

We have one word to say in regard to the praise which has been bestowed on Lemuel Haynes, for his supposed originality in devising this objection to Universalism, that it was first preached by the devil in the garden of Eden. The objection was not original with Haynes. It was heard of long before Haynes preached it, in his sermon. It has for many years been a favourite objection with the opponents of Universal grace; and was urged in England a long time ago. It is, howover, false; and we care very little whether the authorship is fixed upon Lemuel Haynes, the devil, or Col. Stone.—Truspet.

From the Magazine and Alvocate.

#### MINUTES

Of the Proceedings of the Richland (Ohio)
Association of Universalists, for 1835.

The ministers and delegates from the different societies composing the Richland (Ohio) Association of Universalists, met according to last year's adjournment, at Lexington, Richland county, Ohio, and after singing an appropriate hymn and uniting in prayer with Br. Jolly, became organized by appointing Br. James F. Owen, Moderator, and Br. C. Keith, Clerk.

Voted, That the Union society of Wayne and Richland counties be received into fellowship with this Association.

Moved, That there be a committee appointed to receive requests for fellowship and ordination. Brs. S. Watson, M. Pond and J. F. Owen were appointed said committee.

Moved, That there be a committee appointed to arrange the order of public services for this Association. Brs. Watson, Coleman and Pond were chosen said committee.

Moved, That this Council adjourn to meet at 4 o'clock, P. M.

Met according to adjournment.

every tongue shall confess that Jesus is Resolved, That there be a committee Lord to the glory of God the Father? Of discipline appointed for the ensuing year.

Brs. S. Watson, M. Pond and L. Raymond were chosen said committee.

Appointed Br. C. Keith, Standing Clerk, and Br. A. Coleman, Treasurer, for the ensuing year.

Appointed Brs. T. Strong, M. Pond, B. Watson, J. F. Owen, L. Raymond and C. Isabel, delegates to attend the Convention of the Western States, which will hold its next session in Ashland, Richland county, Ohio, on the third Friday, Satur-

Adjourned to meet Sunday morning, S o'clock.

day and Sunday in October next.

Met according to adjournment, and united in prayer with Br. A. A. Davis.

Voted, That Br. James F. Owen prepare the minutes of the Association for the press, accompanied with a circular, and forward the same for publication in the Sentinel and Star in the West, and Magazine and Advocate.

Resolved, That this Council adjourn to meet after the services of the day.

Met according to adjournment.

Resolved, That this Association adjourn, to meet in Frederick, Knox county, Ohio, on the Saturday preceding the second Sunday in September, 1836.

JAMES F. OWEN, Moderator. C. Keilh, Clerk.

Ministering brethren present.—W. W. Jolly, Columbus; F. Strong, Frederick; A. A. Davis, Sunbury; L. Braman, New-London.

# MERCY OF GOD.

Mercy is an attribute of Jehovah. It extends to man as a sinner—and is revealed to us as one of the crowning excellencies of the gospel of Christ. There can be no theme more interesting and glorious than that of divine mercy; and yet how few seem to take it into serious consideration.

"Yes"—says an objector—"we know what is coming now; it is perfectly characteristic of Universalists to be dwelling on the mercy of Cod." We know it. We plead guilty to this charge-and we pray heaven that we always shall be liable to the charge of speaking much on the mercy of God! Dear brother—dost thou realize it? Can it be that, as thou art a sinner, thou desirest not to hear of the mercy of that Father against whose laws you have rebelled? Would you believe him unmerciful? An inexorable tyrant? Then may you fear and tremble all the days of your appointed time; but O, despise not the sayings of him who would strive to set in order before you the riches of that mercy which abideth forever.

God is a God of mercy. "He retainoth not his anger forever because he delighteth in mercy." We are informed no less than twenty-six times in the 136th Psalm, that "his mercy endureth forever." Not that this attribute is opposed to justice. No—it agrees with that justice which awards to all their due. "Unto thee O Lord belongeth mercy; for thou renderest unto every man according to his works." The poet has beautifully said—

"But though his brightness doth create
All worship from the hosts above;
What most his name must elevate
Is, that he is a God of love.
And mercy is the eternal sun
Of all his glories, joined in one!"

Paul says, "he hath concluded all in unbelief that he might have mercy upon all." Jesus preached the doctrine of mercy to the children of men. He says, to the haughty and self-righteous Pharisce, "go and learn what this meaneth, I will have mercy, and not sacrifice." In his instructions, he says, "Bo ye therefore merciful, even as your Father in heaven is merciful. Blessed are the merciful; for they shall obtain mercy."—Star.

## —<del>∞∞—</del> MINUTES

Of the Proceedings of the Universalist Historical Society at its Session in Hartford, Conn., September 16th and 17th, 1835.

Wednesday evening, Sept. 16.—The Society was called to order by the President. After reading the proceedings of the last Session, the Society went into an election of its officers for the ensuing year. The following gentlemen were duly elected:—

HOSEA BALLOU, 2d, President.
PITT MORSE, Vice President.
THOMAS J. SAWYER, Secretary.
THOMAS WHITTEMORE, Treasurer.

CORRESPONDING SECRETARIES. William A. Drew, Maine. Thomas Whittemore, Massachusette. Birton Billou, Rhode Island. . Asher Moore, Connecticut. William S. Balch, New Hampshire. Warren Skinner, Vermont. Dolphus Skinner, I. D. Williamson, Levi C. Marvin, New Jersey. Abel C. Thomas, Pennsylvanis. Samuel P. Skinner, Maryland. John Corr, jr., Virginia. G. C. Marchant, North Carolina, Allen Fuller, South Carolina. Allen Green, Georgia. L. F. W. Andrews, Alabama. Frederick Hooker, Mississippi. Jonathan Speyker, Tennesses. William E. Camp, Louisians. Seth T. Sawyer, Illinois.
Jonathan Kidwell, Indiana. A. A. Davis, Ohio. Nathaniel Stacy, Michigan. Solomon Bingham, Lower Canada, Oliver Smith, New Brunswick. Amos Seamans, Nova Scotia. John Relly Beard, England.

The Secretary introduced a report in which he acknowledged the receipt of letters from L. F. W. Andrews, Corresponding Secretary, of Alabama, Allen Fuller, of South Carolina, and Barton Ballou, of Rhode Island, giving information concerning the condition of the cause of Universalism in their respective limits. He also acknowledged the receipt of a considera-

ble number of books, and pamphlets, and papers on Universalism.

A. C. Thomas, Corresponding Secretary, of Pennsylvania, read before the Society an interesting article on Old Universalist Books, in his possession, all published prior to the year 1800.

THURSDAY, 17. Thomas Whittemore introduced the following preamble and Resolution which were adopted:—

Whereas, Members of the Society may possess valuable books, pamphlets, and papers, which they might be indisposed to present to the Society; and whereas it is important that the Society should know where they are to be found; Therefore

Resolved. That members be requested to furnish the Secretary with a list of all-books, pamphlets, and papers relating to the subject of Universalism, in their possession, published prior to the year 1825, and that it be the duty of the Secretary to make out from these several lists, a catalogue of all such books, pamphlets, and papers, together with the name of the possessor, as the Secretary's Library does not contain.

On motion, the Secretary was requested to open, if practicable, a correspondence with the Rev. J. R. Beard, of Manchester, and Rev. David Thom, of Liverpool, England, and with such other individuals in England or on the Continent, as would probably promote the objects of the Society.

Adjourned to meet in the city of New York on the third Wednesday and Thursday of September, 1836.

H. BALLOU, 2d, President. THOS. J. SAWYER, Secretary.

The Secretary would take this opportunity of publicly expressing the thanks of the Society, to those individuals who have contributed to its library; and respectfully to solicit from ministers and laymen further contributions. It is earnestly desired the library of the Society should contain every work relating to Universalism, whether in behalf or in opposition, which is to be found in America or Europe.

He would also urge upon the attention of all members of the Society and especially of Corresponding Secretaries, the importance of action and persevering exertions for the advancement of its interests. Let them be zealous to acquire all the information in their power relative to Universalism, its history, and present condition in their respective neighbourhoods or limits, and communicate the same directly to the Secretary, or to the Society when in session.

It is ardently hoped that the evident interest manifested by members at the late Session will not be suffered to decline, and that at the next Session, reports will be presented to the Society, showing still more clearly the importance and utility of this recent but promising institution.

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#### Original.

ILLUSTRATION OF SCRIPTURE.
"I will abundantly bless her provision."—Ps.
exxxii. 15.

These words appear to have been originally used in reference to the prospective church of Christ, as we learn from its connexion: "The Lord hath chosen Zion; he hath desired it for his habitation." This is a figurative expression used to denote the long contemplated era of the gospel. "This is my rest forever: here will I dwell; for I have desired it." Then follows the caption of this article.

When we reflect upon the condition in which mankind were placed previous to the ushering in of the Christian era, we must see that something different from the letter of the law was requisite in order to satisfy the spiritual thirst of the human soul. Indeed, it is too evident to be disputed, that although human happiness has been in all ages of the world the greatest, if not the only enterprise in which mankind have been engaged, it never has as yet been attained, and we think it never can or will be, separate from a resolute, constant and persevering embrace of the laws, precepts and institutions of Jesus, the faithful Head of the Church. In this glorious and divine gospel, we believe that God, in the rich plenitude of his mercies, has made ample provisions to satiate, within the limits of time, all the wants, and all the lawful desires of the human soul; and consequently, they only need to be truly known, to be duly appreciated and realized.

We will therefore briefly notice a very few of those provisions which God has made in the gospel, the ebject of which is to alleviate the pains and to ameliorate the distresses of mortal life, in delivering the race of dependent humanity from sin, and death, and bondage.

1. A true knowledge of God's character is a revelation, and therefore one of the provisions which the gospel has made to effect and to secure our happiness. I would not have it understood, however, that men, before the introduction of the gospel, were wholly ignorant of a being called God. They were not. Yet their ideas of the Supreme Being were, strictly speaking, very imperfect, when compared with the notions which the gospel reveals concerning him. The ideas which they entertained, so far from representing God a benevolent and a parental being, and therefore bestowing upon him those honours which should be ascribed to the Father of spirits, represented him as a partial, a cruel, an unmerciful God, not to say an arbitrary tyrant. Now I am positive in the assertion, that they were not the mild. the forbearing, the humble Christian, and the happy man; and no one can be who at the same time cherishes those views of his Father and his God. Hence, the gospel reveals to the world a futher in God, a friend in Deity, and a home in heaven; and with these views, we may approach nearer and nearer to filial love and true happiness.

2. It reveals to us true notions of God's moral government. The foolish man would think, that since God withheld the holy and happy dispensation of the gospel from the embrace of man several thousands of years, thereby giving millions on millions of rational beings no possible opportunity of becoming happy if they would, that God was cruel and measurably destitute of real, much less of infinite wisdom. But if we will be reasonable, and be guided for one moment, by the infallible principles of the gospel, we shall see the plan dictated by the unvarying rules of divine wisdom. The Mosaic dispensation had its laws and institutions, which institutions were peculiarly adapted to the circumstances, and to the culture of the habits of the people which lived in those times, and consequently the gospel would have been equally as uscless to them under their circumstances, as the law would be to us under our circumstances. The minds of men are cultivated at the present day to a much greater extent than they were thousands of years ago, and are much better prepared to receive what God has to give among the multiplied and repeated favours of the gospel: and all has been effected by the wise Dispenser of events, and who can but be thankful to think that we inhabit a world where the blessings of the gospel flow like streams of life in rich abundance through every land, and in every direction, and among all nations, tongues and people, making glad the city of our God? But it may be said that mankind are not now perfectly happy; that their path is not light before them, although the brilliant rays of the gospel sun has shone in resplendent fullness upon the world for nearly two thousand years. This we acknowledge, but the reasons are obvious. The gospel is so wisely adapted to our circumstances and conditions, and calculated through faith and obedience to make us good and happy, that a great disregard of its precepts and laws must necessarily be productive of our immediate misery. Now then, what is requisite on our part is, that we attend to the work allotted for us to The thirsty man need not expect that his seeing others drink, will satisfy his parching thirst; no, he must apply the cooling stream to his own lips. To provide comfort for the mourner, consolation for the afflicted, health for the morally sick, life for the dead, and salvation for the world, is the ultimate design of the gospel. Yet this may be partially effected under the paternal government of God by men here through a strict regard to the divine injunctions; for these things have ever been included among the duties of men, or among the means which they are to

call into exercise in order to effect their present happiness. Future happiness I have nothing to do with at present; for,

3. In the gospel God has made ample provisions for the salvation of the whole world, not by their works lest men should boast, but by the grace of God through our Lord and Saviour Jesus Christ: and these provisions we believe are replete with means to accomplish this great enterprise.

Did it depend upon the will, or were it left at the option of man, it is true we should not have so much faith in the doctrine, for it is quite probable it would never be effected; but the reverse is the fact, and in it consists the abundance of God's blessing. But we must not recapitulate. In conclusion, we would say, that the previsions which God has made in the gospel are sufficient, because he will bless them with success. Abundant are the means which God has employed to effect his plan of a world's salvation. And to enlarge our faith in his goodness, and increase our confidence in his wisdom, he has confirmed them by his blessing: and our Christian opposers believe that he has done all that is necessary on his part; and who will doubt its fulfilment.

G. S. AMES.

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#### THE GOODNESS OF GOD.

There are some facts, so obvious, that they almost escape notice, and some truths, the evidences of which, though clear, are so near at hand that they are apt to be overlooked. This is particularly the case in respect to the minute, though strong and lasting evidences of the benignity of God, which are spread so profusely around us. In contemplating this subject we look for remarkable phenomenastriking and obvious tokens, and often overlook those sensible evidences, which we find by careful observation and mature reflection to lie near us. We mark the providential goodness of God, in rescuing us from threatened danger and our friends from peril. We feel sensibly the favour of Providence, in guarding us, when the storm rages around us and the elements are at war; when we are restored from a state of painful sickness to a quiet convalescence, or perfect health. And yet, these tokens of the kindness of our Creator, are not among the most ample manifestations of his favour; nor do they constitute the strongest evidences of his goodness.

The every day comforts of life; the provisions with which we are sustained; the entire absence of pain and the bodily and mental ease which we enjoy, through the greater part of our lives, are the sure tokens of the benevolence of the Author of our being. The adaptation of the external world to our physical constitution; the pleasurable sensations that we receive from external objects; the exhibitantion of feel-

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ing which is produced by viewing the landscape, variegated with beauty and adorned with freshness; the soothing tranquillity that is produced by harmonious tones of music; in short, all the sensitive pleasures that we are permitted to enjoy, all the happiness that accrues from the intercourse of friends and the mutual interchange of sentiment, feelings and enjoyments, which are not absolutely essential to sustain our animal and sentient existence, but which must be attributed to the superabounding favour of God, furnish undeniable tokens of his benignity and love.

In the formation of man and in providing means for sustaining his existence, it was by no means necessary that the satisfying his wants should at the same time contribute to his bodily and mental comforts. It was by no means necessary that his health should be promoted and his system invigorated, by the labour necessary to secure a competent support. But on the contrary, he might have been so capacitated, that the exertion of his faculties should cause speedy and painful dissolution. He is so constituted that he must partake of nutriment or speedily perish. But it was not essential to his being, that the gratifying of his appetite, at the same time that it contributes to sustaining his life, should yield him pleasurable sensations. might have been so constituted, that the gratification of his appetite should cause bodily pain. He is so endowed with the organs of vision that he must necessarily look upon surrounding objects, and these organs contribute greatly to his gratification and pleasure. But he might have been so constituted, as to feel the same emotions at beholding the objects that present themselves to his ordinary vision, that he now does in looking upon an object that is disgusting and loathsome; and yet all the essential purposes of his vision have been secured. Of how great a source of comfort would he thus have been deprived! How limited would have been his pleasurable emotions! The same remarks are applicable to all his faculties and all his senses.

With this reflection how ample are the testimonials of divine benevolence, in the adaptation of the external world to the constitutions that are given us! How aptly is the food, of which we partake, adapted to our tastes and the wants of our natures! How beautiful is the scenery that we behold; the vivid green that presents itself every where around us; the various shades and colours that diversify the earth's surface; the ceruleansky, bestudded with stars, whose light is so clear as to interest our vision, and yet not so dazzling as to give us painful emotions! How pleasing to the touch are most of the external objects with which we come in contact, and how well adapted are the nerves, interspersed through every part of the system, so delicately formed, that they give us sure warning of the pressure of those things, which, without these monitions, might lacerate us with innumerable bruises and wounds, causing grievous pains and speedy death! How numerous are the mellifluous odours that we inhale, which give us pleasurable emotion, in comparison with those that are nauseous and hurtful! How much do we enjoy, from the salubrity of the surrounding atmosphere, both in the vigour that it infuses, and the purifying inflence that it exerts on the fluid that sustains life!

This wise and beneficent adaptation, as before remarked, is not positively essential to our existence—to our animal being. It can therefore, be none other than an undeniable token of the benignity of him that formed us and adapted us to the world that we inhabit.

How is it possible that man, ungrateful as he is, prone as he is to forget or overlook the blessings that crown his existence, can say in his heart, or for a moment harbour the thought, that God is not good? Why does he let misfortune and perplexity, which are slight in comparison with the good and happiness he enjoys, embitter his mind and cause him to doubt the benignity of that providence, which has made such ample provisions for his comfort, and prepared such a storehouse of means for his happiness and joy? As reasonably might he murmur, because the sun does not always shine upon him with unbeclouded splendour, or because the lightning that purifies the air, sometimes rives the oaks of his forest, or consumes the substance which he has hoped to possess. Did he wisely consider, he would realize that the partial evils he experiences, are but the means which give his pleasurable emotions a higher relish, and thus contribute in the end to his increased happiness and his permanent felicity and joy.

# Original.

J. E. H.

#### FRAILTY OF HUMAN LIFE.

That man is composed of substances, which are liable to decomposition and decay, is a fact which every day meets the observation of us all. From the morning of his existence, he begins his journeying toward the mansions of the dead, and he knows not the time, neither the day nor the hour, when his pilgrimage on earth shall draw to a close. The time when he shall drop this crumbling shroud of mortality, is hidden by the deep midnight veil of obscurity, through which the most scrutinizing gaze, or penetrating eye, can never reach.

"As for man his days are as grass; as a flower of the field so he flourisheth: For the wind passeth over it and it is gone, and the place thereof shall know it no more." Man is here compared to the slender flower of the field. It springs up in evening's silence and gloom, and is his-

ble to be crushed in a moment, by the slightest tread of an intruding footstep, and prostrated in death on the fond bosom that gave it birth. If it should survive to mark the ruin that endangered its existence recede from view, and to behold with transport, the summer's sun unfold the splendour of its countenance, to add strength to its frame and beauty to its form, still it may be felled to the dust by an unseen hand; its beauty and fragrance scattered to the four winds of heaven, and the. place thereof know it no more! If, by its modest deportment, it should exist to behold the gloom of the autumnal reign, and the desolation that it spreads over the landscape of nature, the sweets with which it is covered, and the tender foliage with which it is enrobed, may be scattered by the unfeeling gale, and swept far away into the abyss of desolation, if not its body withered to the ground. If still it should survive, to view the approach of stern winter, clad in frosts and snows, it is suddenly cut down as a cumberer of earth, and the place where it grew shall view it no more!

Thus it is with man. He is brought into existence merely to spend a few years at the farthest. There is never but a step between him and the grave! At the dawn of the morning of life, he may feel the icy hand of death, and its chill freezing the life-flowing current in his veins; may seek the solemn silence of the tomb and his infant form become food for the cold earth worm, and moulder back to dust from whence it came! If he should survive to behold the desolations of war, the blight of the pestilence, and the ravages of disease, he may become a victim of their rage; his future schemes of life prove illusory and his promising youth laid in an untimely grave!

If he live to behold the downfall of nations, of cities, and of kingdoms, and the mighty revolutions that shall have shaken the earth to its centre, still he may fall by the blighting frosts of death, and the place thereof behold him no more! If still he should survive, the winter of life is approaching, when time shall prostrate him into the mouldering urn!

"In view of the triumphs of death over mortality, life is as a tale that is told, it soon fades from the ear—as the dream and vision of the night, when the morning sun gilds the horizon, it is seen no more! It is as the shuttle flung from the weaver's hand, or the arrow sent through the trackless air from the warrior's bow! Itself but a shadow, its events are as the broken dreams of the weary!"

It is even so. Our lives are frail—bound to earth only by a tender fibre, which is easily broken in twain. Hence the necessity of our seeking for those things, which produce peace, contentment, and that quietude of soul, which belong only to the truly righteous at heart! Instead of

wasting our time in the foolish pursuit after vain pleasure—a phantom which lures to death; instead of seeking for happiness in the courts of the profligate and the voluptuary—the midnight haunts of revelry and dissipation, go to the fountain of inspiration where we shall find moral precepts and obligations which are binding upon the whole family of man, encircled with a halo of glory, which illuminates the otherwise dark and rugged pathway of life!

Anonymous.

#### HERALD.

JACOB CHASE, Jun. G. W. MONTGOMERY, Editors.

GENEVA, SATURDAY, DEc. 12, 1835.

#### REASON.

We are frequently told that reason must be discarded in religious matters—that it is carmal—that it has deceived us in many instances, and if relied upon as a guide of decision in adopting articles of faith, it may sink us into destruction. Hence, it is best not to exert it, but to reseive what is offered, without demurring at the saystery which may appal the mind.

That any person, remembering the great blesting of reason, should advance such ideas, is to me a matter of marvel. Reason is one of the best gifts of God to man. Without it we should be an universe of idiots. It is to the exercise of reason that we are indebted for the manifestation of truth, and those enlarged views which now so nobly characterize man. In fact, take reason away, and the mind is destroyed, and without mind, where are the arts, sciences and every species of knowledge? It is vain and preposterous to attempt to fetter reason, so long as man can think.

We wish to demonstrate this question, for it is important to ascertain how far man is and how far he is not to exert his reason on religious subjects.

An Atheist affirms that there is no God, that the earth is a production of chance. The hearer demurs at this statement, and immediately offers an argument to convince him that such a notion cannot be true. A watch is presented—the obvious design which it exhibits and the fact that it must have had a maker, are pointed out. Taking this for a foundation, reason becomes active. It ranges into the broad fields of nature and returns with proof that the universe presents infinitely greater evidence of design, than a watch. It points out wonderful harmony, consummate skill, amazing power and excellent wisdom—and then shows the works of earth and heaven

#### "Forever singing as they shine, The hand that made us is divine."

This is the exercise of reason, and there is not a religionist in the world, who would condemn the vigour of reason in this particular instance.

A Deist declares that the Bible is a fable, Christ an impostor, the reservection a dream.

We reason with him. The necessity of divine revelation is delineated; the marks which the Bible presents as being that revelation, are considered; the wonderful prophecies and their minute fulfilment are dwelt upon, the actions, life and death of our Saviour are presented; the consoling power and native usefulness of his doctrine are pointed ont; the miracles are traced; the ministry of the apostles is brought up; the noble morality of the Scriptures is held forth; the whole range of Heathen, Jewish and Christian testimony is travelled over; and the conclusions are drawn. All this is the exercise of reason. And if it convince him, it is the triumph of reason over mistaken notions. On this point also, the statement is ventured, that no Christian will deny the exercise of reason.

There are certain passages of Scripture, which, if separated from their contexts, appear to contradict each other—in some instances, a few of the passages are somewhat difficult of explanation. Certain eminent commentators of the limitarian school present us with an excellent rule of interpretation. Where two such passages occur, the meaning of the plainest one is to be demonstrated, that it may form a guide to understand the passage which is most difficult. Here reason is admitted to have good operation, an operation which all professing Christians will admit is excellent.

Thus fur then, in answering the Atheist, Deist and in explaining difficult passages, no person pretends to deny the use of reason. Where then shall we stop? Where is the line, beyond which it is sinful to reason? It is most evident that God called upon the Jews to reason concerning his actions, our Saviour urged his brethren to judge for themselves, Paul taught the Christians to prove all things, and Peter commanded the believers to give a reason of their hope. It is certain that no person can deny the operation of reason in the instances thus far mentioned. About what subject then, shall we condemn the use of reason? Suppose the difficulty be at once given. The church has written certain notions upon her creed books, and she fears that the exercise of reason may lead to a denial of them. This is the origin of the objection against reason. Suppose we admit that it is correct to restrict reason at this point; the inquiry presents itself, how came the Protestant Church possessed of her creed? Papacy was once the established religion. The Roman Catholic church decided that people should not reason. Their right to make such a decision is as good as Protestants. How then did Protestants dissent from the established church? By subjecting her doctrines to the test of reason, and rejecting what they deemed to be wrong. This being so, why should Protestants refuse to have their opinions tested by reason? Have they any more claims to exemption than the church from which they secoded? None at all! Where then is the objection, and what is it? Where, but in errror, and what, but nothing?

When we affirm that we possess an opinion upon which reason has no claims, we are getting bigoted. There is no such opinion. True,

caution should be used in the exercise of reason We must not think that unassisted reason is sufficient to discover all truth. This it cannot de. But every fact given to the mind, is a subject of reison. Revelation should be met by a most liberal use of reason. Its interests are never so much endangered, as when separated from reason. The more it is brought to the light of reasen, the more forcibly its truths will be impressed on the mind, and its precepts fastened upon the practice. The more our knowledge of Christianity increases, the better we understand its agreement with the character of God and ity adaptation to the nature of man, the deeper are our meditations upon its statements, principles and doctrine, the more precious will the Scriptures appear to us. We shall then be in a fair way, of not only flinging error from us, but also of obeying the apostolic injunction, to give to every man that asketh us, a reason of the hope that is in us, with meekness and fear.

G. W. M.

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#### "BEING DEAD HE YET SPEAKETHY

We would hereby inform our friends and petrons, that we have in our possession nintten excellent MS. Sermons, written and preached by our late talented brother, Wn. I. Resse, to together with several Essays, Criticisms, Illustrations, &c. with which we shall enrich our columns through the coming year. And we cannot be mistaken in supposing that the writings referred to, will be as interesting to our putrons as any thing that could be published.

Br. W. has left us and gone home, but his lebours of love are yet with us, and it must be both pleasing and profitable to peruse them.

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One truth appears obvious; the Scripture are distinct in pointing out the golden marks which belong to the Christian character, and an clear in presenting the principles of truth and practice which form the true Christian; whose faith is not vision but reality; whose religion is not pretence but fact; whose heart is not bigotry, but liberality; whose zeal is not false, but true; whose only boast is in doing justly, loving mercy; and walking humbly before God; whose arms are love and good will; who melusenmity by the fire of affection; who, so often drinks from the springs of everlasting life, that his ealightened mind views God as a father, Christ as a saviour and man as a brother.

And notwithstanding so many professed followers of Jesus have so conducted, as to bring the cause of Christianity into disrepute with some—notwithstanding others have so represented its doctrine, as to push some reflecting minds into unbelief—notwithstanding the fanaticism which has been exhibited, has induced ridicule in the hearts of a few—notwithstanding religion has been made the subject of gloom, so much so, that a profession of religion is looked upon by youth as a farewell to all sociability and innocent mirth—still, so beautiful, so pers

so excellent, so virtuous, so benevolent, is the character of the Christian described to be, that one of the greatest blessings which the world can receive, is, to become christianized. The reflecting mind does not wonder, when Agrippa said to Paul, "Almost thou persuadest me to be a Christian," that he should answer, "I ould to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds." Paul knew by experience the blessing of the Christian-his heart had wandered by the pure eiver of truth which forever flows from Godbe had felt the transition from a sour sanctimonious bigotry to a heavenly liberality which looked upon all minkind with affection-and hence, with the benevolence of Christ, he wished all who heard him to become Christians, such as he was, except the chain which bound his limbs.

To be a Christian is to be an exalted personage in that kingdom of God which is not meat and drink, but love, joy and peace. It is not merely to abjure sin, but it is also to practise virtue-it is not marely to renounce error, but it is to believe the truth-it is not merely to receive a sustaining power in sicknesss, but it is to be armed with a courage which robs death of its eting and the grave of its victory—it is not merely to profess the name of Christ, but it is to become acquainted with God and to mingle with prophets and apostles, whose faith was aminently manifested in their works.

G. W. M.

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#### GOOD.

We are very happy in having the privilege of making the following announcement. We have for a long time been fully convinced that our friends were paying at least 30 per cent. more for Hymn Books than they ought to pay, and we hope our friends will improve the apportunity which will soon be offered of supplying themselves with an elegant and excellent work at a fair price. The solities of our brethren who have thus generously undertaken the labour of preparing the following publication will not be questioned, and as the expenses will be great, and the profits small, we hope our friends generally will manifest their approbation of the enterprise by a liberal and timely patronage. C.

#### New Universalist Hymn Book.

The friends of "the Restitution of all things" are hereby informed, that arrangements are now making to issue a new Universalist Hymn Book, to be published by WILLIAM QUEAL and GEO. W. MONTGOMERY. It will be ready for distribution by the 1st of April next, in the Pocket Hymn Book form, and will contain about 440 pages, including articles of faith, the mode of forming a church, a few select prayers, with ma-ny original hymns. The selected hymns will be the best that we can take from a large number, characterized by piety, religious truth, moral influence and flowing numbers. The Book will be furnished with a copious index, which, in addition to the first line of each hymn, will designate the metres, so that any particular metre can be found without any difficulty. The subjects will be classified, while the book will be so arranged as to be used in connection with

Streeter's Hymn Book, by those Societies who have them.

The object of this publication, is, to furnish the Denomination with a Hymn Book, which shall keep pace with its literary character and improvement; and also be furnished at a price with which no frult can can be found. It will be printed on good paper, will be well bound and will be furnished at 40 cents the single capy. A liberal discount to those who purchase by the quantity.

An edition of 6000 conies will be printed; and as we become personally responsible for the nayment, in order to furnish a good Hymn Book at a reduced price, we confidently hope and expect that our friends generally will sustain us in this useful undertaking. Our friends may soon expect directions concerning orders for the work.

#### WM. QUEAL, GEO. W. MONTGOMERY.

\*\*\* The editors of Universalist paners wi'l confer an especial favour by copying this notice.

#### SATURDAY COURIER.

This is probably the best and most interesting literary paper published in the United States. It is published at Philadelphia by Woodward and Clark every Saturday, at \$2, per annum in advance. Mr. John Ackley, of this village, is agent for the above named paper. C.

## ----NEW SOCIETIES.

A Society of Universalists, embracing the believers in South Dennis, West Harwich, and South Yarmouth, was formed at South Dennis on the evening of the 23d ult. Funds were raised to obtain preaching a part of the time, a large committee was appointed, by whom Capt. John Baker was delegated to take the general oversight of the Society's affairs. Let this little plant flourish, until its friendly shade shall be extended far and wide. Joshua Wixon, Jr. Esq. is Clerk, Samuel Baker, Esq. Treasurer .- Trumpet.

A Society of Universalists has been formed at Thetford, Vt.

### ···•88•··· DEDICATIONS.

A large and elegant Meeting House has recently been built and completed in Williamsville, Vt. of which the Universalists are to share one half. It will accordingly be dedicated by them, to the service of Almighty God, on Thursday, the 17th of December inst.

The dedication of the Universalist Meeting-House at Augusta, Me. and the ordination of Br. Wm. A. Drew as the pastor of the Universalist Society in said town, took place on the 26th ult. - Trumpet.

### NOW IS THE ACCEPTED TIME,

The time draws near when we shall commence the third volume of the Herald. We hope our agents and friends will remember that our expenses are to be nearly equal to those of any

paper of the kind in Western New-York-thas our patronage is not over 1400-and therefore, that we weed their timely aid and assistance.

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#### NEW AGENTS.

BR. THEODORE D. COOK, of Wolcott, will aes as agent for this paper in his vicinity.

Br. HARVEY BOUGHTON will also act as agent for this paper.

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#### TO READERS AND CORRESPONDENTS.

The non-appearance of an answer to Mr. Philmore's 8th question must be attrributed to the absence of the Senior Editor. It shall appear next week. Several other interesting communications are received, and shall appear soon.

"Free Inquirer" shall be attended to next

#### **LETTERS**

Received during the week ending on Wednesday last.

J. O. Potter-A. C. B. Victor-P. M. Fort Wayne, Ind.-D. K. L. Kelloggsville-B. H. and S. S. Riga—P. M. Union Village—H. M. W. Reading—G. W. M. Auburn—P. M. Sheshequin, Pa.—S. B. East Bloomfield—W. U. Pittsford.

#### RELIGIOUS INTELLIGENCE.

BR. WM. QUEAL will preach at Liverpool, on the third Sunday inst. Br. Boughton will supply his desk in Mottville the same day.

BR. WM. QUEAL will preach on the fourth Sunday, at South Onondaga.

#### MARRIAGES.

In this village, on the 6th inst., by Elder Sears, Mr. EZEKIEL CLARK to Miss GERTRUDE VAN NESS, all of this village.

#### DEATHS.

In Marshall, on the 18th ult, Mr. GRANGER C. GREENSLIT, son of Mr. Joel Greenslit, (formerly of Connecticut,) aged 36. Mr. G., although a man of feeble health, was not considered dangerous till the day he died. A father ninety years of age, and an only child, a boy of four, constituted his family, and are left, with other relatives, to mourn his loss. He was buried at Hanover, (beside his wife who died a year ago last summer,) on the 20th, and the comforts of the Gospel administered by the L. C. B. writer.

#### NOTICE.

JUST received and for sale by GEO. W. MONTGOMERY, at his residence on Clark street, Auburn, the Theological Discussion by Ezra Stiles Ely, Presbyterian, and Abel C. Thomas, Universalist, of Philadelphia. This Discussion, which canvasses the important subject of man's future destiny, is characterized by furness, learning and research. It has been most favourably noticed by many of the New-York papers. It is well worthy the perusal of the seeker after truth. Price-62 1-2 cents single.

Also, the Annual Report of the Universalist General Convention for the United States, for 1835, being its fiftieth anniversary. port contains the Sermon by Br. S. R. Smith, delivered before the Convention, at its session. Those who know Br. Smith, will need no remarks from me, to induce them to peruse it. Price-19 cents single.

#### PORTRY.

#### Original.

THE WIDOWED ONE.

Thou art aged now. Time's pale silvering Is thrown solemnly o'er thy weary head, And the passing away of three score years Hath made much havec with thy face's smooth-

Wrinkles thro' which the stream of Time hath Appear most boldly, striving seemingly, For the mastership—the palm and glory Of pre-eminence. Thy furrowed cheeks have Not the blush-glow and crimson tinge, and thy Lips smile not now as they were wont when youth

Smiled gloriously on them. And the lid Risch from thine eye as the cloud moveth From o'er the waning moon, and no sparkling Is there. And wherefore is this? Hath Father Time bedimm'd thine eye's clear living brightness?

Or hath that pearly tear, corner'd in its Now quench'd its pure burnings?

Methinks thy life's Long pilgrimage hath out-worn thy vision, And that thy unchecked thoughts ushered you Glistening tear into being. Perchance The spirit of the past hovers round thy Lorn heart in its much mightiness, and thou Weepest to think of things gone by. And ah! doth

The remembrance of the hopes and the dreams, The joys and the sorrowings of early years Cast a shade of sadness o'or thy lonely Spirit? Dost thou long to partake again Of the rejoicings of existence morn? Or would thy soul bid adieu to earthliness, And soar to a heavenlier clime, where age Can never dry up the bliss-founts of youth, Or check the joy-dreamings of the young heart?

Thou art speechless now, but I trace in thy Heaven-ward gaze, a deep, untold "longing After immortality"—a bending Of thy gentle spirit towards the Eden Of eternal Love, where the wicked's troublings Shall cease and the wearied be at rest.

T: P. A.

Wyoming, 1835.

#### CONSTITUTION AND BY-LAWS OF THE GENERAL CONVENTION OF UNIVERSALISTS.

The following Constitution was unanimously adopted by the General Convention, at its session in Strafford, Vt., on Sept. 18th and 19th, 1833 :-

#### CONSTITUTION.

The constitution of the General Convention of Universalists shall be so amended as so stand as follows:

Art. 1. This Convention shall be denominated The General Convention of Universalists in the United States.

2. The Convention shall be constituted of four elerical and six lay delegates from each State Convention now existing, or hereafter to

be organized within the United States, which shall approve of this Constitution, and signify the same to this body.

3. This Convention shall meet annually at such time and place as shall have been designated at a previous meeting.

4. The objects of the Convention shall be to concentrate the interests of the denomination in the United States; communicate useful information on all subjects connected with such interests; to promote ministerial intercourse and fellowship among the brethren, and to subserve

the great interests of the cause of Gospel truth at large.

5. It shall be the duty of each State Convention becoming a member of this General Convention to appoint the number of the clerical and lay delegates required by this Constitution, and to transmit to this body information respecting the condition and prospects of the denomination within its limits; and when such delegation cannot attend personally, such information shall be forwarded by epistle.

6. This Convention disclaims all authority over or right of interference with the regulations of any State Convention or minor Association, and will only exercise the privilege of advising the adoption of such measures and regulations as in their opinion shall be best adapted to the promotion of the general good

of the cause.

7. The officers of the General Convention shall be a Standing Clerk, whose duty it shall be a Standing Clerk, whose duty it shall the proceed. be to keep a faithful record of all the proceedings of this body, who shall hold his office until another is appointed; there shall also be annually chosen a Moderator to preside in the Council, a Clerk to keep a record of the proceedings of the session, who shall furnish a copy to the standing Clerk; and such other officers shall be appointed as shall be judged

8. Any alterations of this Constitution shall be proposed at an annual session, and if passed, they shall be published; and if adopted at the next annual session, they shall become a part of the Constitution.

At the annual session of the Convention, held at Albany, N. Y., Sept. 17th and 18th, 1834, the following code of By-Laws was adopted:-

#### CODF OF BY-LAWS.

I. On each Annual Meeting of the Convention, the Moderator of the preceding meeting shall call to order and preside until another is chosen; in case of his absence this duty shall be performed by the former clerk, or in his absence by the standing clerk; and if neither be present, any member may call to order.

II. The first business of the Convention

shall be to receive the certificates of delegates.

III. The Moderator, Clerk and Standing Clerk, shall be elected by ballot-other elections may be made in such manner as may be determined at the time.

IV. After the election of officers, the records of the preceding year shall be read by the Clerk,

together with the Constitution and By-laws.
V. The appointment of committees shall devolve on the Chair, unless ordered at the

VI. No member of the Council shall be allowed to speak more than twice on any motion,

without permission from the Chair.

VII. No layman shall be received as proxy for a clerical delegate, nor shall a clergyman be received as proxy for a lay delegate.
VIII. All Reports, Resolutions, Motions and

Amendments thereto, shall be reduced to writing, at the request of any member of the Council.

IX. Every member speaking shall address

the Chair, and shall not be interrupted, unless to call him to order.

X. The Moderator, vacating the chair, may

appoint a chairman pro tempore: but this appointment shall not extend beyond an adjournment of the Council.

XI. The Moderator shall have the privilege of speaking on questions of order, in preference

to other members.

XII. In case of any regular revision of the By-Laws, the vote of a majority shall be sufficient, but to suspend a rule in any particular case, shall require a vote of two thirds.

#### THE BIBLE.

What an invaluable treasure has the Christian in the possession of the volume of divine Revelation; more precious than all the gems that ever decked a monarch's diadem, and all the gold that has filled his coffers.

> "Nay, were the seas one chrysolite, The earth one golden ball,
> And diamonds all the stars of night,
> This book were worth them all."

How baleful to the eye of the conqueror must appear his blood stained laurels when death is nigh! Will the spoils of victory stay his uplifted hand? Will glittering crowns and diadems purchase health, and secure quiet to the soul? No; and what these cannot, the Bible does. It bears a blessed balm, a balm that can heal the deepest wo, and give assurance of immortal vigour, of life eternal.

> "It is the guide our Father gave
> To lead to realms of day,
> A star, whose lustre gilds the grave, The Light, the Life, the way.

> > Pioneer.

#### 600

Contentment is preferable to riches and

Intemperance is attended by disease, and idleness by want.

#### I. PRESCOTT & S. MILES, Proprietors and Publishers.

#### COMDITIONS.

The HERALD OF TRUTH will be pa lished every Saturday, commencing on the arm Saturday in January, 1835, on good paper, with new type, in a neat quarto form; each number containing eight pages—the volume four hundred and sixteen.

PRICE \$1,50 per annum, in advance, or within three months from the time of subscribing. \$1,75 if not paid within three months, and if paid within the year, if not paid before the

close of the volume \$2,50.

Agents or companies, paying for seven copies, will be allowed the eighth copy gratis, and so in proportion to a larger number. No subscription received for a less term than one year, unless the money be paid in advance, and none discontinued, unless at the discretion of the Publishers, until all arrearages are paid up.

AGENTS, Universalist Clergymen in good standing, post masters, and responsible mea friendly to the work, and disposed to render w their friendly assistance in giving our paper a

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# MDRALD OF TRUTT.

"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."-St. John.

VOL.-11.

GENEVA, N. Y. DECEMBER 19, 1886.

NO. 51.

The following was written, (and published in the Evangelical Magazine,) in 1823—about one year before the writer commenced preaching "the grace of God that bringeth salvation to all men"—and a few months after withdrawing from the Methodist connexion.

C.

# BIBLE PROOF OF UNIVERSAL SALVATION.

"Prove all things, hold fust that which is good."—

1 Thess. v. 21.

In Courts of justice it is a general rule, and I believe, a law, that where the character of a witness is unexceptionable, his positive testimony ought invariably to be received, in preference to negative, inferencial, or circumstantial testimony. And where a deponent is called upon the stand, and testifies positively to any matter in dispute, notwithstanding on a crossexamination there may appear circumstances, and inferences drawn from such circumstances, which to a superficial observer, might appear to oppose what he had before positively declared; yet, with a well informed and impartial court and jury, notwithstanding the numerous seeming contradictions, the positive must in all cases take the preference; and there is no possible way to avoid such testimony but by an impeachment upon the character of such witness. Now we, upon the authority of the Law of God, and the testimony of the Holy prophets and apostles, declare for the salvation of all mankind from sin, and misery, through Christ the Saviour of the world. This proposition we shall endeavour to support by the most plain and emphatic testimony, and such too as our opponents, we seriously hope, for the honour of Christianity, will not attempt to impeach. Having made these brief remarks we shall proceed to the support of our declaration; and we sincerely desire, that for the honour of the mediatorial kingdom of Christ, and the ultimate purification and happiness of all mankind in time and in Eternity, we may adduce such testimony as shall render a defence unnecessary, if admissible.

The witnesses upon whose testimony we shall depend for the support of the above sentiment, are very numerous; but at this time we shall introduce but three, viz: Isaiah the son of Amoz, St. Paul and St. Peter. And upon the testimony of these three we rest the cause for the present, charitably believing, that with the exception of those who are more than full of malevolence, prejudice, ignorance and superstition, in the mouth of two or three witnesses every word

We will first attend to the examination of the prophet Isaiah relative to the subject before us, who says, 25th chap. 6, 7, and 8th verses, "In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the will swallow up death in victory, and the Lord God will wipe away tears from off ALL faces, and the rebuke of his people shall be taken from off all the earth; for the Lord hath spoken it."

Again, chap. xxxv. 3, 4, 5, and 6th verses, he says, "Strengthen ye the weak hands and confirm the feeble knees. Say to them of a fearful heart, Be strong, fear not: behold your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dimb sing," &c.

Isaith says in the 45th chap. 23, 24, and 25th verses, "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear; surely shall say, in the Lord have I righteousness and strength. To him shall come, and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified and shall glory."

Again, he says, chap. lv. 10th and 11th verses, "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be which goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I send it." Chap. xxxv. 10th verse, "And the ransomed of the Lord\* shall return and come to Zion, with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away."

Thus stands the testimony of Isaiah; and without any comment at present, we pass to the examination of St. Paul, relative to the matter in dispute, who says positively, 1 Tim. ii. 4, speaking of God, that He "Will-kave all men to be saved, and to come unto the knowledge of the

truth." Again, chap. iv. 10th verse, Paul says of God, that he "is the Saviour of all men, especially of those that believe." "For," says he to the Colossians, i. 19 and 20, "It pleased the Father that in him [Christ] should all fulness dwell; and having made peace through the blood of his cross, by him to reconcile all things to himself > by him I say, whether they be things on earth or things in heaven." "Wherein," says he, Eph. i. 8, 9 and 10, "he hath abounded toward us in all wisdom and prudence, having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and on the earth, even in him." 11th verse, "In whom we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." "Wherefore," says Paul again, Phil. ii. 9, 10, 11; "God hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." In view of this, the same Apostle says to the Romans, v. 21, "That as sin hath reigned unto death, even so might grace reign through righteousness, unto eternal life." Again, he says, "Therefore as by the offence of one, judgment came upon all men unto condemnation, even so, by the righteousness of one, the free gift came upon all men unto justifi-cation of life." 1 Cor. xv. 22: "For as in Adam all die, even so in Christ shall all be made alive." Verse 25, "For he [Christ] must reign till he hath put all enemies under his feet. The last enemy shall be destroyed, death."\* Verse 54. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." "O Death, where is thy sting? O Grave, where is thy victory?"

What we have quoted from Paul is but a small proportion of his testimony, direct to the point; but at present it is thought needless to quote more. We therefore shall pass to the examination of a few quotations from Peter, and shall forthwith proceed to the conclusion, by briefly summing up the testimony. Peter says, Acts

Digitized by GOOGLO

4 St Paul save that Christ & save himself .

iii. 20, 21, "He shall send Jesus Christ which before was preached unto you, whom the heavens must receive until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Ver. 24, "Yea, and all the prophets, from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days." Verse 25, "Ye are the children of the prophets and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed." Verse 26," "Unto you first, God having raised up his Son Jesus, sent him to bless you in turning away every one of you from his iniquities."

The testimony upon which we at present rest the issue of the case, is now before the candid reader, and to a careful, unprejudiced and prayerful consideration of the same, his impartial attention is earnestly solicited; and let it be here understood that I do not concur with many, with whom I have conversed, in the opinion that "any doctrine is proveable from the Bible." For I am confident that there is one doctrine that never has been, and never can be proved from the Bible, viz. the doctrine of endless misery. And it would be folly in the extreme, if the Bible can be made to prove positively the horrid notion of endless suffering—even to attempt to prove from the same book the doctrine of universal holiness and happiness. But when our opponents will produce one solitary passage from the volume of Inspiration, which says positively that one individual of all Adam's posterity shall be endlessly miserable, or any thing that can with propriety be so construed, we will never again open our mouths in opposition to the doctrine. And if our opponents will have the politeness to make us as generous an offer as the above, the case I am certain will not long remain doubtful.

But to return. In noticing the testimony of the prophet Isaiah, as recorded in the passages to which we have referred, in the examination of him as our first witness, we have not been able to discover, in so much as one instance, the notorious word if, nor any other word which implies a condition in relation to the final destiny of mankind. But on the contrary, the language is obviously emphatical and positive: I will-you shall, &c. "Every knee SHALL BOW; every tongue SHALL SWEAR; SURELY SHALL say. In the Lord have I righteousness and strength." "That he will destroy the face of the covering cast over ALL PEOPLE, and the vail that is spread over ALL NATIONS:he will evallow up death in victory, and WILL wipe away tears from off ALL faces." And that the word that goeth out of his mouth shall not return void; but shall

SHALL prosper in the thing whereunto he sent it. "Then," says Isaiah, "the eyes of the blind shall be opened; the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing. And the ransomed, [who Paul says were all,] shall return and come to Zion, and shall obtain joy, &c.; and sorrow and sighing SHALL flee away." Now I would ask the candid reader whether, if it were his prerogative, he could endite testimony more to his purpose in proof of any fact than the above is in proof of the sentiment which we maintain?

The prophet Isaiah, in the language which we have noticed in the commencement, was predicting events which should take place under the mediatorial reign of the prince of peace. And since it is almost universally admitted that he wrote by the inspiration of God, his bold, positive, and emphatical manner of expression, relative to the universal holiness and happiness of mankind, cannot remain a matter of surprise, nor be in the least objectionable to those who prefer the language of inspiration to those numerous creeds compiled under the direction of priests and synods. But when we come to add the testimony of the Apostles Paul and Peter, to that of Isaiah, the case is put infinitely beyond the power of successful contradiction: i. e! if the fact that they also wrote by the direction of the Holy Spirit be admitted. The testimony of the two last noticed witnesses, I shall forbear to rehearse, as it may be referred to as it stands, in the passages introduced in their examination.

Now, in view of all the testimony which has been adduced upon the present occasion from only three of the inspired penmen, is it possible to come to the conclusion that any portion of mankind, or even one individual of the human family, will be sentenced, by the God of love, to a miserable, fiery and endless hell, to writhe, roast and linger, in the liquid lava thereof, for the endless glory and satisfaction of the devil, who is said to be the adversary of God and man? No: and even if we could thus believe, we must see that it is impossible for Christ to fulfill the will of his Father, and effect that for which he was sent into the world, viz: to "destroy the works of the devil," and "the devil" also; and yet, the devil and his workswhich are, sin and ungodliness-remain in opposition to God, as long as God ex-

Lord have I righteousness and strength."

The mystery according to the will of God, and "according to his good pleasure which hat is spread over ALL NATIONS:—
he will swallow up death in victory, and will wipe away tears from off ALL faces."
And that the word that goeth eut of his mouth shall not return void; but shall hat which he pleases, and

possible way of supporting the cause of an infinite devil and an endless hell. But Paul says, God will have all men to be saved and come unto the knowledge of the truth. Orthodoxy says, that the devil will have very near all to be endlessly damned. and never come to the knowledge of the truth. Now the grand question is, which of the two shall we believe? Both cannot speak the truth—one of these assertions must inevitably be false. Then, "let God be true, and every man a har," who contradicts him. But again; Peter, speaking of Christ, says, "Whom the heavens must receive until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

The Apostle must have been profoundly ignorant concerning the supremacy of the devil, the infinite nature of sin and of an endless hell. (Perhaps he had never studied theology according to the present popular system, nor learned that the endless and unspeakable torments of millions of rational beings was absolutely necessary to enhance the glory of God, and add an increase of pleasure to the saints in glory!) But be that as it may, he had evidently learned from Christ, as well as from "all the holy prophets," that there was to be a restitution of all things; and of course none can be endlessly held in captivity to sin and death.

In summing up the testimony of these three, I have been very brief. Much more might have been said; but it appears to me that in the mouth of three witnesses, one of which testifies that all flesh shall see the salvation of God together—the 2d, that God will have all men to be saved and come unto the knowledge of the truthand the 3d, That the heavens must receive Christ until the times of the restitution of all things, and also that this has been spoken by all the holy prophets since the world began-" every word has been established;" and more would be superfluous. I shall therefore conclude these remarks by humbly soliciting the readerlet his pre-conceived opinions be what they may-to take his Bible, dismiss his prejudice, entreating that God, who giveth wisdom liberally to all who ask in sincerity, to lead him into all truth, and also to prepare him to receive the truth; and the victory is won. He will then view his God as the universal parent, friend, and benefactor of all mankind. He will then, by a candid and prayerful attention to the volume of inspiration, cease to be-

"Gods partial, changeful, passionate, unjust, Whose attributes are rage, revenge and lust;"

and will be fully convinced that the Supreme Being governs and orders all things for the ultimate and best good of the whole Creation—and that he will at last bring all manking to glorify and enjoy him forever—which may God grast.

through Jesus Christ, the Saviour of the World.

J. C. Jr.

#### Original.

#### HAVE YOU EXPERIENCED RELIGION?

How often is this question asked with an air of triumph by the modern Pharisees of the day to those they are pleased to call the unconverted, and especially to Universalists? and almost as often the annwer is, No. There are several reasons why this question is answered so generally in the negative, but the reader by a moment's reflection will readily perceive they all had their origin in the belief so generally diffused by the labour of priests, that experimental religion was a miraculous, instantaneous change of the heart, by the mysterious reception of the Holy Ghost, either with or without the consent of the creature, after which, and not previous, he is entitled to the name of Christian and can be said to have experienced religion. But the time has now come when the ipse dixit of priests and designing men is met by the touch-stone of reason, and happily for mankind the chains which have been forged and worn for centuries are dissolved by the collision. Reader, was the above question ever asked you? Had you ever fed the hungry, clothed the naked, visited the sick? Had you given even a cup of cold water to a perishing brother? Had you visited the widow and fatherless in affliction? Had you soothed an orphan's helpless grief, looked with charity on the failings of the erring children of men, and forgiven the wrongs of those that injure you? Had you performed any of the moral precepts inculcated and enforced by the Saviour of mankind, or had them performed by others for your benefit? If so, you should have answered in the affirmative.

And how common is it when speaking of those that assume to themselves all the righteousness, to say "he is a Christian, he is pious," and withhold the name from those more worthy, who have not united with any church. This is not right. The true definition of Christian, is, "One who believes in Christ as the Saviour of mankind," and a "pious" man, is one that practises the precepts enjoined upon man, by Christ and his apostles. If the above words should be used and understood properly, how many would be robbed of all the picty and religion they possessthe name. E. B.

#### GENIUS AND MATRIMONY.

THOMAS MOORE, in his life of Lord Byron, has devoted four or five pages to reflections on the unfitness of men of genius to the married state. That they are unfit, that they are disinclined, or that they are unfortunate in their endeavours to enter into that state, would seem, at least in many instances, to require no other proof than is to be found in the numerous cases of celibacy in the history of men of genius. That many of them are unfit, or unfortunate in their choice, is also proved by the repeated instances of unhappy wedlock to be found among that class of men.

Among the distinguished poets, who never married, may be mentioned Pope, Thompson, Goldsmith, Cowper, and others among the moderns; and we know not how many among the ancients. Of those who have married and been unhappy, may be mentioned Dante, Milton, Shakspeare, Lydon, Byron, &c. Dean Swift, though married would never acknowledge or live with his wife.

If poets be, as they have been represented from old time, an irritable genius, this very peculiarity in their temper sufficiently accounts for their want of harmony in married life. But what shall we say of philosophers, whose temper, one would suppose, was better calculated for the exigencies of matrimony? And yet it would appear that they are not the men for the ladies. Whether it is that men of the most powerful minds have not the softness and gentleness requisite to win the love of the fair, and retain it; or whether they think it beneath their attention to devote a thought to those things that engage the minds of ordinary mortals; or whether the occupation of their thoughts in the field of philosophy prevents their attention to the soft endearments of the heart-certain it is that many of the greatest have trod the path of life alone, and gone down to the grave, unblest with the sweets of wedded love. Among these may be named Newton, Bacon, Locke, Galileo, Descartes, Bayle, Leibnitz, Boyle, Hume, Gibbon, and a long list of others, illustrious for learning, soience, and intellectual great-

From these and other cases in which history is fruitful, one conclusion must naturally be drawn—and we leave our readers to decide which it is,—either that philosophers or men of genius are not formed for the blessings of the matrimonial tie, or are exceedingly negligent or unfortunate in so often missing them.

#### <del>−∞∞−</del> ANECDOTE.

"What is the use," said the pupil of a medical friend of ours one morning to his master on their way to a place of worshp, "what is the use of going so often to church, when you only hear the same things over again?" "What is the use," replied his master, "of breakfasting, dining, and supping, every day, when you only eat the same thing over again?" "I do not see," said the youth, "that the cases at all resemble each other. I must eat to support my life and nourish my body, which otherwise would languish and die." "The cases are more perallel than

you are aware," rejoined the master. "What food is to the body, the ordinances of religion are to the soul. As the natural life in the one will languish and decay, unless we maintain it by the bounties of God's providence, so the divine life in the other will wither and pass away, unless we have recourse to the provisions of grace." "How does it happen then," inquired the young man of our friend, "that all have not the same relish for religious exercises, while all have the same appetite for their bodily food?"

"There," answered the master, "you again mistake the matter. It is very true that, when our bodies are in health, we desire and relish our daily bread. But when we are sick, it is widely different: we have then not only no relish for our food, but even loathe it; and not unfrequently desire that which is unnatural and injurious. So it is with the soul. When that is at peace with God, through the redemption which is in Christ, it is in health; and not only desires, but relishes, these exercises of devotion, and cannot exist without them. But while the soul continues in sin, it is in a state of disease; and having no appetite for spiritual food, it dislikes both the seasons and the exercises of devotion, considers the Lord's day a weariness, and avoids the society of his people.

# TRIALS PRODUCTIVE OF GOOD.

I remember says Mr. Whitefield, some years ago, when I was at Shields, I went into a glass-house; and standing very attentive I saw several masses of burning glass, of various forms. The workman took a piece of glass and put it into one furnace, then he put it into a second, and then into a third. I said to him, "Why do you pass this through so many fires?" He answered, "O, sir, the first was not hot enough, nor the second, and therefore, we put it into a third, and that will make it transparent." This furnished Mr. W. with a useful hint, that we must be tried, and exercised with many fires, until our dross be purged away, and we are made fit for the owner's use.

# PROVIDENCE, R. I.

We understand that Rev. W. S. Balch, of Claremont, N. H. has received an invitation to take the pastoral charge of the Society in Providence, R. I. of which Rev. David Pickering was late pastor. Rev. Mr. Pickering has removed to New-York, and taken the charge of the First Universalist Society in that city.—
Trumpet.

do not see," said the youth, "that the cases at all resemble each other. I must eat to support my life and nourish my body, which otherwise would languish and die." "The cases are more parallel than "A Meeting house has recently been dedicated at Amherst, N. H. Dedicatory prayer by Rev. Paul Dean, of Boston; Sermon by Rev. Lyman Maynard, of Amherst from Acts xvii. 24.

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# Original. A CRITIQUE.

To the Editors of the Herald:

I beg permission to make a few objections to the "Notes on Genesis," written by G. W. M., inserted in your publication of the 28th of November.

Genesis vi. 4. "There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they have children unto them: the same became mighty men, which were of old, men of renown."

Our respected friend is premature in the outline of this subject, by mistaking muscular, or corporal strength, for lofty and powerful professions in idolatry. true that the word hanphilim has been understood by the translators to mean magnitude of stature, and bodily power; but the proper meaning is to fall, to apostatize; and the word apostales (not giants) should have been chosen by the translators. The most learned Hebraists in this enlightened age, decidedly conclude that the word is from the root naphal; see 2 Kings xxv. 11, fell away; Micah vii. 8, I fall, and other places. It is applied therefore to the religious characters of all those who fell away from the sacrificial worship antecedent to the deluge; such apostacy having been found also attached to the posterity of Seth, who were legally in possession of the priesthood, but had joined the idolatrous descendants of Cain, and departed from the true worship of Hence the unbelieving professors God. regarded in this verse, these nephilim, these apostates, are said to be of old time, namely, as the descendants of Cain the first-born of the human family, and the founder of a self-righteous natural religion clothed with the numerous evils and corruptibility of the fall. The generations of Seth, though elevated to the priestly office, disregarded and fell away from the sacrifice of the Messiah, the only expiatory offering appointed for the pardon and annihilation of sin, to produce ultimate happiness, acceptance and glory. This is discoverable by the words anshee hasheem, men of renown, to note the title they had taken, calling themselves the sons of the god, viz. the offspring of Cain. These apostatized professors thus united, took wives of the descendants of Seth, and those females, the daughters of men, who were willing, became idolators also by marriage union. But as this subject is critical and interesting, it may be necossary to enter a little more into detail concerning it.

Cain had forfeited his right to the priesthood by his rejection of sacrifices. Faith in the sacrificial offering of the Redeemer to take away the sin of the world, was by him neglected and despised. The predominance of unbelief accelerated the growing enmity towards Abel his brother, hich terminated in murder, designedly licted to destroy the true faith of the

church by the extinction of the sacrifice and atonement of the Messiah, in order to establish the Eden state of worship before the fall, namely, offerings without sacrifice. In succeeding generations the descendants of Seth also corrupted themselves by a similar profession in departing from the established order of worship, and associating by union and fellowship with the descendants of Cain. This awful declension not only suppressed the increase of true religion by sacrificial worship, but it appears that at the period approximating to the deluge, this declension by denying the atonement of the Redeemer, became general over the face of the earth, inasmuch as Noah and his family were exclusively selected to escape the immediate temporal punishment due for such awful acts of rebellion and unbelief.

The Septuagint have translated the word under consideration by gigantes, the meaning of which is earthborn; but the translators, or rather the revisors under James the First, have attempted to give the true meaning by the word giants, and thus have mistaken magnitude of stature for magnitude of apostacy. Seeing that our present version of the Scriptures is so frequently attached to serious errors and irregularities, not one of which is found in the original Hebrew, it ceases to be a wonder when we read that Voltaire, Bolingbroke, Paine, and others, hold up the sacred writings to derision and contempt. One of these celebrated authors remarks on the present subject, "This shows what fabulous notions were entertained concerning giants." Such palpable errors, such vague mistaken constructions discoverable at many places in the present translation, open channels for skepticism, flood-gates for infidelity; the authenticity of the sacred writings becomes an argument for censure, doubt and indifference; and the glorious Redeemer in his person and design, in his atonement and righteousness, is a root out of a dry ground; a stone of stumbling, and rock of offence! "They have taken away my Lord, and I know not where they have laid him."

Messrs. Editors: If you will allow the above thoughts a place in your periodical, I will endeavour to forward another communication concerning the two remaining verses in due time. Free inquiry without prejudice or anger, should accompany all our literary pursuits; for it is generally by the adoption of this rule, that the cause of truth is elicited and espoused. There is no subject of any material importance to society, so little understood, as the design of the sacred writings. Convinced of the truth of this observation, it is a duty paramount to any other, not to rely on exparte testimony, but to embrace the divine science now in review, with interest and affection, sobriety and forbearance; knowing its ultimate application will be, to benefit by incalculable privileges, interminable

sources of enjoyment, not only each of us as individuals, but the whole family of man. Suffer then the word of exhortation: Let us lay aside every weight, and the sins that easily beset us; and let us imitate the Bereans of old, who were more noble than those in Thessalonica, because they received the word with all readiness of mind, and searched the Scriptures daily to see whether those things were so.

Yours, with Christian affection, U. Pittsford, December.

#### <del>−∞∞−</del> Original.

### WHERE ARE THEY?

"Where are they?" I asked of an aged man, who was reclining against a monument, erected to the memory of the dead, "where are our fathers—where those renowned ones who live immortal in story—and where those mighty heroes of antiquity?" He handed me a scroll, antique in its appearance and venerable. It was the record of time. The answer to my question was there—"They sleep in dust! They are no more!" These were facts, and I considered them as such. Who dare dispute them?

Look back upon the past, and mark the blight and ruin that have followed the silent march of time. Where have gone the patriarchs of old, where dwell the prophets, and where sleep the sacred remains of the apostles, who kindled the fires of eternal truth on the altars of bigotry and superstition? There is a voice comes booming from the mausoleum of departed ages-"The grave is their home-they sleep in dust!" Go search the mighty pages of sacred and profane history, and ask, where slumber the heroes of old-those mighty ones who led Israel from bondage to freedom? Alas! they are gone! Ages on ages have passed away, since they ceased to exist, and were it not for the venerable pages of history, their names and their memory would not have been graced by any memorial, to tell that they once were inhabitants of the earth!

Where is that mighty one, at whose nod empires shook, and kingdoms crumbled into ruins? Go read on his lowly tomb—"died in exile!" His greatness, his name, his honour, his glory, are but so many sounds, to tell the inquiring, that he once was numbered among the inhabitants of the living; while disgrace is heaped as a tomb, upon the ashes of Napoleon!

Search the long catalogue of heroes, whose names are enrolled in the archives. of Freedom, and ask, "where are they?" Where are those who toiled through danger and death, to drive back from our shores a foreign invader, and who were the first to inscribe INDEPENDENCE on the arch of American LIBERTY? Where is Washington? where La Fayette? Mount Vernon can tell where rests Columbia's

dearest son; while a voice from the land of the olive and vine tells us, that the hero of two revolutions has yielded to the

mighty arm of death!
Thus it is. Cha Change is continually creeping over the world. Every thing is verging rapidly to decay—undergoing frequent and rapid transformations, and tumbling into ruins! Look at the mighty revolutions that have taken place in the political as well as the moral world, within a few centuries. And these are not miracles, for the voice of Him, who can crush worlds into atoms at a nod, can effect mightier works than these.

Kingdoms and empires are like chaff; the breath of time sweeps them away! They vanish in the twinkling of an eyethey are forgotten, and other kingdoms and empires rise, based on their ruins! Nations fall to rise no more, and other nations succeed them. "One generation passeth away, and another generation

cometh."

But, there is a kingdom, which has existed from eternity, and eternity can only witness its downfall; for it has for its foundation the Rock of Ages! Its founder is the King of Heaven—"its law is perfect love; its dominions are wide, for they extend to the wise and virtuous in all worlds; all its subjects are safe, for they are defended by almighty power; and they shall rise to eternal prosperity and glory, when all earthly kingdoms shall vanish like a shadow or a dream."

"There is an unseen hand which guides the affairs of nations. Throughout all their changes and revolutions, through the seemingly dark and troubled chaos of human affairs, an Almighty Providence overrules; and all events, past, present and to come, are employed in directing and completing the destinies of all creatures, in subserviency to that infinitely great and glorious kingdom, which shall never be removed." A. C. B.

## Original.

# FRIENDLY LETTER.

To the Members of the Close Com-MUNION BAPTIST CHURCH, IN GE-NEVA, ONTARIO COUNTY, N. Y.

Under a deep sense of duty, and the importance of the subject of religion, I address you this short epistle. When we take into consideration the unwearied exertions which are used to enslave the mind and pervert the understanding, we can easily perceive the causes which have conspired to lead thousands into mental cap-"'Tis education tivity and bondage. forms the common mind," and every one who has paid any degree of attention to this subject, will involuntarily acknowledge the truth of the remark.

When young, the mind may be so fashioned as to become subservient to all the mysticisms and fables of men; and it is a

matter of fact that the measures which for some time past have been adopted to proselyte the world are admirably calculated to excite fear, and frequently cause a change in the outward appearance, but seldom, if ever, produce a genuine change of the affections. This principle of fear operates with much greater force upon the young than the old, which is evidently the cause why the majority of those converted at protracted meetings by the exclusive exertions of men are of the young and unsuspecting. These are facts which I believe none will honestly gainsay. Hence, every lover of peace and Christian enjoyment should feel bound to oppose judiciously such extravagances. I am constrained to believe that the course which you and many churches of like faith have formerly pursued, is calculated to spread the dreadful mildew of misery and despair over the fairest territories of human felicity. Many a kind father, many a tender mother, many a promising youth have become victims of these artificial storms of enthusiasm; have wandered about in darkness, without hope and without God in the world, until they have been consigned to the dungeon of the maniac, or the darkness of the tomb. To me it is a matter of astonishment that so many people, professing a desire to promote the happiness of mankind, can pursue with such unyielding assiduity a course which never fails to produce a flood of human wretchedness and wo: and if your principles are agreeable to the true spirit of the gospel, why do you and others of your faith and order pursue a dissenter with that virulence and acrimony which would better become the Genevan reformer or the ancient inquisi-

I have now come to the conclusion to inform you, (as I am a member of your church in full fellowship,) that I have recently embraced the doctrine of "the restitution of all things which God has spoken by the mouth of all his holy prophets since the world began"—and I am still willing to remain a member, provided I can be allowed the privilege of believing in a world's salvation; but if not, you are hereby informed that I withdraw all fellowship from your Church and consider myself no longer a member of that body.

A few questions and I have done for the present.

1st. Is not God the creator of all men, and would he have created intelligent beings had he known they would be forever miserable?

2d. Is not God the father of all men, and will a kind father punish his children for any other end than their good?

3d. Do not all men of right belong to God, and will God give up what belongs to him to the dominion of sin and Satan

4th. Has not God given all things to Christ as the moral ruler of the world?

5th. Did not God give all men to Christ that he might save them?

6th. Is it not certain that Christ will save all that the Father hath given him?

7th. Is it not the will of God that all men shall be saved?

8th. Does not God inspire the hearts of good men to pray for the salvation of all, and to say "Thy will be done?"

Affectionately yours, ANN BUTTERFIELD.

To Rev. Elder SEARS, ) Pastor of said Church. Geneva, Nov. 24, 1835.

P. S. Will Br. Sears have the goodness to read the above to the Church?

#### -----Original.

#### WHAT DOES IT MEAN.

Messrs. Editors—I perceive with pleasure that you have twice noticed the coming volume of the Magazine and Advocate in the most friendly and becoming manner, and I perceive also that a profound silence is maintained in that paper in regard to the Herald of Truth. does all this mean? Is your paper too contemptible to merit a friendly notice from its more wealthy and influential neigh. bours?

I really hope that our Universalist Editors and publishers will not forget what the spirit of the doctrine clearly teaches, viz. to conduct towards each other as real friends and brethren who are engaged in the same great and good cause. I should be extremely sorry to think for a moment that the love of worldly gain could so far blind the eyes of any good Universalist, as to render him unfriendly to those who are engaged in spreading the glorious truth of a world's salvation from sin and misery. May this never be the case!

I understand that you have but one thousand three hundred subscribers, and that our brethren of the Magazine and Advocate have seven thousand. And I understand also, that your paper is to be published as often, and to contain the same amount of matter, as the other. I conclude, therefore, that an impartial public will not only support other papers of the kind, but, at the same time, will give your paper the necessary encouragement.

These remarks are offered in friendship to all parties, and if you think proper you are at liberty to insert them in your paper.

Rev. Adin Ballou, of Mendon, Mass. (Universalist) and Rev. Mr. Apthorp, of the same place, (Calvinist) have recently held a discussion on the question of the salvation of all men.—Trumpet.

"See that none render evil for evil."

#### HERALD.

JACOB CHASE, Jun. G. W. MONTGOMERY, Editors.

GENEVA, SATURDAY, DEC. 19, 1835.

# MR. PHILMORE'S QUESTIONS.

No. VIII.

"Are all the wicked punished in this life?"

According to our understanding of the term, all the wicked are punished in this life. Wickedness never fails of producing misery wherever it exists. And notwithstanding all who do wickedly in this world, are miserable in proportion to the amount of sin of which they are guilty, if it can be proved that men will commit sin in the future state, we are willing to admit that they will be miserable in that state. That all the wicked are miserable in this world in proportion to their sins, is a doctrine which the Scriptures fully sustain; and if you, Sir, like many of your faith, see fit to question this proposition, you will please to consult the following emphatic declarations of divine truth: Isa. lvii. 20, 21. "But the wicked ARE like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Again; Prov. iii. 33. "The curse of the Lord is in the house of the wicked." And again; Prov. iv. 19. "The way of the wicked is as darkness; they know not at what they stumble." Also; Prov. xv. 6. "In the revenues of the wicked is trouble." Lastly; "The way of transgressors is hard."

Dare you, Sir, after consulting these plain testimonies, to which many more might be added, contend that the wicked are not punished in this life? You will observe that the foregoing testimonies are all written in the present tense, and no intimation is given that we may sin in this life, and not suffer for it in this life. An apostle has said, "He that soweth to the flesh shall of the flesh reap corruption." Now, if we understand this apostle correctly, his instructions go to show that we shall reap the harvest in the field where we sow the seed-or, to speak without a figure, we understand him as teaching his brethren the important doctrine, that sin and misery are inseparably connected—that sin is the cause of moral misery, and moral misery the effect of sin-that the effect is to be experienced where the cause exists. That we cannot reap corruption, as a reward for sins committed here, in an incorruptible state, is evident to the weakest capacity; and the nearer we view the connoxion between sin and its attendant consequences, the more careful we shall be to shun the first that we may avoid the last.

I know, Sir, that the common doctrine would teach us all, that the more sin we commit, the happier we shall be—that, were it not for the terrible consequences which must await us in the future world, (if we do not repent before we die,) there would be no possible inducement to be virtuous and holy! But Sir, such a sentiment would be more fit for the funcied inhabit-

ants of your fabulous kell, than for human, social, moral and accountable beings. I admit that this is plain and strong language; but it will be justified by every person in whose heart dwells the love of God. It is really chilling to an informed mind, to hear professors of religion boldly affirming, that if it were not for the fear of a future interminable hell, they would give an unrestrained licence to every unruly passion and feast their depraved appetites upon the luxuries of transgression and iniquity. Are such persons converted? Do they love the things they once hated, and hate the things they once loved? If so, as they now love sin so amazingly that nothing but the fear of ceaseless damnation keeps them from intemperance, theft and murder, they must have hated it before they were converted. Hence, their conversion renders them "two fold more the children of gehenna" than they were before! From such conversions, good Lord, deliver us !

We seriously hope, Sir, that you will take this subject into candid consideration—consult the divine oracles, and you must, we think, come to the rational conclusion, that sin and misery are inseparably joined together—that as long as we remain sinners we shall remain miserable—that the goodness of God, and not the fear of hell, leads men to repentance, and to the cheerful discharge of moral duty. The sooner we repent, Sir, and become servants of God, and lovers of mankind, the sooner shall we feast upon the bread of God and drink the pure water of everlasting life.

## ANSWER TO "FREE INQUIRER."

An individual belonging to East Bloomfield, requests a solution to the inquiry contained in the following language, extracted from his letter.

"A free inquirer, who is ignorant of any other 'principle in man' than what is common to matter in all its diversified forms; and is likewise ignorant how any principle known to exist in matter, is capable either of enjoying happiness or feeling misery; wishes through the medium of your paper, a solution of the question, What is the soul of man? or 'that principle in man' which survives the grave."

"Free Inquirer" is assured, that he cannot inquire more freely, than we are ready to answer his question to the best of our ability; for we hold that the minister of Christ should stand prepared to let his light shine for all who ask its guidance. Though we gather from the above language of free Inquirer, that he has no faith in the resurrection, or the continued existence of any portion or principle in man, beyond the decay of the physical system, we hope that he may yet have faith, faith which will grow stronger and burn more brightly as the gloom of death surrounds the earthly tabernacle, in an existence beyond the tomb, where he shall meet his friends among the throngs of a redeemed world. There are three considerations to be presented on this subject, the two first of which, will directly lead

to the third, containing an answer to the question of free Inquirer.

1. " A free Inquirer, who is ignorant of any other 'principle in man,' than what is common to matter in all its diversified forms." Perhaps, if free Inquirer should inquire farther into this subject, he will be enlightened and perceive a glorious principle in man, that is not common to the forms of matter which the earth exhibits. The mountains cannot think, the rivers cannot demonstrate the philosophy of the heavens, the trees cannot breathe the language of science, nor can the earth speak the words of sacred truth True, they manifest the existence of an intelligent power, but that intelligent power exists not in them as mind does in man-they are only the manifestation of that intelligent power, the same as the works of man are a manifestation of the powers and existence of his mind, Man can think, he can read the heavens, he can exhibit the clearness of science, he can speak the words of truth; and if he can perform these things, the principle which enables him to perform them, is not common to matter in all its diversified forms, If no such principle existed in man, we might u well expect the hand or the foot to think, as the operations of the brain, and free Inquirer might as well have called upon a bush or a pebble to write his letter, as to have written it himself, since they have, (can it be?) all the powers or principles he possesses; or in other words, he possesses no principle which they do not pos-

2. "Is likewise ignorant how eny principle known to exist in matter, is capable either of enjoying happiness or feeling misery." There is in man, the power of thought, and in that power, which constitutes the mind, sometimes misery and sometimes happiness is experienced, Let the mind be assured that some object over whom the flowers of its affection are flung, is prosperous and happy, and it lights up a sacred joy in the heart—on the ears of the idiot, such intelligence would fall without touching a single string of enjoyment. On the contrary, if the mind be harassed with perplexing cares and dreadful forebodings, it will bring even a healthy body to the borders of the grave-but to an individual wanting mind, melancholy thoughts bring no trouble. Peace of mind is frequently greater enjoyment than health of body-while trouble of mind brings more misery oftentimes than sickness. Is there then no principle in man, capable of enjoying happiness or feeling

3. "What is the soul of man? or 'that priciple in man' which survives the grave." I answer, the mind, that star which gleams upon the night of our earthly natures. This is a direct answer to the inquiry. At the dissolution of the body, the mind by which we think, receive knowledge and study the book of nature, will be placed in a spiritual body as well fitted for heaven as the physical tabernacle is fitted for the earth. It is not possible, to be sure, to show the process by which mind will be abstracted from matter and placed in another glorious home. This is no objection however—

other subjects are in the same predicament. No man can tell how a green worm can become a butterfly, how a blade of grass can grow, or how thought can be conveyed to the muscles through the agency of the nerves. Nevertheless, these things are so. Mind does exist, and it requires no greater exertion of power to abstract it from the body and give it immortality, than to confer it upon man while on the earth, to govern his actions, like the helmsman of the chip. The Son of God has declared that it will exist hereafter, and we believe that the evidence he presents is incontestible.

We have now answered free Inquirer, as far as his interrogation extends-we have told him what we believe the principle in man to be, which will survive the grave. If he has other inquiries on this subject, we are ready to afford him all the light we can. In the mean time, we pray that he may be brought to see, that, "as in Adam all die, even so in Christ shall all be . G. W. M. made alive."

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CHRIST THE IMAGE OF GOD. Mho is the image of the invisible God."-Col. i. 15.

While we feel assurance, that Christ is the image of God, not simply in the form of flesh and blood which he wore upon the earth, but in disposition, goodness and love, we find some touching exhibitions in the life of the Saviour, which clearly teach us, that he is "the brightness of" the Father's "glory and the express image of his person." There is one picture, which is expressly touching.

On the hill of Calvary a cross was erected, and on it, behold, the Son of God, the mild and lowly Jesus, the "man of sorrows and accquaint-.ed with grief." His foes nailed him there. Though he came among them as the Messiah and opened to them the book of God's love, they viewed him as an enemy, because he held up . their sins before them-they adjudged him worthy of death on the testimony of false witnessthey crucified him. Here was the very summit of all earthly misery and the greatest extent of malice. When he was suffering the agonies of his situation, he prayed that his murderers might be forgiven-though then mocking and jeering him, he forgot it all in the depth of his love. Oh, what a lovely image! Who could not catch some of its beauty, admire its excellency, and fasten its remembrance upon the heart? The centurion was so touched by it, that he exclaimed, "Truly, this was the Son of God."

Let us pass from the image to the original! There was once a certain son, wishing to wander away from home. He demanded of his father the portion of goods which fell to him. These he took and journeyed into a far country -where, in the folly of his heart and the sinfulness of his life, he spent all in harlotry and riotous living. Like the sinful debauchees of the -present day, he was reduced to the borders of starvation. He made a determination to return home, and request to be received as an hired servant by his parent. But mark the differ- the best and most useful, interesting and instruc-

ence! Even when he was yet afar off, his father saw him, ran, fell on his neck, received him in joy, with feasting and with merry making. Behold then, the reception of this wandering prodigal by his parent-and you have the original conduct of which our Saviour's was an image-yea, great, glorious and soul-melting as it was, but an image of the Father's love. The wandering prodigal represents the sinner, and his parent our heavenly Father, who receives wandering prodigals in love and kindness. And when Jesus on the cross forgave the Jews, he proved that he is the image of the invisible God.

Let us remember that our Saviour forgave his enemies, even when they were persecuting him unto death. The image could not be more perfect. If then the Saviour forgave the Jews under such circumstances, surely God will forgive them, when they repent. Let us once more look at the original.

When Jesus once lamented in pathetic terms, the destruction of Jerusalem, he says, "Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceserth, till ye shall say, Blessed is he that cometh in the name of the Lord." Matt. xxiii. 38, 39. Go forth and look at the poor Jew, the scoff and by-word of nations, ever since the soldiers of Titus applied their torches to the holy templelook at him in the patience of his weakness and the sternness of his faith, scattered over the earth from the gates of Gibraltar to the snows of Siberia, from the burning sands of Africa to the western wilds of the everlasting mountains, enduring privations and sufferings, excluded from office and outlawed from country, the strangers of the earth-and you will in toars acknowledge, that their house has been left unto them desolate. But their condition will finally be relieved .-This is implied in the assertion that they would see the Saviour no more, till they should say, "Blessed is he that cometh in the name of the Lord." When they shall make this acknowledgment, then will be fulfilled the declaration of St. Paul, that when the fulness of the Gentiles shall be come in, all Israel shall be saved, by the deliverer which shall come out of Zion.

Will God forgive them when they make this acknowledgment? Behold, the image of the invisible God, on the cross, forgiving them in all the benevolence of his heart. And is the image like the original? Listen! "For this is the covenant that I will make with the house of Israel, after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. viii. 10, 11, 12. Here their forgiveness is promised. Consequently, our Saviour in forgiving his enemies, is the exact image of the invisible God, who will bless his offspring and present them the riches of his G. W. M.

THE UNIVERSALIST AND LADIES' REPOSITORY.

We hesitate not in saying that this is one of

tive publications we have ever had the pleasure of perusing. We do not know the extent of its circulation; but we do hope it will be liberally supported by the denomination for whose benefit and improvement it is published.

We have not been appointed as agent, but we should be highly gratified to receive the names of some of our femule friends as subscribers for the work. It is published at Boston, Mass., by Br. D. D. Smith, at \$2 per annum, in advance.

#### TO OUR PATRONS.

One more number closes the present volume of the HERALB. We therefore wish that all those friends who have kindly acted as Agents, would send in the names of the subscribers they may have procured, so that we can decide on the number of copies to commence the next volume with. We tender our sincere thanks to those good brethren who have already favoured us with their assistance in increasing our list of subscribers.

-020--CHRISTMAS EVE CELEBRATIONS.

The anniversary of the birth of the Saviour will be celebrated by the Universalist Society in Victor, on the evening of the 24th inst. The service will commence at the usual hours, and the sermon will be delivered by Br. O. Ackley.

Christmas Eve will be celebrated at the Universalist Church, in North Bloomfield. Sermon by Br. E. Smith. Friends are respectfully invited to attend, and especially any ministering brethren who can make it convenient.

#### LETTERS

Received during the week ending on Wednesday last.

G. W. M. Auburn-A. B. G. Utica-E. B. East Bloomfield-D. J. V. Mandana-T. C. E. Fulton-P. M. Orville-J. S. G. River Road Forks-R. K. Victor-J. T. A. Detroit-L. P. Centreville—S. C. Willink—P. M. Niles—S. & H. Auburn—E. S. North Bloomfield.

#### MARRIAGES.

In Freedom, on the 8th of October, by Rev. L. Paine, Mr. Daniel Ellis, of Gainsville, to Miss Sarah Wear, of the former place.

In Centreville, on the 1st ult., by the same, Mr. LUTHER JELLEFF to Mrs. ELIZABETH HU-GUNIN.

In this village, on the 13th inst., by Rev. J. Chase, Mr. Norman A. Goo to Miss MARY Ann Edmondson, both of Vienna.

#### DEATHS.

In this village, on the 14th inst,, Mrs. MARY PULLEN, wife of Mr. Jedediah Pullen, in the 31st year of her age.

Mrs. P. was an amiable woman, a good neighbour, and a pleasant and agreeable companion. She and her now disconsolate partner in life were constant attendants at the Universalist church in this place, and though not members of the Society, were more attached to the doctrine of Universalism than to any other sentiment.

Mrs. P. had attended meeting during the day and evening preceding her death. I saw her at the close of the evening service and spoke with her, and she appeared uncommonly cheerful and happy. She left the church for her house, which is about 80 rods distant, and a few minutes ofter she returned home, and while preparing to retire, she was suddenly attacked with what was supposed to be cramp in the stomach. Medical aid was immediately summoned, but to no effect. She expired, perfectly resigned to the will of Heaven, in about 19 hours. Her funeral discourse will be delivered at the Universalist Church, in this place, on the 20th inst., (to-morrow,) at half past I, P, M. C,

#### POBURT.

#### From the Christian Messenger. HARVEST HOME.

Come while the Harvest moon is bright, And sailing through her azure sea-Flinging afar her beams of light, So placidly—so cheerfully--Now toil is o'er, for man and beast, Partake the grateful Harvest feast.

Come taste the fruits so richly sweet, And pour the red wine joyfully; But ere one drop thy lip shall meet, Raise thankfully-raise gratefully Thy heart and voice to Him, whose hand Spreads such broad plenty o'er our land!

How richly, round our cottage door, Our God has laden every tree! And fill'd our basket and our store. How plenteously-how lavishly! Oh let us thank him for each boon, And bless him for his Harvest-Moon!

C. M. S.

### AN ORIGINAL.

The last number of the Knickerbocker, in an article descriptive of a Camp Meeting, relates the following specimens of pulpit sublimity emitted from one of the worthy divines who participated in the sylvan devotion-

"When the hymn was finished, one of those dull souls arose, of whom not a few may be found in all persuasions, who seem ordained of heaven to make their audiences literal specimens of self-denial, by listening to their ministrations. He drawled out his vapid sentences in the worst and weakest taste; his text was from the parable of the rich man and Lazarus. In describing the beggar at the gate of Dives, he said, it is wonderful that the mendicant should have chosen such a position, for, said he, logically provisions in those days was sumptuous and plenty. Even the beggars got a good living—and Lazarus, no doubt of it, liked his place. Individuals of his calling did'nt then get from rich men's tables as they do now little bits of bread and tatur, and pork and pickle; no my hearers they got great plates of pie, and such things. Hence we view, that Lnzarus was in danger, when surrounded with dogs that might have stolen half his victuals!"

"It came to pass, some months after this, that a friend of mine heard the same divine preach a sermon at the funeral of a middle aged lady, who was greatly beloved in the community where she died. Her family was large and highly respectable, but having moved a long time previous from a neighbouring state, little was known of their origin. The obsequies were attended by a large and sympathizing community. The preacher opened the discourse by speaking of the deceased,

and the sad occasion which called them together. But my friends, said he, unknown to you, I have greater cause for seriousness at this solemn time than any one before me. Even those surviving relations who are most interested at what I am going to say, have forgotten the time when, long ago, and afar off, they once heard my voice. It is now about twenty years since the father of the deceased, and of her brothers and sisters, now seated with other relatives present, suddenly expired before my eyes. Yes, I had the melancholy satisfaction, among thousands of others, of seeing him hung. I read the hymn which was sung, ere he swung; and, I hope, though he seemed not to relish my informing him that he would soon go from 'works to rewards,' nor to appreciate my kind advice generally, that, as most persons who die from the scaffold generally do, he went to glory right off.

With this pleasing and complimentary reminiscence, the speaker took his text from that chapter in the book of Esther, wherein is recorded the execution of Haman. From this he drew neck and heels, the far fetched inference, that all earthly things are uncertain—and that it was equally hard to tell how as when, we should die. After a prolix 'improvement,' he concluded—to the great edification, doubtless, of the audience in general, and

the mourners in particular."

#### THE LARGEST

#### FAMILY NEWSPAPER IN THE UNITED STATES.

This is not said in the spirit of vain boasting, but because it can with strict justice be declared of the PHILADELPHIA SATURDAY COURIER, which contains each week, upwards of two hundred and fifty distinct articles, in prose and poetry. Literature—Science—the Arts—the Latest Foreign and Domestic News— Police Reports—Sporting Intelligence—Notices of New Works—besides an immensu fund of Miscellaneous Intelligence-the Drama-Marriages—Deaths—Prices of produce, merchandize, stocks, &c.—Engravings—Internal Improvements, Rail Roads, Canals-Travelling-Agriculture, &c. &c.; embracing every variety of topics that can rossibly be introduced into a public journal.

The Philadelphia Saturday Courier now established for near five years, is, we believe, universally acknowledged to have the largest num-

ber of subscribers

(TWENTY THOUSAND!!) The largest variety of Literature, Entertainment, and News as well as being the Largest and Cheapest Newspaper published in the United States. Notwithstanding its enormous dimensions, it is printed upon a splendid Napier Steam Press, with unexampled rapidity; thus giving the account of Sales, Markets, and News, to the latest dates.

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TWO THOUSAND DOLLARS and upwards have already been expended by the pu lishers of the Saturday Courier in Literary prizes, and in payments to American writera-FIVE HUNDRED DOLLARS have been of fered in PRIZES for enriching its columns, the promotion of Knowledge, and the encourage. ment of American Literature evincing a degree of liberality believed to be as unprecedented as their success has already been unexampled.

The Philadelphia Saturday Courier is Strictly Neutral in party politics and religious con-

troversies.

Orders, enclosing the address and amount of subscription and post paid, in all cases, will be carefully attended to, if addressed to

WOODWARD & CLARKE Franklin Place, Philadelphia, Ps.

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A JUST REMAK.—Let none fondly persuade themselves that men can live without the necessaries of life. He who will not apply himself to business, evidently discovers that he means to get his bread by cheating, stealing, or begging, or else is wholly void of reason.—Ischomachus.

#### NOTICE.

JUST received and for sale by Gzo. W. MONTGOMERY, at his residence on Clark street, Auburn, the Theological Discussion by Ezra Stiles Ely, Presbyterian, and Abel C. Thomas, Universalist, of Philadelphia. This Discussion, which canvasses the important subject of man's future destiny, is characterized by fairness, learning and research. It has been most favourably noticed by many of the New-York papers. It is well worthy the perusal of the seeker after truth. Price-62 1-2 cents

Also, the Annual Report of the Universalist General Convention for the United States, for 1835, being its fifueth anniversary. Said Report contains the Sermon by Br. S. R. Smith, delivered before the Convention, at its session Those who know Br. Smith, will need no remarks from me, to induce them to peruse it

Price-19 cents single.

# 1. PRESCOTT & S. MILES, Proprietors and Publishers.

#### CONDITIONS

The HERALD OF TRUTH will be published every Saturday, commencing on the first Saturday in January, 1835, on good paper, with new type, in a neat quarto form; each number containing eight pages—the volume four hundred and sixteen.

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"KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE"-St. John.

VOL. II.

GENEVA, N. Y. DECEMBER 26, 1886.

NO. 52.

Originat'. LETTER, No. L-To THE JUNIOR EDITOR. BR. MOSTGOMERY-I have the pleasure of announcing to you my safe arrival from Ohio, where I have been to visit a brother, who has been sick nigh unto death, with whom I divided my substance and left him convalescent. I was dependent upon the people for a passage home, a distance of four hundred miles. In many places I delivered my message; and although the words of salvation and peace were not confirmed by stupendous miracles, still, I trust my labours were not wholly in vain. The friendship and hospitality manifested to me, by our Universalist brethren, carried conviction to my heart, that they were under the dominion and influence of Hun who has called them out of darkness into his marvellous light of divine truth. I feel the assurance that these favours will be duly appreciated and treasured in grateful remembrance by their My time, though short, was very agreeably spent with our worthy Br. Holmes, of Westfield, whose labours have been blessed and crowned with success. He has with him a young Br. in the ministry, by the name of Williams, of irreproachable character, who has just commenced promulgating the glad news of a world's salvation. He preaches to good acceptance. On my return to Wolcott, I found Br. Cook boarding with our esteemed Br. Hubbard, (in whose family I have resided during the two past years, and shared in common with them the blessings of his overthowing table,) and preaching with universal approbation to the Society where I once lifted my feeble voice, and where, too, with its members, I have spent some of the happiest days of my existence; who are endeared to me by the strongest ties of friendship. them I have taken sweet counsel; with them I have walked to the house of worship: with them have concentrated my feeble efforts to the upbuilding of the Redeemer's cause, and our humble endeav-. ours have, under the blessing of God, not been entirely unsuccessful I hope; with them I have held sweet converse; have mingled with them in pleasing scenes around the domestic alter; and what indulgence have I not received from them? They have kindly thrown the mantle of charity over my imperfections, have ever manifested a deep interest for my prosperity and welfare, and at the Dedication of the Church my joys were fult! I looked back in retrospect upon my past life, and felt the calm tranquillity of sub-

supposed myself to be a quiet and un-

offending member in the "Abrahamic faith!"

But you can imagine my surprise, when I returned to the vicinity where this paper is circulated, and was met with the inquiry! "Have you been drawing the line of distinction between the Universalists and Restorationists?" "Have you been denying the name Universalish, to Br. Montgomery!" "Are you an apologist for Limitarians?" I find this current of suspicion flows from an article which appeared in No. 42 of this paper, and these inquiries have been elicited by remarks therein made by yourself, which I apprehend were uncalled for! Still, I do not call in question the purity of your motives, nor have I stated that my "views were ungenerously called in question" by you, nor did I doubt that your "explanation" was "given in good faith!" But as I thought it was not to the point, I could not "receive it without question," and since you have called "Inquirer" out before the public and given him the name of "brother in the ministry," (which appellation I am not disposed to denv.) I feel it my duty to remove if possible the prejudice that is raised against mc.

I commence, by cheerfully acknowledging to you, that I have no recollection of perusing your prefatory remarks found in No. 28, previous to reading your "answer" inserted in No. 42, announcing the approach of the "Essays." In this I was wrong. You informed me of my error. That was your duty. I cheerfully retract what I stated wrong. You cought not to consider it an "unpleasant task" to place me in the right way. I gratefully acknowledge the favour! I find in connexion with what you "said at the very beginning of the Essays" an assertion, which, "if noticed, would swell my answer beyond all reason;" therefore, "I shall confine myself, to more important considerations. You still seem to be desirous to throw the whole burden upon my shoulders, and endeavour to make it appear that I am alone "mistaken." In justice to myself and for the information of our readers. I now say to you, that the "Honest Query" was written when I was at Goneva, price to the reception of your 4th Essay, with the particular request on my part, and the assurance given, that if you niluded to and explained 1 Cor. xv. 50, the article should not appear. You did not éven refer to it. My communication appeared. In replying to it, you did not, in new wiew, come to the point in question. You did not inform us why you remained.] stantial posce. I left them for a season; while the relation to this passage, when you knew that a "majority of our brethren"

applied the phrase "kingdom of God" therein contained to a future state of immortality. And if you were writing for the special benefit of Limitari me, you ought to have informed them of this fact. This you did not do in any of your Essays, and when you stated that "every person who would examine every passage where the phrases 'kingdom of God' and 'kingdom of heaven' occur, would at once perceive that it would be incorrect to apply them to a future state of existence;" and when you said, "what a perversion of Scripture it would be to apply the phrase to a future state of immortality," you must perceive that every Limitarian, for whose instruction you was writing, would at once come to the conclusion that all Universalists deny that there is a single passage where the phrase "kingdom of God" occurs, which alludes to a 4 future state of immortality;" if others did not draw the same inference. Here appeared to be something a little dark to my mind. And this ambignous appearance induced me to say, "G. W. M. cannot but berceive the terms 'perversion' and 'inconsistent' would be 'perfectly understood' as applying to every 'person' and 'every individual; " (every Limitarian if you choose to have it!) And it was on this "ground" that I felt myself justified in stating also, "nor do I believe the numerous readers of the 'Herald' will think. Inquirer unjust in giving a reply to G. W. M.'s 'Answer,' or disposed to 'mix-sercasm' with his communications, when they remember he has told us that he once held the same 'opinion' that a 'majority of our brethen entertain' respecting the phrase kingdom of God' in 1 Cor. xv. 50, until his Essays appeared in this paper, but did not in any of them allude to this fact, or give any reasons why his 'view became altered, or make any comments, or, even refer to the passage." Then I observed; When all these are taken into consideration, all our readers must at once discover that 'Inquirer' and others had much ground for being 'mistaken in the application of the term 'perversion' and the phrase' inconsistent"? Still, you think I had "little ground" for making these statements! Whether I had "little" or "much ground," let "all our readers" decide. I am wilhing to abide by their decision. "But-to settle the point, I now state without reserve, that I" do not believe that yourcan justify yourself in making those " assertions" if applied "exclusively" to " Limitarians"! "I hope you will be satisfied with this explanation about to be given, and not accuse me of heing an manalogist for Limitarians"! And it appearance me

you will discover that you have a "little ground" for some retraction!

Suppose then, that a consistent Limitarian, or all the Limitarians in this State, had instituted the inquiry as I did, and as you requested, had searched every passage, and then should state, "We are highly gratified with the excellent illustrations you have given in your Essays, and generally agree with you! but we would carneally inquire if it would be 'inconsistent' and a 'perversion of Scripture to apply the phrase 'kingdom of God' to a fixture state of immortality? We think it wery strange you did not allude to, and explain 1 Cor, xv. 50. We wonder because you made those statements, since we have ascertained that a 'majority of your brethren' apply the phrase 'kingdom of God' in that passage to 'a future state of immortality'! And it appears we must adopt your views, or bear up under your severe judgments." Now it is evident they could make these remarks without calling in "question" the "purity of your intentions," and without feeling that you had "ungenerously called in question their views," if they felt the assurance that you "always write in love and Christian feelings"! I haust refer you to some future number for -farther remarks.

Yours affectionately, Inquirer. T. C. Eaton.

- Fullon, Dec. 8, 1835.

### HERALD.

JACOB CHASE, Jun. G. W. MONTGOMERY, Editors.

GENEVA, SATURDAY, Dec. 26, 1835.

#### THE CLOSE OF THE YEAR.

Another year is gone. Like the fleeting flirt of mist upon the storm, it is swept into the past, leaving the record of its flight and its events written upon the memory and the page of the historian. It is to be no more forever. But a short period since, it was future-now it is gonc. Another year is commencing, and is future, but it will soon be away. Another, and ANOTHER, and ANOTHER still, will fade like an untold . dream. Time is a stream which always flowsit is slow but sure-gradual bat overlasting. . The river of years constantly adds to the ocean of time. A year seems of but little moment, and strikes the mind but feebly, but ages appear awful. Ages are not made up violently and rapidly, like the mountain torrent, but they formed of centuries, and centuries are formed .. iof years. Years are like drops of water, which - eventually wear upon the hardest rock. Every r material substance melts before them. The most -1 enduring menuments of art know no immortaliercy, for when touched by the breath of time, they b ale het. Time is unsparing in its movementsof the except all before it, and destroys every ves-I' tige of the wrecks which are made upon its vant Pi-Saud.

How many changes have been made by six thousand years of time! How many millions have floated down its unreturning tide! How many stupendous events have terrified and astonished! How many works of splendour, of pride, of fashion, of genius, of human industry, have been ingulphed by the overwhelming flood! Among the distant scenes of the past, we see vast waters covering the whole earth, with but a ray of existence upon their surface, in the persons of Noah and his family to perpetuate life. A Nebuchadnezzar has lived and been degraded-an Alexander has hurled nations from greatness to vassalage and found death in his wine cups-a Napoleon has spared like a meteor and fallen as soon. A Babylon has spread her countless buildings, which time has consigned to oblivion and consecrated her place to solitude-a Carthage has attained to meridian splendour, and fallen like a blighted sun-a Tadmor has boasted her great magnificence and her luxuries, but she now mourns in her dust and fallon greatness. Time passed over these cities with its decaying power, and straightway they melted like snow beneath the sun of the tropics, and scarcely a fragment of the vast wrecks are left. The silent flow of time performed a work which the most powerful tornado could not effect-it was gradual, but it was sure.

One event has transpired, whose effects will never cease while a single heart is left to beat. Eighteen centuries since, a Savibur appeared, and from the fountains of divine love, poured the choicest blessings upon mankind, and effected an entire revolution in worship, religious views, manners, customs and conduct. His influence was extensive—his spirit breathed into his followers a courage which faced death with an unflinching eye-his doctrines have consoled millions and opened that heaven to the vision of faith, where the countless throngs of a redcemed world shall praise God-his teachings have made sickness endurable and death tolerable-his precepta have kindled a flame of virtue in the hearts. of multitudes, which has sprang into the full vigour of justice, of mercy and benevolence.

Come we nearer home to the records of the past year, we find facts, meditation upon which, will score the most profitable reflections upon the heart. Death has been among us. Some have lost parents; some, husbands or wives; some, brothers or sisters; some, children. The bitter tears of sorrow have been shed and the heart has throbbed beneath the hand of dissolution. Lacerated affections have bled and ached. But as God has prepared a medicine for every moral malady, so the cup of human ill has been mingled with the brightest hopes. Departed friends have gone home to the land of delightshome, to the dwelling place of lave, to the fountain of salvation-home, to the sems of Jesus and the blessing of God-house, to the rest of the widow and orphan-home, to the Paradise where tears never flow and new and nobler songs. are always heard-home, where a redormed world shall joyfully see that the premises of God are containly yes, while, as they view all. nations, families and 'kindreds of the earth blessed in Christ, they will burst out in a song of praise, which shall be finished with a hearty and universal Amen. The living have been comforted with the assurance that this is the destiny of the departed, and with an ancher whose hold is firm and a faith whose light is strong, they stand ready to meet every ill of life with Christian courage, and to say at last, "O death! where is thy sting? O grave! where is thy victory?"

The past year also yields us gladness. The Restitution has sped its way. It has progressed rapidly, in spite of every enemy. Its "fear not" has been more widely heard-its promises have been better understood-its principles more clearly appreciated-and its moral influence has been warmly received. Souls, which one year since were bound in the chains of error, now stand, like Paul, in the liberty of truth. Many have come from darkness into the ranks of Zion, and owned Christ to be the Saviour of the world. Aged Simeons have prayed, "Lord, now lettest thou thy servants depart in peace. for our eyes have seen thy salvation." Oh, indeed, truth is winging its way, and in its mightiness is prevailing over sin and triumphing over falsehood. And its flight will not cease, until the Gentile shall bow to the dominion of Jesus, and the Jew shall kneel at the foot of the crom. when all the ends of the earth shall remember and turn unto the Lord.

While then, we stand upon the step of the passing year, before entering the door of another, let us bestow a few moments to profitable reflection, and inquire of our hearts, if, for the fature, we cannot do bester than we have for the past. As eitizens of a free republic, may not our patriotism be more pure?-as heads of families, may we not add to their comfort and enjoyment?-as parents, may not our children receive from us a more judicious system of religious education?-as children, may we not add joy to the declining years of our fathers or methers, that we may receive their blessings?-ministers of the gospel, may we not be more carnest, more consistent, more determined in advancing the kingdom of the Redeemer! as laymen and laywomen, may we not be more ongaged in advocating the truth as it is in Jesse! as followers of the Saviour, may we not more rigidly abstain from intemperance, profunity and careless conduct ?- as children of God, smy we not more extensively assist the widow and fatherless? We may! And by devout preyer, careful examination of the divine word, and attention to our hearts, we can?

Let us remember these things—and as we bid farewell to the closing year, farawell to its joys and its sorrows, its records and events, and stand ready to shake hands with the New Year, let us not forget that our lives are marching to a close—and that our prayer should be, "So teach us to number our days, that we may apply our hearts unto windom."

G. W. M.

If two has purposed and less wo.
What more could cruel detroide?

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### MR. PHILMORE'S QUESTIONS.

No. IX.

" Doce Jesus Christ ever forgive sins in this life?"

To this question we answer, yes; but you must understand that we make some distinction between forgiveness of sin and forgiveness of punishment. We read that "Christ hath power en earth to forgive sine;" but we no where read that he hath power on earth or in heaven to forgive deserved punishment. It is not a little surprising that most religionists overlook this important distinction; and we are astonished that you, Sir, a biblical student and a clergyman, who professes to make the Scriptures the man of your counsel, should not, ere this, have persoived that forgiveness of punishment is not a Bible doctrine. In all your questions an allusion is had to this very subject, and you have seemed to convey the idea that deserved panishment may be averted by faith and repentance. This fact has rendered it necessary for us to refer repeatedly to this important error in your creed. You seem to be totally ignorant of this distinguishing article of our faith, that forgiveness applies to sin and not to deserved punishment. To forgive, in a Scripture sense, is to "cut off," to "blot out," but is never in a single instance applied to punishment, in the Bible. And we have shown you in our answers to your previous questions, that such an application of the term would set the Scriptures in direct oppositien to themselves!

That Christ forgives, that is, cuts off, blots out sins in this world, by enlightening, reforming and purifying the hearts and lives of believers, is a doctrine to which we attach great importance, as it clearly exhibits the design of Christ's mission. He came to "save his people from their sins," not from deserved punishment. This is a divine declaration, and is in accordance with the purpose of God as declared by Mosso-"The Lord, the Lord God, mereiful and gracious, leng-suffering, and abundant in geodness and truth, keeping mercy for thousands, forgiving iniquity and transgression, and min, and that will by no means clear the guilty."

We hope that you will deem this answer amply sufficient, until you are ready to show us that forgiveness of sia, means remission of merited chastisement. We might enlarge much upon this subject, but we have not room; and there is evidently no necessity for so doing. Your squarted, and we are ready and willing to meet any objection that can be offered to the correctness of our conclusions.

# OHERIES

QUERIES.

"And God saw every thing that he had made, and behold, it was very good."—Gen. i. 31.

We have in the context a very brief history, or rather an outline of the history of creation.

"Gidd is represented as performing six days work, and en the last day, when the work was accomplished, as looking upon "every thing that had made," and pronouncing it not only good,"

Now the above declaration must naturally suggest to every reflecting mind the following candid inquiries:

- 1. When God saw every thing that he had made, and pronounced it, that is, the whole workmanship of his Almighty hand, very good, did he see the end from the beginning? and did he pronounce every thing "very good," when he foresaw that more than one half of his most perfect workmanship, was to be totally bad through life, and totally bad and wretched to all eternity?
- 2. When God saw every thing that he had made, and pronounced it "very good," was there a devil among his works, whom he foresaw would destroy the harmony of the whole through all ages of the world, and finally succeed in obtaining a decided victory over every thing that opposed his mighty energies, and perfect the endless sin and misery of millions of God's rational offspring?
- 3. When God saw every thing that he had made, and pronounced it "very good," did he foresee, that the "Lamb" who "was slain" in the divine economy "from the foundation of the world," would be finally and eternally defeated in the object of his mission, so far as to lose forever, a great proportion of that number of beings for whose salvation he sacrificed his life? And if so, was the gift of existence to those whose ccaseless misery was thus foreseen, consistent with the nature of that being whose essence is love?
- 4. Upon the supposition that God saw all this, could be consistently pronounce all his works "very good?" That the word "saw" means, when applied to the Deity, a perfect comprehension of all things, circumstances and events, from the beginning of the world to its latest period, will not be disputed, when we are positively told by divine Revelation, that he "declared the sad from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand and I will do all my pleasure."

An answer to these several brief questions, designed to harmonize the nature and perfections of God with the popular religious sentiments of the day, would be received with much pleasure, as we over mean to hold ourselves open to conviction on all important subjects. C.

# TOTAL DEPRAVITY.

This is a doctrine which seems to be cordially embraced by a great majority of Christians, and is confidently believed to be in perfect harmony with the word of God. But do these who adopt and advocate this sentiment believe the Bible? Do they credit the declarations of the Apostles? If so, we would respectfully invite them to a consideration of \$ Tim. Iii. 13, where St. Paul says, "evil men and coducers shall wax morse and morse."

Now if such persons are by nature totally deprayed, how in the name of reason can they become worse and source? Can a man be morally worse than total deprecity can render him? Impossible?

### THE CONCLUSION OF THE VOLUME,

The rapid progress of time, which waits for no man, has now brought us to the end of our second volume. The appropriate remarks of our Associate Editor render it unnecessary for us to say much. We would therefore simply say that truth and liberty are marching onward hand in hand, and gaining the friendly feelings and interesting encouragement of America's free-born sons from day to day. The doctrine of the Restitution is spreading in every direction, while the heart-paining and soul-chilling dogmas of original sin, total depravity and endless misery, are fast losing their deleterious influence upon human society. To those who are engaged in our glorious cause, we would say, persevere, press forward-let nothing daunt you-be faithful in the discharge of every duty, and the victory will soon be achieved.

Our patrons will accept our grateful thanks for their friendly aid and encouragement thus far, and we confidently hope that their useful exertions in our behalf, will still be continued. All favours bestowed upon us by our agents, or others, in their efforts to increase our substription list, with such names as we can depend upon for a punctual performance of duty to the publishers, will be duly appreciated. Brethren, may we not hope to commence our next volume with an enlarged and increasing patronage?

in P We shall calculate to commence, with an edition sufficiently large to supply all who may wish to patronize the paper at any time during the first six months.

# AN EXCELLENT PRIZE TALE

Is received, and will be commenced on the first page of the first number of the third volume of the Herald of Truth. The writer has certainly done himself much honous in the sentiment, arrangement and chaete language of the above named article, and we doubt not but our readers will be highly pleased in the percent of it. It is something lengthy, and will occupy a portion of three or four numbers of our paper.

#### NEW AGENT.

Capt. Darius Lzwis, of Victor, will not as agent for the Herald for the ensuing year.

#### LETTERS

Received during the week ending on Wednes-

N. B. Henrietta—T. D. Mottville—J. H. S. Towanda, Pa.—G. H. R. and C. G. C. Rochester—P. M. Moscow—M. M. D. East Avon—P. M. Livonia—G. W. M. Auburn.

#### DEATHS.

In Towanda, Pa., on the 13th inst., of bilious fever, Mr. Granda Miles, brother of the Rev. S. Miles, of this villege. He has left a young and affectionate wife, but so disident, to amburn his early departure. May Henven smile upon her, and all who are thus called to mourn, and may their spicits be cheered with the happy prospect set forth in the gospel of a risch favuoin, of ultimately meeting a remouselt world where search and parting shall be no more.

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# POBTBT.

## From the Evangelical Magazine. THE PROMISE.

Behold the glorious morn arises, In full effulgence beaming bright; The gem it brings-above all prizes-Is the gospel's brilliant light.

The holy prophets long foretold it, And Christ himself foresaw the day; Let all mankind with joy behold it, For this, did ancient prophets pray-

In sin and darkness man was straying, Till the Gospel day appeared; All his doubts and fears allaying, Life and light the wand'rer cheered.

Then because there was no greater, By himself Jehovah swore, That in Abra'm's seed, all nations Should be blessed forever more.

Christ is here the promis'd Saviour; With his mercies and his rod, Tho' vile and sinful man's behaviour, HE shall bring him back to God.

Cleans'd from all their sins and follies, Fill'd with Jesus' boundless love, A ransom'd world shall praise him always, In Go l's peradise above. · . RILEY.

#### A LAW CASE.

A suit came before the County Court in this City, on Tuesday the 1st inst., for disturbing a meeting of public worship. It appeared in evidence that a couple of Methodist exhorters gathered a congregation and held forth in a School house in Farmington, Ct. sometime in September last. Br. D. Tuttle who resides in that place, attended the meeting. During the services one of the exhorters waxed warm on the subject of infant depravity, stating that infants were depraved and inherited the sin of our first parents; and challenged any one then in divine presence to deny the position. The challenge was repeated, defiance added to it, and the attention of the assembly directed to Br. Tuttle. Whereupon he arose and stated that he did not believe it-he was admonished not to disturb the meeting, and informed the exhorter that he had no intention of so doing-but supposed, as the congregation also supposed, that the speaker intended, ... by giving the challenge, to have him re-

ply. Order ensued, and the second exhorter arose. In the course of his remarks he said, "We read in Scripture that where God and Christ is, the sinner can meyer come." Br. Tuttle made the inquiry where that passage was to be found? July dont know that I can find it," was the Tuttle, "Can you?" "No," said Br.

These things offended a pious hearer,

who instituted a prosecution against Br. Tuttle, and brought him before a Justice of the Peace, by whom he was fined. He appealed, and the case was brought before the County Court. It terminated in a disagreement of the Jury, and was then thrown out of Court, entirely. Thus endeth the story of a transaction which can be considered in no other light than downright persecution.

We close with a remark made by Mr. Chapman, one of the counsel for Br. Tuttle-that when clergymen give challenges and bid defiance and invite controversy, they ought not to blame any one, if they are understood to mean exactly what they sav .- Universalist Union.

#### BEAUTIFUL EXTRACT.

Oh! how many ties there are to bind the soul to earth! When the strongest are cut asunder, and the spirit feels itself cast loose from every bond which connects it with mortality, how imperceptibly does one little tendril after another become entwined about it, and draw it back with gentle violence! He who thinks he has but one love is always mistaken. The heart may have one overmastering affection, more powerful than all the rest, which, like the main root of the tree, is that which supports it; but if that be cut away, it will find a thousand minute fibres clinging to the soil of humanity. An absorbing passion may fill up the soul, and while it lasts, may throw a shade over the various obligations and the infinite multitude of little kindnesses, and tender associations, that bind us to mankind; but when that fades, these are seen to twinkle in the firmament of life, as the stars shine after the sun has gone down. Even the brute, and the lilies of the field, that neither toil nor spin, put in their silent claims; and the heart that would have spurned the world, settles quietly down again upon its bosom. - Border Tales.

ALMS .- Many persons never give any thing to charity except when solicited. The truly benevolent seek out those who are in need; for objects the most unfortunate and most deserving, suffer in silence, hiding themselves in obscurity, fearing to ask assistance.

# New Universalist Hymn Book.

The friends of "the Restitution of all things" are hereby infimmed, that arrangements are now making to issue a new Universilist Hymn Book, to be published by WILLIAM QUEAL and GEO W. MONTGOMERY. It will be ready for distribution by the let of April next, in the Pocket Hymn B ok form, and will consain about 440 pages, including articles of futh, the mode of forming a church, a few select prayers, with many original hymns. The selected hymns will be the best that we can take from a large number, characterized by piety, religious truth, mor-al influence and flowing numbers. The Book will be furnished with a copious index, which,

in addition to the first line of each hymn, will designate the metres, so that any particular metre can be found without any difficulty. The subjects will be classified, while the book will he so arranged as to be used in connection with Streeter's Hymn Book, by those Societies whe have them.

The object of this publication, is, to furnish the Denomination with a Hymn Book, which shall keep pace with its hterary character and improvement; and also be furnished at a price with which no fault can can be found. It will be printed on good paper, will be well bound and will be furnished at 40 cents the single copy. A liberal discount to those who purchase

by the quantity.

An edition of 6000 copies will be printed; and as we become personally responsible for the payment, in order to furnish a good Hyma Book at a reduced price, we confidently hope and expect that our friends generally will sustain us in this useful undertaking. Our friends may soon expect directions concerning orders for the work.

WM. QUEAL, GEO. W. MONTGOMERY.

\* \* The editors of Universalist papers will confer an especial favour by copying this notice.

#### NOTICE.

JUST received and for sale by Gro. W. MONTGOMERY, at his residence on Clark street, Auburn, the Theological Discussion by Ezra Stiles Ely, Presbyterien, and Abel C. Thomas, Universalist, of Philadelphia. This Discussion, which canvasses the important subject of man's future destiny, is characterized by fairness, learning and research. It has been most favourably noticed by many of the New-York papers. It is well worthy the perusal of the seeker after truth. Price-62 1-3 cents single.

Also, the Annual Report of the Universalist General Convention for the United States, for 1835, being its fiftieth anniversary. Said Report contains the Sermon by Br. S. R. Smith, delivered before the Convention, at its session Those who know Br. Smith, will need no remarks from me, to induce them to peruse it

Price-19 cents single.

# I. PRÉSCOTT & S. MILES, Proprietors and Publishers.

#### CONDITIONS.

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